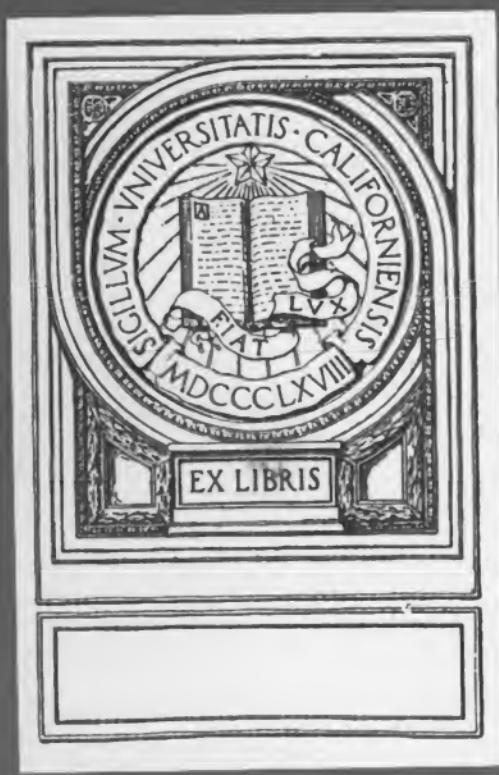


**AN ORIENTAL  
BIOGRAPHICAL  
DICTIONARY:  
FOUNDED ON  
MATERIALS...**

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Thomas William Beale, Henry  
George Keene











AN ORIENTAL  
BIOGRAPHICAL DICTIONARY.







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AN ORIENTAL  
BIOGRAPHICAL DICTIONARY,

FOUNDED ON MATERIALS COLLECTED

BY THE LATE

THOMAS WILLIAM BEALE,

AUTHOR OF THE MIPTAH-UL-TAWARIKH.

A NEW EDITION REVISED AND ENLARGED

BY

HENRY GEORGE KEENE, C.I.E., M.A., OXON,

FELLOW OF THE UNIVERSITY OF CALCUTTA;

AUTHOR OF *The Fall of the Mogul Empire*, ETC.

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TO VINA  
CATHERINE

## PREFATORY NOTICE.

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THE substance of this Dictionary was collected by Mr. T. W. Beale, formerly a Clerk in the office of the Board of Revenue, N.W.P., at a time when the Secretary was Henry Myers Elliot, afterwards well known as Sir H. M. Elliot, K.C.B. It is probable that, in preparing his extracts from the Muhammadan Histories of India, Elliot availed himself of the aid of Mr. Beale, of whose scholarship Prof. Dowson makes justly deserved mention in the eighth volume of his valuable edition of Elliot's work.\* Mr. Beale died at Agra, at a very advanced age, in the summer of 1875; having before his death expressed a wish that I would see his MS. through the press, and reduce the transliteration into conformity with the system then recently adopted by the Government of India, and founded (as I need hardly observe) upon the system of Sir W. Jones.

Accordingly, on the 5th October of that year I laid the MS. before Sir John Strachey, the then Lieut.-Governor, in a letter from which the following is an extract:—

“This is no ordinary book. I have used it as a work of reference for years: and have lately had an opportunity of showing it to the eminent scholar Mr. E. B. Eastwick, C.B., who, I am authorised to say, concurs with me in thinking that the Dictionary will be of unique value to oriental students.”

Sir J. Strachey took up the subject with that enlightened energy which always actuated him in dealing with the past history of the country over whose administration he then presided. The MS. and copyright were acquired at the expense

\* “The History of India, by its own Historians,” Trübner and Co., 1877.

of Government; and it was ultimately resolved—in view of the importance of the work and my own official occupations—that the editing should be entrusted to the Asiatic Society of Bengal.

The Society confided the labour of seeing the Dictionary through the press to their Philological Secretary, Principal Blochmann, of whose qualifications it would be presumptuous to say more than that they have an eccumenical reputation. That distinguished man (of whom it has been observed by Count von Noer that he united the enthusiasm of an artist to the most patient accuracy of research\*) undertook the task with his characteristic earnestness and ability. But unhappily for oriental scholarship Mr. Blochmann's lamented death occurred before he had completed the preparation of more than a few sheets; and the duty ultimately reverted to the present Editor.

The substance, as already stated, is almost entirely Mr. Beale's; and I cannot close this notice more fitly than by giving the following extract from the preface originally drafted by himself :—

"In preparing a work of this nature, intended to be used as a work of reference on matters connected with Oriental History, it is proper to state that the greatest care has been taken to ensure accuracy in the narrative, as also in the dates of births, deaths, and other events recorded. . . . Various MSS. have been collated whenever discrepancy was observed . . . . To remove all doubt, chronograms indicating the dates with a certainty not to be found by any other method and written when the events were fresh in the minds of men, have been inserted, when available."

I may, however, add that it has been judged expedient to omit these chronograms, for the most part, in printing the book. In the chapter of Mr. Dowson's book already cited, will be found an account of this species of *memoria technica*. But it is chiefly

\* "Kaiser Akbar," Leyden, 1830. [Since the above was written the illustrious author quoted has himself died.]

interesting as machinery for producing a certain result; and when the result has been produced is not of much more use than the scaffolding of a building when the building is complete.

This notice may well terminate with a repetition of Mr. Beale's guarantee of accuracy: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work originated by a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had, however, drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition I have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by the late Mr. Blochmann, of which the First Volume (never, alas, continued) was published in Calcutta some years ago; also to the works of Garcin de Tassy and the Baron McG. de Slane.

One word more as to the inexhaustible subject of transliteration. The English, as is well-known, have three methods; the Haphazard (which indeed is no method at all); the Gilchristian; and the popularised Jonesian introduced by the Government of India under the inspiration of Sir W. W. Hunter. None of these is quite satisfactory. The French adopt a system of their own, and so do the Germans. Mr. Beale had followed an orthography, compounded of the two first-named elements, which has been conformed to the third method in printing these pages. The principle is, mainly, to accentuate the long vowels and to express the other vowels by the English sounds in "ruminant" and "obey." *G* is always to be pronounced hard, as in "give." For the convenience of Continental European scholars the names have also been printed in the Persian character: and it is hoped that no practical difficulty will be experienced by those who may have occasion to use the Dictionary.

## ADVERTISEMENT TO SECOND EDITION.

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THIS work has been carefully revised and much amplified : and now appears, for the first time, as an English publication. The fresh additions to Mr. Beale's matter are chiefly taken from Ibn Khālikān and the works of Garcin de Tassy, with occasional references to Blochmann, von Noer, and some historical books by the Editor himself and other recent authors. It is still far from complete ; but great pains have been taken to make it a trustworthy and useful work of reference to students of Eastern history. "The Imperial Gazetteer of India," 2nd edition, 1886, has been consulted throughout.

It must be understood that Anglo-Indian lives have been omitted : they will be found, in some instances from the pen of the present Editor, in the *Dictionary of National Biography* : to have included them here would have made the book too bulky. Similarly, Chinese matter is excluded ; indeed, Sinology forms a distinct department of research.

UNIV. OF  
CALIFORNIA.

# A

## A'AZZ

**A'azz - Uddin (اعز الدين)**, Prince, second son of Shâh 'Alam Bahâdûr Shâh. He was born on the 17th Zi-Qâ'dâ 1074, and appears to have died early.

**A'azz - Uddin (اعز الدين)**, son of Mu'izz - udîn Jahândâr Shâh, emperor of Delhi. He was blinded and imprisoned by Farrukh-siyâr, in the end of A.H. 1124.

**Aba Bakr (ابا بكر)**, Mirzâ or Sultân, the son of Shâhrûkh Mirzâ, the son of Anâr Timur. He was murdered by order of his brother Mirzâ Ulugh Beg, A.D. 1448 (A.H. 852).

**Aba Qaan or Abqa Khan or Abaq Khan (ابقا خان or ابا قاؤن)**, a king of Persia, of the tribe of Mughuls or Tartars, and descendant of Chingiz Khân, succeeded his father Hulâkû Khân in February, A.D. 1265 (Rabi'-us-Sâni, A.H. 663), and was crowned on Friday the 19th June following (3rd Ramazân). He was a prince who added to the qualifications of courage and wisdom those of moderation, clemency, and justice. His ambassadors were introduced in 1274 to the ecclesiastical Synod at Lyons. He proved a somewhat formidable neighbour to the Christians who settled at Jerusalem. The intrigues of his court embittered the latter years of his reign; and his days were believed by many to have been shortened by poison given to him by his minister Khwâja Shamsuddin Muhammad, which occasioned his death on Wednesday the 1st April, A.D. 1282 (20th Zil-bijja, A.H. 680), after a reign of 17 years and some months. He had married the daughter of Michael Palaeologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Marâghâ in Tabriz, the seat of his government, after the death of that prince. Abâ Khân was succeeded by his brother, Nekodar Khân (q.v.), who embraced Muhammadanism, and took the title of Ahmad.

**'Abbas ( Abbas )**, the son of 'Abd-ul-Muttalib, and uncle of the prophet Muhammad. He at first opposed the ambitious views of his nephew, but when defeated in the battle of Badr, he was reconciled to him, warmly embraced his religion, and thanked heaven for the prosperity and the grace which he enjoyed as a Musalmân. He served the cause of Muhammad at the battle of Hunain

by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near expiring under the scimitars of the Sâkafites. He died on the 21st of February, A.D. 653 (17th Rajab, A.H. 32); and 100 lunar years after Abul-'Abbâs, surnamed As Saffâh, one of his descendants, laid the foundation of the 'Abbâsi or Abbaside family of the Caliphs in Baghdâd, which continued for 524 lunar years. The tomb of 'Abbâs is in Madina.

**'Abbasa ( عباسه )**, a sister of Hârûn-ur-Rashid, the Khalifa of Baghdâd, who bestowed her hand on Ja'far Barmaki, his minister, on condition that she abstained from the marriage rights. The promise was forgotten, and the husband's life was sacrificed by the tyrant, and 'Abbâsa was reduced to poverty. This circumstance took place in A.D. 803 (A.H. 187). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. [See Ja'far ul-Barmaki.]

**'Abbas 'Ali ( عباس على )**, a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote, A.D. 980, a book called *Royal Work*, at the request of the son of the reigning Khalifa of Baghdâd, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in A.D. 1127.

**'Abbas 'Ali ( عباس على )**, Mirzâ, whose poetical name was Betâb, the son of Nawâb Sayâdat 'Ali Khân, son of Ghulâm Muhammad Khân, the son of Faiz-ullah Khân, Nawâb of Râmpûr in the 16th century.

**'Abbas Bin-'Ali Shirwani ( عباس بن علي شروانی )**, author of a history, containing the narrative of Sher Shâh the Afghân, who drove Humâyûn from Hindûstân, A.D. 1539, and mounted the throne of Delhi. This work was dedicated to the emperor Akbar, and is called *Tuhfa-i-Akbar-shâhî*. The first part of this work was translated into Urdu by Mazhar 'Ali Khân in the time of Lord Cornwallis, and is entitled *Târikh-i-Sher Shâhi*.

[See Dowson, Elliot's *History of India*, iv. p. 301.]

**'Abbas Mirza ( عباس میرزا )**, a Persian prince, son of Fath 'Ali Shâh, was born in 1783. He died in 1833. His death was

a great loss to his country, although he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirzâ, mounted the throne in 1834, on the death of Fath ‘Ali, under the united protection of England and Russia.

**‘Abbas Mirzâ ( Abbas میرزا )**, whose title

was Nawâb Iqtidâr-uddaulâ, was the author of a Magnâwi in Urdu verse, containing a history of Christ. He was living in Lucknow in A.D. 1849, and was then about eighty years of age.

**‘Abbas (Shah) I. ( Abbas شاہ )**, sur-

named the Great, and seventh king of Persia of the Safawî family, was born on Monday the 29th of January, A.D. 1571 (1st Ramazân, A.H. 978). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurâsân, and took possession of the throne during the lifetime of his father, Sultan Sikandar Shâh, surnamed Muhammad Khâlibânda, A.D. 1588, (A.H. 998). He was the first who made Isfahan the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took, conjointly with the English forces, in A.D. 1622, the island of Ormuz, which had been in the possession of the Portuguese for 122 years. He reigned 44 lunar years, was contemporary with Akbar and Jahângîr, and died on Thursday the 8th of January, A.D. 1629 (24th Jumâda I., A.H. 1038). His grandson succeeded him and took the title of Shah Sâfi.

[He was a bigoted Shi’â. In later histories he is generally called ماضی mâsi ; vide Blochmann’s *Ain Translation*, i. pp. 445, 453.]

**‘Abbas (Shah) II. ( Abbas نانی )**,

great grandson of Shah ‘Abbas I. succeeded his father Shah Sâfi on the throne of Persia in the month of May, A.D. 1642 (Safar A.H. 1052), when he was scarcely ten years old. Qandahâr, which was lost by his father, was recovered by this prince before he was sixteen years of age. Shah Jâhân made many efforts to recover this city, but with no success. He reigned 25 lunar years, and was cut off by the *tues reveres* in his 34th year, on the 26th August, A.D. 1666 (5th Rabi'-ul-awwal, A.H. 1077). He was succeeded by his son Sâfi Mirzâ, who took the title of Shah Sulaimân. According to Chardin, he died on the 25th September which corresponds with the 5th Rabî'-us-Sâni. [Vide Orme’s *Historical Fragments of the Mogul Empire*, p. 196.]

**Abdal (ابدال)**, son of ‘Ali Râî, ruler of Little Tibet during the reign of Shah Jâhân. He was captured, and Adham Khan was appointed governor of Little Tibet.

[Vide Dowson, *Elliott’s History of India*, vii. p. 63.]

**Abdal Chak (ابدال چک)**, uncle of Yûsuf Khân Chak (last King of Kashmir, who succumbed to the emperor Akbar).

[Vide *Ain Translation*, i. p. 478.]

**Abdali (ابدالی)**, *sive* Ahmad Shâh Abdâli.

**Abdals, the Forty**, hence called *Chihil-tasâm*. After Muhammad’s death, the Earth complained to God that she would henceforth be no longer honored by prophets walking on her surface. God promised that there should always be on earth forty (or, according to some, seventy-two) holy men, called *Abdâlîs*, for whose sake he would not destroy the earth. The chief of the Forty is called ‘Ghaus.’

**Abdar Begam (آبدار بیگم)**, one of the concubines of the emperor Akbar.

**‘Abdi (عبدی)**, his proper name is not known. He is the author of the work called *Tarjamâ-i-Tâkâila*, translation of Yâfi’î’s *Legends of Qâdiriya saints* into Persian verse, completed in A.D. 1641, A.H. 1051, under Shah Jâhân.

**‘Abdi of Tun (عبدی تون)**, a poet who had a predilection for Masnûwîs, and is the author of the *Gauhar-i-Shâh-wâr*, which is in the style of Nizâmi’s *Mâkhzen-ul-Aсрâr*. He came to celebrity in Khurâsân in A.D. 1545, A.H. 950.

[Vide Khwâja Zain-ul-‘Abidin ‘Ali ‘Abdi, who appears to be the same person.]

**‘Abdi (عبدی), and Nawedi (نوابی)**, *sive* Khwâja Zain-ul-‘Abidin ‘Ali ‘Abdi.

**Abdi (ابدی)**, author of a heroic poem called *Anvar-nâma* in praise of Nawâb Anwar-uddin Khân of the Karnâtik, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy.

[Vide Abjadi.]

**Abdul-‘Ali (Maulana) (عبدالعلی)**, entitled Bahru'l-ûlûm (i.e., The Sea of Knowledge), the son of Mullâ Nizâm-uddin Sihâli. He is the author of the *Arkân Arba’ Figâh* and several other works. He died A.D. 1811, A.H. 1226.

**Abdul-‘Azîz bin ‘Umar (عبد العزیز بن عمر)**, son of ‘Umar (Omar), the second Khalifa after Muhammad. He did not succeed his father in the khilâfat. The Muhammadans consider him a great lawyer.

**'Abdul-'Aziz (عبد العزيز)**, author of

the *Tarikh-i-Husaini*, containing the Life of the famous Sadr-uddin Muhammad Husaini Gésü-Daráz, whose tomb is held in the highest veneration at Kalibarga in the Deccan. This work was dedicated to Ahmad Shah Bahmani in A.D. 1445.

**'Abdul-'Aziz bin - Ahmad Dairini (Shaikh)** (ديربيني), an Arabian author who died A.D. 1294.**'Abdul-'Aziz Khan, ride 'Aziz.**

**'Abdul-'Aziz (Maulana Shah)**, son of Sháh Waliullah, a learned Musalmán of Delhi. He is the author of a Persian commentary on the Qurán, entitled *Tafsír Fath-ul-'Aziz*, and several other works. His death took place in June A.D. 1824 (7th Shawwal, A.H. 1239).

**'Abdul-'Aziz**, emperor of Turkey, son of Sultan Mahmúd, succeeded his brother Sultan 'Abdul-Majíd on the 26th June, 1861, A.H. 1277; deposed in 1875.

**'Abdul-'Aziz (Shaikh)** (عبد العزيز شیخ), of Delhi, a learned man who died in the time of the emperor Akbar, A.D. 1567, A.H. 975. 'Abdul-Qadir of Badáón found the chronogram of his death in the following words—"Qutb-1-Tariqat-nama."

**'Abdul-'Aziz (Shaikh)** (عبد العزيز شیخ).

His poetical name was Izzat. He held a mansab of 700 in the reign of Aurangzib, and died in the year A.D. 1680, A.H. 1091. He is the author of a poem called *Sigí-náma*.

[For a detailed biography ride the *Májá-un-Nafás*.]

**'Abdul-Baqi (نبد الباقی)**, author of

the *Mánsir-i-Rákini*, or *Memoirs of 'Abdur-Ráhim Khán*, Khán-Kháwín, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in A.D. 1616, A.H. 1025, and died about the year A.D. 1642, A.H. 1052, in the reign of Shah Jahan.

[For further notes ride Dowson, *Elliott's History of India*, vi. 237.]

**'Abdul - Baqí (Maulana)**. He was a *Sadr* (or Judge) in the beginning of Akbar's reign.

**'Abdul Basit (Maulana)** (عبد الباسط) (مولانا), the son of Rustam 'Ali. He wrote a commentary on the Qurán which he left incomplete. He also wrote a work called *Ajib-ul-Bayán fi 'ulum-il-Qurán*. He died in A.D. 1808, A.H. 1223.

**'Abdul-Fattah (عبد الفتاح)**, author

of the Persian work called *Aurád-i-Ghaṣīya* on Sufism, and of one entitled *Jasá-hir-al-Kāyidá*.

**'Abdul-Ghaffar (عبد الغفار)**, whose

full title is Shaikh Najmuddin 'Abdul-Ghaffar ush-Sháfi' Qazwini, is the author of the *Hawá, Fiqh, Lubáb, and Sharh Lubáb*. He died in the year A.D. 1265, A.H. 663.

**'Abdul-Ghafur, of Lahore** (عبد الغفور) (لہوری)

, was an author and a pupil of 'Abdur-Rahmán Jámí. He died in the year A.D. 1506, A.H. 912.

**'Abdul-Ghafur (Shah)** (عبد الغور شاہ)

, commonly called Itába Kapár, a saint whose tomb is at Gwálíar. He was a native of Kálpi, and a disciple of Shah Madár. He died in the year A.D. 1571, A.H. 979.

[Vide *A n Translation*, i. p. 539.]

**'Abdul-Ghafur (Shaikh)**, of Ázampúr in Sambhal, a pupil of 'Abdul Qudús. He died in A.H. 995.

**'Abdul-Ghani (Mirza)** (عبد الغنی) (مرزا)

, a native of Kashmir, wrote under the name of Qabil. He died in the year A.D. 1726, A.H. 1139.

[Vide Qabil.]

**'Abdul - Haqq (Shaikh)** (عبد الحق) (دخلوی شیخ)

"Muhibbiddín," son of Saif-uddin, son of Sa'd-illah Turk. He was a descendant of one of Amir Timur's followers, who had remained at Delhi, after the return of the conqueror to his native land. He is the author of the *Tarikh-i-Haqiqi*, which is more frequently styled *Tarikh-i-'Abdul-Haqq*, compiled in the 42nd year of the emperor Akbar's reign, A.D. 1596, A.H. 1005. He went on a pilgrimage to Mecca and Madina, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Sufi Doctrines, Religion and History, and his different treatises amount altogether to more than one hundred. The best known are the *Madina Sakína*, *Matlá'-ul-Anví*, *Madarj-ur-Nubuwat*, *Jazb-ul-qulub*, *Abhár-ul-Akhýár*, a book on the saints. He was born in the month of January, A.D. 1551, Miharrum, A.H. 958. In the year A.D. 1637, although he was then nearly ninety years old, he is said to have been in possession of his faculties. He died in the year A.D. 1642, A.H. 1052, aged ninety-four lunar years; lies buried on the bank of the Hauz Shamsi in Delhi, and

now holds a high rank among the saints of Hindūstān. His son Shāikh Nūr-ul-Haqq is the author of the *Zubdut-ut-Tawārikh*.

[For further notes *vide* Dowson, *Elliot's History of India*, vi. pp. 175, 483.]

### 'Abdul - Hakim of Siyalkot (عبد الحکیم) was a pupil of Maulānā

of Kamāl-uddin of Kashmīr. He wrote the *Hāshiyā*, or marginal commentary, on the *Tafsīr Baizāwi*, and a *Hāshiyā* on the marginal notes of 'Abdul-Ghaffar. He died in the year A.D. 1656, A.H. 1066.

### 'Abdul-Halim bin-Muhammad (عبد الحلیم), surnamed "Kanalizāda," an Arabian author, who died in the year A.D. 1589, A.H. 997.

'Abdul - Hamid, *vide* Ahmad IV, emperor of Turkey.

'Abdul - Hamid of Lahore was the author of the *Fādshah-nāma-i-Shāhjahāni*.

[Regarding this history, *vide* Dowson, *Elliot's History of India*, vii. p. 3.]

'Abdul - Hasan (Kazi), author of an Arabic work on Jurisprudence called *Aḥkām-us-Sultāni*.

'Abdul - Hay (Mir) Sadr (عبد الحی سدر میر), a learned man who wrote a chronogram on the death of the emperor Humāyūn, and one on the accession of Akbar in A.D. 1556, A.H. 963.

[*Vide* *Ain Translation* i. p. 480.]

'Abdul-Jalil (Mir or Sayyid) (عبد الجلیل بلگرہی میر), of Bilgrām in Audh. He was a great scholar and an elegant poet, and his poetical name was Wāsiṭ. In A.D. 1609, A.H. 1111, he visited the camp of Aurangzib at Bijāpur; and being presented to that monarch by Mirzā 'Alī Beg, the royal intelligence, obtained a mansab and jāgīr, with the joint offices of Bakhsī (Paymaster) and News-writer of Gnjrāt; from which place he was removed to Bhakar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Bhakar in the reign of Farrukh-siyar in A.D. 1714, A.H. 1126, but upon circumstances being explained, he was restored in the most honourable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Dēhli until A.D. 1721, A.H. 1133, when he resigned in favour of his son, Mir Sayyid Muhammed. He was the son of Sayyid Ahmad of Bilgrām, was born on the 2nd June, A.D. 1661; 13th Shawwāl 1071, and died on Monday the 28th

December, A.D. 1724; 23rd Rabbi' I. 1137; aged 66 lunar years, and is buried at Bilgrām close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called *Adib-ul-Mursalin*.

[For a detailed biography, *vide* Azād's *Saric-i-Āzād*, and the *Tabqīrat-un-Nāzīrin* by 'Abdul-Jalil's son.]

'Abdul - Qadir (Sultan) was the descendant of a Marabut family of the race of Hāshim, who trace their pedigree to the Khalifas of the lineage of Fātima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was defeated and surrendered himself, but was afterwards permitted to reside in Constantinople. He died in 1873.

'Abdul-Qadir bin-Abil-Wafa al-Misri (Shaikh Muhiy-Uddin) عبد القادر (بن ابی الوفا مصری شیخ مسیح الدین),

author of the *Jawāhir-ul-Mazīya fi Tabaqāt-il Ḥanafīya*, a biographical dictionary giving an account of the Hanafī lawyers, arranged in alphabetical order. He died in A.D. 1373, A.H. 775.

'Abdul-Qadir Badaoni (Shaikh) عبد القادر باداؤنی شیخ was the son of

Mulūk Shāh of Badaon and pupil of Shaikh Mubārak of Nāgor. He is the author of a work called *Muntakab-ut-Tawārikh*. He was a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabic and Sanskrit, as in the case of *Mu'jam-ul-Buldān*, *Jāmi-ur-Rashīdī*, and the *Rimāyān*. He also composed a moral and religious work, entitled *Najīt-ur-Rashīd*, and translated two out of the eighteen Sections of the *Mahābhārata*, and made an abridgement of the *History of Kashmīr* in A.D. 1591, A.H. 999. The year of his death is not known, but he was living in A.D. 1596, A.H. 1004, in which year he completed the *Muntakab-ut-Tawārikh*. His poetical name was Qādirī.

[He died at Badaon, in 1004. For a detailed biography, *vide* *Jour. As. Sc.*, Bengal, 1869, pt. i. p. 118; and Dowson, v. p. 477.]

'Abdul-Qadir Suhrawardī عبد القادر سهروردی, author of the work called *Ādāb-ul-Murid*.

'Abdul - Qadir Bedil (Mirza) عبد القادر بیدل مرزا, a celebrated poet, better known by his poetical name of Bedil or Mirzā Bedil. He was a Tartar of the tribe of Birlās; in his youth he was employed by prince A'zam Shāh, son of Aurangzib, but

being one day ordered by the prince to write a panegyric in his praise, he resigned the service and never afterwards served any one. He is the author of several works, such as *Mashif A'zam*; *Chirā-i-Umrar*; *Inshā-i-Bedl*, also called *Raq'at-i-Bedl*; and of a *Dīwan* or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shah, on the 24th November, o.s. 1720; 4th Safar, A.H. 1133. He is also the author of a work called *Nukhāt-i-Bedl*, containing the memoirs of Shaikh Junaid, thirteenth in descent from the celebrated Shaikh Šafī, and grandfather of Shāh Ismā'il Šafavī, king of Persia.

[*Vide* Sprenger, Catalogue of Oudh MSS., p. 379.]

**'Abdul-Qadir Gilani or Jilani or Jill (Shaikh),** also called Pir-i-Dastgīr and Ghans-ul-A'zam Mnhīy-ud-din, a saint, who is said to have performed a number of miracles during his lifetime. He was born in Gilān or Jilān in Persia, in the year A.D. 1078, A.H. 471, and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February, A.D. 1166, 17th Rabi' II, 561, aged 91 lunar years, and is buried at Baghdād, where he held the place of guardian of Abū-Hanīfa's tomb. The order of Dervishes, called after him the Qādirīs acknowledge him as founder. His tomb is held in high veneration amongst the Muhammadias. He is said to have written many books on Mystical Theology, amongst which are the *Futūkh-ul-Qābiq*, *Mofṣūfati-i-Qādiri* in Arabic, and a translation of the same in Persian, named *Mul-fujūr-i-Jilāni*. Another work of his in Arabic on Jurisprudence is called *Ghuyyat-ut-Tilbīn*, and another work on Sufism is entitled *Bahjat-ul-Arisār*, and a book of Odes called *Dīvān-i-Ghang-ul-A'zam*.

[*Vide* Muhammad Qāsim (Sayyid) and Abdālīs.]

Some say that he was born at Jil, a village near Baghdad; hence he should be called Jili.

**'Abdul-Qadir (Maulana)** عبد القادر (مولانا), of Dehlī, the son of Maulawi Wali-ullah. He is the author of an Urdu commentary on the Qur'an, entitled *Tafsīr Māzik-ul-Qur'ān*. He made an Urdu translation of the Qur'an, which was finished 1803.

[*Vide* Abdullah Sayyid.]

**'Abdul-Qadir Naini (Maulana)** عبد القادر نائینی (مولانا), a poet who was a native of Nāin near Isfahān, and contemporary with Shaikh Sa'dī.

**'Abdul-Qadir, a resident of Devi,** a village in the district of Lucknow. From

the *Jāmi'-ut-Tawārikh* of *Rashīd-uddin* he translated that portion which is called the book of Patanjali into easy Persian, at the request of Major Herbert, in May, 1823. It is a collection of all the sciences, and one of the most valuable works of the sages of Hind. It contains an account of their various sects, and the history of their ancient kings, also the life of Sakyamuni.

**'Abdul-Qahir Jurjani (Shaikh)** عبد القاهر جرجانی, son of 'Abdur-

Rahmān, was the author of the book called *Du'ā'l-ul-I'jaz*, and several other works. He died in A.D. 1081, A.H. 474.

**'Abdul-Karim (عبدالکریم)**, surnamed

Imām-uddin Abū-Qāsim, author of the *Sharḥ Kabr* and *Sharḥ Saghr*.

**'Abdul-Karim bin-Muhammad al-Hamadani**, author of a Persian Commentary on the *Sirājīya* of Sajawāndī, entitled *Farāiz-ut-Tijī Sharḥ Farāiz-is-Sirājī*.

**'Abdul-Karim Sindhi (Mulla)** عبد

الکریم سندھی, a native of Sindhi who served under Khwāja Mahmūd Gāwān in the Deccan, and was living about the year A.D. 1481, A.H. 886. He is the author of the history of Sultan Mahmūd Bahmanī, entitled *Tarikh-i-Mahmud-Shāhi*.

**'Abdul-Karim, a native of Dehlī**, who accompanied Nādir Shah to Persia, and wrote a history of that conqueror about the year A.D. 1754, A.H. 1168, entitled *Bayān-i-Waqī*.

[Regarding this work, *vide* Dowson, *Elliott's History of India*, viii. p. 124.]

**'Abdul-Karim, Mir, of Bukhārā**, who died at Constantinople about A.H. 1246, A.D. 1830. He is the author of a history of Afghanistan and Turkistan (A.D. 1740 to 1818), translated into French by C. Schefer, Paris, 1876.]

**'Abdul-Karim, Munshi**, who died about thirty years ago. He is the author of the *Tārikh-i-Ahmad*, a history of Ahmad Shah Durrah and his successors. The Persian text was lithographed in 1266, and an Urdu translation under the title of *Wāqī'at-i-Durrāni* was issued at Kanhpūr in A.H. 1292 (A.D. 1875). 'Abdul-Karim also wrote a larger work, entitled *Muhabreba-i-Kābul o Qandahār* (A.H. 1265), which contains the heroic deeds of Akbar Khān, son of Dost Muhammad Khān, and is chiefly based on the *Akbar-nāma* written in verse by Munshi Qāsim Jan; and the *Tur-kh-i-Punjīb tuhfatān līl-akhbāb* (A.H. 1265) on the Sikh wars.

**'Abdul - Quddus Gangohi (Shaikh)**

**عبدالقدوس گنگوہی شیخ**

of Gangohi, near Dehlī, was a descendant of Abū-Hanīfa Kūfā, and a famous saint of India. He died on the 27th November, A.D. 1537, 23rd Jumādā II, A.H. 944, the chronogram of the year of his death being "Shaikh-i-ajall." His grandson Shaikh 'Abdun-Nabi held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

**'Abdullah bin عبد الله بن عبد المطلب**

the father of Muhammad the Prophet, was a younger son of 'Abdul-Muttalib the son of Hāshim. He was remarkable for his beauty, and though a driver of camels, he is said to have possessed such merits, that his hand was solicited in marriage by the fairest and the most virtuous of the women of his tribe. He was so universally admired, that on the night of his nuptials one hundred young females expired in despair. His wife Āmina, though long barren, at last became the mother of Muhammad. 'Abdullah died during the lifetime of his father, eight days (some say eight years) after the birth of his son, and left his widow and infant son in very mean circumstances, his whole substance consisting of only five camels and one female Ethiopian slave. 'Abdul-Muttalib, his father was therefore obliged to take care of his grandson Muhammad, which he did and at his death enjoined his eldest son Abū-Talib to provide for him for the future. 'Abdullah died about the year A.D. 571.

**'Abdullah bin-'Ali al-Halabi**

was one of the first writers on Shifa jurisprudence, as he was amongst the earliest compilers to the traditions of that sect. It does not appear that any of his legal compositions are extant.

**'Abdullah bin رواحة**

Rawāḥa, was an Arabian poet, who signalized himself in arms as well as poetry. He became an associate of Muhammad and was sent with the army, of which Zaid was the chief, against the Greeks, and was killed at Mūta in Syria with Zaid and Ja'far the brother of 'Ali, in A.D. 629, A.H. 8.

**'Abdullah, son of Zubair**

**عبدالله بن زبیر** was a Musalmān born at Madīna amongst those who were called "Muḥājirin," that is to say, fugitives from Mecca. After the battle of Karbalā in A.D. 680, in which Husain the son of 'Ali was slain, the inhabitants of Mecca and Madīna, perceiving that Yazid did all that lay in his power to suppress the house of 'Ali, made an insurrection against Yazid, the second khalifa of the house of Umayya, and proclaimed 'Abdullah khalifa in the city of Mecca. The

Musalmāns of Syria also, after the death of Yazid and Mu'tāwiya the 2nd, acknowledged him for the space of 128 days, after which time Marwān the son of Iyākām was proclaimed khalifa in the city of Damascus. 'Abdullah still remaining in the city of Mecca, was besieged there in A.D. 691, A.H. 72, by Hajjāj, general of the khalifa 'Abdul-Malik. The siege lasted 8 months and 17 days, after which 'Abdullah made a sally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly in A.D. 692, A.H. 73. His head was cut off and sent to the khalifa 'Abdul-Malik.

**'Abdullah bin مسعود**

(Mas'ud), son of Mas'ud, companion of Muhammad. He died in A.D. 652, A.H. 32.

**'Abdullah bin عباس**

(Abbas), son of Abbas, the uncle of Muhammad, was distinguished as a teacher of the sacred book. Before he was ten years of age, he is said to have received inspiration from the angel Gabriel. He was born in A.D. 619, three years before the Hijra (622), and was considered the ablest interpreter of the Qurān then in existence. He was appointed governor of Basra, by the khalifa 'Ali, and remained there for some time. He then returned to Hījāz, and died at Tāyif, a town lying 60 miles eastward of Mecca, in A.D. 687, A.H. 68, aged 70 years. His mother Umm-ul-Fażl was the sister of Maimūna, one of the wives of Muhammad.

**'Abdullah bin عمر**

(Umar the second khalifa after Muhammad, was one of the most learned Arabians amongst the contemporaries of Muhammad. He died in A.D. 692, A.H. 73. He is famous for his liberality.

**'Abdullah bin يزيد**

(Yazid), was celebrated as a lawyer in the 7th century. He was the disciple of Abū-Huraira and Abū-'Abbas, companions of Muhammad, and lived till the hundredth year of the Hijra, or A.D. 718, A.H. 100.

**'Abdullah bin على**

(Ali, son of 'Abdullah, son of 'Abbas, the uncle of Muhammad, was the uncle of the first two khilafas of the Abbasides, viz., Abū-'Abbas al-Saffāh and Al-Manṣūr, under whom he served as general against the khalifa Marwān, and having vanquished that prince, proclaimed his nephew Al-Saffāh. He was guilty of horrible cruelties on the family of the Ḥanafites. When his eldest nephew died, his brother Al-Manṣūr took upon him the government, which dispensed 'Abdullah so much, that he raised an army against him, but was defeated and afterwards perfidiously murdered in A.D. 754, A.H. 137.

**'Abdullah bin Rawand** (عبدالله بن راوند), the son of Rāwand, was the founder of an impious sect, who were called after him the Rāwandites, during the Khilāfat of Al-Mansūr the Abbaside, about the year A.D. 776.

**'Abdullah** (عبدالله), the son of Shams-uddin, author of the marginal notes on the *Talwīh*, entitled *Hāshiya bar Talwīh*, a work on jurisprudence.

**'Abdullah bin Tāhir** (عبدالله بن طاھر), the son of Tāhir, the general of Al-Māmūn. He succeeded his brother Tālḥa in the government of Khurāsān about the year A.D. 828, A.H. 213, reigned 17 years, and died in A.D. 844, A.H. 230. He was succeeded by his son Tāhir II.

**'Abdullah bin Tayyib** (عبدالله بن طیب السرخسی), the son of Tayyib al-Sarikhī, preceptor to the Khalifa Mu'tazid Billah, by whom he was put to death A.D. 899, A.H. 286. He is the author of the *Bahr-ul-Manṭiq*, and *Tsāūghjī* (a commentary on the *Isagōe* of Porphyras).

**'Abdullah bin 'Adī** (عبدالله بن عدی), the son of 'Adīy, author of the *Kitāb Kāmil*. He died in A.D. 975, A.H. 365.

**'Abdullah**, author of a collection of Letters, entitled *Inshā-i-'Abdullah*.

**'Abdullah bin Mسلم** (عبدالله بن مسلم بن قتيبة), the son of Muslim, the son of Qutaiba, was the author of the work called *Kitāb-ul-mā'rif*, and several other works. He died in A.D. 889, A.H. 276.

**'Abdullah** (عبدالله), author of the Persian work on jurisprudence, called *Aḥkām us-Salāt*.

**'Abdullah** (عبدالله کلبرگی), of Kul-barga, author of a work called *Fars-nāma*, written in A.D. 1407.

**'Abdullah (Maulana)** (عبدالله مولانا), son of Ilahdād. He is the author of *Sharh Mizān-il-Manṭiq*, and several other works. He was a native of Dehli, flourished in the reign of Sultān Sikandar, and died in A.D. 1516, A.H. 923.

**'Abdullah (Maulana)**, of Sultānpur, a learned bigoted Sunni at Akbar's Court. He had the title of "Makhluq-ul-Mulk." He played a prominent part in the religious discussions which led Akbar to renounce Islām. He died, or was poisoned, in A.H. 990. [Vide *Āīn Translation*, p. 544, and p. vii. of *Abub-Fażl's Biography*.]

**'Abdullah bin Salām** (عبدالله بن سلام), the son of Salām, author of the questions which Muhammad was asked on the subject of his prophecy. He is also the author of a work called *Azmat-ul-Maqūl*. Another work, called *Hazūr Masāyil*, is ascribed to him.

**'Abdullah bin 'Muhammad** (عبدالله بن محمد), son of Muhammad, surnamed Qalānišī, an Arabian author. He died in A.D. 1121, A.H. 515.

**'Abdullah ibn al-Yāfi'i Shāfi'i** (عبدالله ابن الیافعی شافعی), the son of 'Al-Yāfi'i Shāfi'i, author of the Arabic work called *Rauzat-ur-Rauzah*, containing a detailed account of the lives of Muhammad, the twelve Imāms, and of all the saints of Arabia, Persia, and Hindūstān.

**'Abdullah Abu-Muslim** (عبدالله ابو مسلم), author of the Commentary on the Qurān, called *Sahih Muslim*. He was born in A.D. 817, A.H. 202, and died in the year A.D. 875, A.H. 261. He is called by some writers Abul-Husain Muslim bin-al-Hajjāj bin-Muslim al-Qushairī, and by others Muslim bin-Hajjāj Nishāpūrī, which see.

**'Abdullah Ahrar** (عبدالله احرار), author of the *Mafāzat-i-Khwāja 'Abdullah*, containing the doctrines of the Naqshbandis, and of the *Anis-us-Sālikin*.

**'Abdullah Ansari (Khwaja)** (عبدالله انصاری), surnamed Shaikh Abū Ismā'il, the son of Abū-Mansūr, the son of Abū-Ayyūb. He was born at Hirāt in May, A.D. 1006, Sha'bān, A.H. 396, and is the founder of the sect called 'Anṣāris in Hirāt and Khurāsān. He died on the 2nd July, A.D. 1088, 9th Rabī' I. A.H. 481, aged 84 lunar years, and is buried at Hirāt, in a place called Gāzurgāh. 'Abdullah was struck with stones by the boys when he was doing penance, and expired.

**'Abdullah bin-'Ali bin-Abu-Shu'ba al-Halabi** (عبدالله بن على بن ابی الحلبی). One of the earliest writers both on the Hadīj and Law of the Imāmiya sect. His grandfather, Abū-Shu'ba, is related to have collected traditions in the time of the Imāms Hasan and Hīsain. 'Abdullah wrote down these traditions, and presented his work, when completed, to the Imām Ja'far Sādiq, by whom it is said to have been verified and corrected.

**'Abdullah bin-'Ali**, author of the work called *Sīrāk-ul-Hind*, which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.

**'Abdullah bin-Fazl-ullah, of Shirāz,**  
author of the *Tarikh-i-Wassif*.

[The first four volumes of this work, which may be looked upon as a continuation of the *Jahān-kushā'*, go as far as Shā'bān, 690 (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (A.D. 1328); vide *Elliott's History of India*, iii. p. 24. 'Abdullah is also the name of the author of the *Tarikh-i-Dāudī*, an Afghān History, written during the reign of Jahāngīr; vide Dowson, iv. p. 434.]

**'Abdullah Hatif, *vide* Hātif.**

**'Abdullah Khan Uzbak (عبدالله خان ازبک)** was a renowned officer in the

time of Akbar. He was made governor of Mandū (Mālwā) in A.D. 1562, and afterwards rebelled against the king, but was defeated and compelled to leave the country.

[For further notes, vide *Ain Translation*, i. p. 320.]

**'Abdullah Khan (عبدالله خان ازبک),**

chief of the Uzbaks, was the son of Sikandar Khān, the son of Jāni Beg Khān, a descendant of Jūjī Khān, son of Chingiz Khan. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarcand and Bukhārā in A.D. 1582, A.H. 990, invaded Khurāsān, and took Hirāt after a siege of nine months in A.D. 1585, A.H. 993. Its governor, 'Ali Quli Khan, with several other chiefs were put to death, and the city was plundered. He was contemporary with Shāh 'Abbas of Persia and Akbar Shāh, and died after a reign of 15 years, aged 66, on the 12th February, A.D. 1597, 5th Rajab A.H. 1005. The chronogram of the year of his death is "qiyāmat qayim shud." He was succeeded by his son 'Abdul-Mūmin Khān.

**'Abdullah Khan Firuz-Jang (عبدالله خان فیروز جنگ),** a descendant of

Khwāja 'Abdullah Ahrār. He came to India in the latter end of the reign of the emperor Akbar, was raised to the rank of 6000 by the emperor Jahāngīr, and died in the time of Shāh Jahān, A.D. 1644, 17th Shawwāl 1054, aged nearly 70 years.

**'Abdullah Khan (Sayyid) (عبدالله خان سید)**

, styled Qutbul-Mulk, was governor of Allāhābād from the time of Bahādur Shāh, emperor of Delhi, and his younger brother Sayyid Husain 'Ali Khān, that of Bārhā. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bārhā, and in consequence of

this origin, they are best known in India by the name of Sādāt, or Sayyids, of Bārhā. Farrukh-siyār, who by the aid of these two brothers had ascended the throne of Dehlī, on his accession in January, A.D. 1713, A.H. 1125, made the former his prime minister, with the title of Qub-ul-Mulk, and appointed the latter Amīr-ul-Umarā. Husain 'Ali Khān was assassinated by Mir Haidar Khān, at the instigation of the emperor Muhammed Shāh, on the 18th September, o.s. 1720, 27th Zil-qā'da 1132, and his brother, 'Abdullah Khān, who made some resistance, was defeated and taken prisoner on the 4th November following, 14th Muharram 1133, and died in confinement, after three years, on the 19th September, o.s. 1723, 30th Zil-hijja 1135. The remains of Husain 'Ali Khān were transferred to Ajmīr for burial. His brother 'Abdullah was buried at Dehlī.

[Regarding the Sayyids of Bārhā, vide *Ain Translation*, i. p. 390; and for 'Abdullah Qub-ul-Mulk, *vide* Dowson, vii. 447ff.]

**'Abdullah Qutb-Shah (عبدالله قطب شاہ),** the sixth Sultān of the Qutb-

Shāhī dynasty of Golkonda in Haidarābād, Deccan. He succeeded Muhammed Qutb-Shāh, and reigned many years under the protection of the emperor Shāh Jahān, to whom he acknowledged himself tributary, and paid an annual sum; but in the year A.D. 1656, A.H. 1066, he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime minister, Mir Muhammed Sa'id, and his son Muhammed Amin, to repair with their effects to court. Qutb-Shāh disobeyed the mandate, and confining Muhammed Amin, then at Haidarābād, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Deccan, enraged at this conduct, marched to Haidarābād, which he took and plundered. 'Abdullah was obliged to purchase pardon by a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultān Muhammed. From this time 'Abdullah, during the remainder of his life, was, in fact, a vassal of the empire. 'Abdullah Qutb-Shāh died in June, A.D. 1674, Rabi I., A.H. 1085, and was succeeded by his son-in-law, Abul-Husān.

**'Abdullah Mansur (عبدالله منصور),**

author of the *Tarjama-i-Tabaqāt-i-Sūfiya*, containing the lives of the most celebrated Sūfis and Shaikhs.

**'Abdullah Mirza (عبدالله مرزا)** was the

son of Ibrāhīm Mirzā, the son of Shāhrukh Mirzā, and great-grandson of Aunīr Timur. Upon his father's death (about the year A.D. 1443), he became possessed of the sovereignty of Fārs, or Persia; but, four years after, he was dispossessed by one of his cousins-german, named Mirzā Abū-Sa'īd, and was obliged to fly to his uncle Mirzā Ulugh Beg, who then

reigned in Transoxiana, and who gave him his daughter in marriage. Some time after, Ulugh Beg having been defeated in a battle against his son Mirzā 'Abdul-Latíf, and afterwards put to death by him in October, A.D. 1449, Ramazān, A.H. 853, and the latter not enjoying the success of his parricide above six months, 'Abdullah, as son-in-law to Ulugh Beg, took possession of his dominions; but Mirzā Abū-Sa'īd, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year A.D. 1451, A.H. 855.

**'Abdullah Sayyid, son of Bahādur 'Alī,** a native of Sawāna, near Thanesar, and a prominent disciple of Sayyid Ahmad (*q.v.*), under whose inspiration he published Abdul Kādir's Urdu version of the Korān, with commentary, 1822.

**'Abdullah Shattari (Shaikh) عبد الله شطاري**, a descendant of Shaikh Shihāb-uddin Suhrawardī. He came from Persia to India, and died in Mālwā, A.D. 1406, A.H. 809, and is buried there.  
[Regarding the Shattaris vide *Jour. As. Soc. Bengal*, 1874, pt. i. p. 216.]

**'Abdullah Tamimi (عبد الله تميمي)**, author of the Arabic work called *Rauzatul-Abrōr*, which contains the history of Muhammad, and Memoirs of many of his companions.

**'Abdullah Tirmizi (Mir) عبد الله ترمذى** was an elegant poet and wrote an excellent Nasta'līq hand, for which he received from the emperor Jahāngir the poetical name of Wasfi, or praiseworthy, and the title of Muškin-Qalam, that is to say, out of whose pen flowed musk. He is the author of several poems. His death happened in the year A.D. 1626, A.H. 1035. His tomb stands at a place in Āgra, called Naglā Jawāhir.

[For the inscription on his tomb, and his son Muhammad Sāliḥ Kashfī, vide *Proc. As. Soc. Bengal*, 1874, p. 162.]

**'Abdul-Latif (عبد اللطيف)**, a celebrated physician born at Baghdād, A.D. 1261, A.H. 660. To the acquirement of medical knowledge, he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghdād in order to visit other countries. Having spent a year in Mausīl, he removed to Damascus in Syria and thence to Egypt, where the people of the highest rank continued to vie with each other in cultivating his friendship. He afterwards travelled to Aleppo, and resided several

years in Greece. Of 150 treatises which he composed on various subjects, only one, entitled *Historie Egypti Compendium*, has survived the ravages of time. He died suddenly at Baghdād in his 65th year.

**'Abdul-Latif (عبد اللطيف)**, a great-grandson of Amir Timur. In October A.D. 1449, he defeated his father Mirzā Ulugh Beg in an action near Samarqand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May, 1450, 26th Rabi I. A.H. 854. His head was separated from his body and sent to Hirāt, where it was placed on the gate of the college built by his father.

**'Abdul-Latif (عبد اللطيف)**, a native of Qazwin, and author of the work entitled *Lubb-ut-Tawr kh*, a history of Persia, written in the middle of the 16th century.

**'Abdul-Latif (Mulla) (عبد اللطيف ملا)** of Sultānpur, was the tutor of the prince Auranzib. In the last years of his life he became blind, received from the emperor Shah Jahān a few villages free of rent for his support, and died in the year A.D. 1632, A.H. 1042.

**'Abdul-Latif, author of a collection of Letters** called *Inshā-i-'Abdul-Latif*.

**'Abdul-Latif (عبد اللطيف)**, author of the work called *Lafīf-i-Ma'na'i*, a commentary on the difficult passages of the Maṣnawī or Maṭlūnā Rūm, written in A.D. 1640. He also is the author of a Dictionary called *Lafīf-ul-Lughāt*.

[Regarding the author vide *Jour. As. Soc.* for 1868, p. 32.]

**'Abdul-Maal (عبد المعال)**, author of a system of Geography, written in the Persian Language, and entitled *Masāḥat ul-Ārz*, or the survey of the earth.

**'Abdul-Majid Khan (عبد المجيد خان)**, the Turkish emperor of Constantinople, was born on the 23rd April, 1823, and succeeded his father Mahmūd II. on the 2nd July, A.D. 1839, A.H. 1277. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Azīz.

**'Abdul-Majid Khan (عبد المجيد خان)**, entitled Majd-ud daula, a nobleman who was promoted by Ahmad Shāh of Dehlī to the post of 3rd Bakhsīgari or paymastership, in A.D. 1748, A.H. 1161. He died in the year 1752, A.H. 1165.

**'Abdul-Majid (Shaikh)** عبد المجيد (شيخ), a learned man who flourished

in the time of Shāh Jahān, and wrote a history of that emperor entitled *Shāh Jahān-nāma*.

[This seems to be a mistake for 'Abdul-Hamid.]

**'Abdul-Malik** عبد الملك (بن مروان),

the son of Marwān I. and the 5th Khalifa of the house of Umayya (Ommades). He succeeded his father at Damascus, on the 13th April, A.D. 685, 3rd Ramazān, A.H. 65, surpassed his predecessors in military exploits, and extended his power as far as Spain in the west, and India in the east. He was so generous as not to take a church from the Christians, which they had refused to grant him when he requested it. He was called Abū-Zubāb or "father of flies," because his breath was so offensive, that it killed the very flies that settled on his lips. He reigned upwards of 21 lunar years and died in October, A.D. 705, Shawwāl, A.H. 86. He was succeeded by Walid I. the eldest of his sixteen sons, who greatly extended the Moslem dominions.

**'Abdul-Malik** عبد الملك (بن صالح),

the son of Salīb, the son of 'Abdullah, the son of 'Abbās, was related in blood to the prophet Muhammad; was invested by Hārūn-ur-Rashid, the Khalifa of Baghdād, with the government of Egypt, in which he continued till about the year A.D. 794, A.H. 178, when Hārūn, suspecting that he was engaged in some cabals, in order to obtain the empire, threw him into prison, where he remained till Hārūn's death. His son released him, and invested him with the government of Syria, A.D. 809, A.H. 193.

**'Abdul-Malik** عبد الملك (بن ظهر),

the son of Zuhr, an eminent Arabian physician, commonly called by Europeans Avenzur, a corruption of Ibn-Zuhr. His full name is Abū-Marwān 'Abdul-Malik ibn-Zuhr. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135; that he began to practice at 40 or, as others say, at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zuhr, who followed his father's profession, was in great favour with Al-Mansūr, emperor of Morocco, and wrote several treatises on physic. Avenzur wrote a book, entitled *Tayassur fi-l-mudārāt wot-tadbīr*, which is much esteemed. This work was

translated into Hebrew in A.D. 1280, and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of *Jōmī'*, or Collection. He also wrote a treatise *Fil-adviyat wal-aghziyat*, i.e., of medicines and food, wherein he treats of their qualities. Ibn-Zuhr was contemporary with Ibn-Rashid (Averroes), who more than once gives him a very high and deserved encomium, calling him admirable, glorious, the treasure of all knowledge, and the most supreme in medicine from the time of Galen to his own.

**'Abdul-Malik** عبد الملك (king of

Fez and Morocco), was dethroned by his nephew Muhammad, but he afterwards defeated Sebastian, king of Portugal, who had landed in Africa to support the usurper. The two African monarchs and Sebastian fell on the field, A.D. 1578 (A.H. 986).

**'Abdul-Malik (Khwaja)** عبد الملك (خواجہ), a native of Samargand who held the office of Shaikh-ul-Islām in that city in the reign of Amir Timur.

**'Abdul-Malik Samani I.** عبد الملك (سامانی), a king of the house of

Sāmān, and son of Amīr Nūh I., whom he succeeded in A.D. 954 (A.H. 343). He reigned in Khurāsān and Māwarān-nahr seven and a half years, and was killed by a fall from his horse while playing at ball in A.D. 961 (A.H. 350). He was succeeded by his brother Amīr Mansūr I.

**'Abdul-Malik Samani II.** عبد الملك (سامانی), an Amir of the house of

Sāmān, was elevated to the throne of Khurāsān, after his brother Amīr Mansūr II. in A.D. 998 (A.H. 388). He was the last Amir, or king, of the race of the Samanides. He reigned only a few months, and was defeated in battle against Sultān Mahmūd of Ghaznī in A.D. 999, who took possession of his country. 'Abdul-Malik was shortly after murdered.

**'Abdul-Manaf** عبد المناف (or 'Abd-

Manāf, (i.e. slave of the idol Manāf) the great-great-grandfather of Muhammad, was the son of Qusayy, who aggrandised the tribe of the Quraish by purchasing the keys of the Ka'ba from Abū-Ghassān, a weak and silly man, for a bottle of wine. Qusayy was succeeded by his second son 'Abdul-Manāf, to whom the prophetic light, which is said to have manifested itself in his face, gave the right of primogeniture. After his death his son Hāshim, the father of 'Abdul-Muttalib, succeeded.

['Abdul-Manāf is also the name of a son of the Prophet, who died in infancy.]

**'Abdul-Mannan (Mir)** عبد المنان میر

son of Mir Nu'mān Khān, son of Khwājā 'Abdur-Rahīm Khān of Andijān. He served under the celebrated Nizām-ul-Mulk Āṣaf-Jāh in the Deccan for several years, was an excellent poet, and is known under the poetical name of 'Ibrāt.

**'Abdul-Mumin (عابد المؤمن)**, a man of

obscure origin and son of a potter, who seized the crown of Morocco, after destroying the royal family. He extended his dominions by the conquest of Tunis, Fez, and Tremezen. He meditated the invasion of Spain, when death stopped his career in A.D. 1156. His son Yūsuf who succeeded him, carried his ambitions into effect.

**'Abdul-Mumin Khan (خان)**

the son of 'Abdullah Khān, chief of the Uzbaks, was raised to the throne after the death of his father at Samargand in the year A.D. 1597, A.H. 1005. He took Mashad and put the inhabitants to the sword. He was soon after assassinated by his own officers in A.D. 1598, A.H. 1006; the chronogram of his death being contained in the words "Badbakht-i-sar-burida." After his death, Dīn Muhammād Khān, the son of 'Abdullah Khān's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hirāt, against Shāh 'Abbas, king of Persia.

**'Abdul-Muttalib (المطلب)**, the

grandfather of Muhammād, the son of Hāshim of the tribe of Quraish. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God shewed Hagar the mother of Ishmael, in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, about five hundred years after it had been filled up by 'Amr, prince of the Jorhomites. The well is called Zamzam by the Arabs and is on the east side of the Ka'ba, covered with a small building and cupola. Its water is highly reverenced, being not only received with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Muhammādan dominions. 'Abdul-Muttalib had ten sons whose names are as follows: Abū-Tālib, the father of 'Alī; 'Abbās, the ancestor of the Abbasides who reigned at Baghdād; Hamza; Hāris; Abū-Lahab; 'Abdullah, the father of Muhammād; Al-Maqawwam; Zubair; Zirār; Qusān. His younger son 'Abdullah, the father of Muhammād, dying eight days after the birth of his son, 'Abdul-Muttalib was obliged to take care of his grandson Muhammād, which he not only did during his life, but at his death enjoined his eldest son Abū-Tālib to provide for him for the future. 'Abdul-Muttalib died about the year A.D. 579, at which time Muhammād was about eight years old.

**'Abdul-Nabi (Shaikh)** عبد النبی شیخ

, son of Shaikh Ahmad, and grandson of Shaikh 'Abdul-Quddūs of Gangoh. He was the tutor of the Emperor Akbar, and was honoured with the post of Sadr-us-Sadrū (Chief Justice). No Sadr during any former reign had so much favour. The Emperor was for some time so intimate and unceremonious with him that he would rise to adjust the Shaikh's slippers when he took his leave. At last, through the enmity of Maulānā 'Abdullah Makhilām-ul-Mulk (*vide p. 6*) and others, he fell in Akbar's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year A.D. 1583 (A.H. 991).

[Vide 'Āīn Translation, i. pp. 538, 546, and p. xiii (*Abul-Fazl's Biography*); and Proc. As. Soc. Bengal, January, 1876.]

**'Abdul - Nabi Khan** served under Aurangzib, and built the large Mosque at Mathurā.

[Vide Proc. As. Soc. Bengal, 1873, p. 12.]

**'Abdul-Rahim bin-Ahmad Sur (سور)**

الرحيم بن احمد سور, author of the Persian Dictionary *Kashf-ul-Lughāt*.

[Vide Jour. As. Soc. Bengal, for 1868, p. 9.]

**'Abdul-Rahim Khan (خان)**

Khān Khānān, commonly called Khān Mirzā, was the son of Bairān Khān, the first prime-minister of the emperor Akbar. He was born on the 17th December, A.D. 1556 (14th Safar A.H. 964) and was only four years old when his father was assassinated. When of age, he received a command in the force attached to the emperor's person. In 1584 he was one of the commanders of the army sent to Gujarat, and on the conclusion of the campaign, was made head of the army. On Todar Mal's death (1589) he was made prime-minister. His daughter Jāni Begam was married to prince Dānyāl in the year A.D. 1599 (A.H. 1007). He translated the *Waqi'at-i-Bābāri* (Memoirs of the emperor Bābār) from Turkī into Persian. After Akbar's death he served under Jahāngīr for 21 years, and died a few months before that emperor, shortly after the suppression of Mahābat Khān's rebellion, in the year A.D. 1627 (A.H. 1036), aged 72 lunar years, and lies buried at Dehli near the Dargāh of Shaikh Nizām-uddīn Auliā, where his tomb is to be seen to this day. His poetical name was Raḥīm.

[For a detailed biography, vide Āīn Translation, i. p. 334.]

**'Abdul-Rahim (عبد الرحمن)**

one of the principal nobles who joined Prince Khusrau in his rebellion against his father Jahangir in A.D. 1606. He was taken prisoner with the prince and brought to the emperor at Lahore; by whose order he was sewn up in the raw hide of an ass, kept constantly moist with water, in which miserable condition he remained twenty-four hours. He was afterwards pardoned.

[Vide *Ain Translation*, i. p. 455.]

**'Abdul-Rahim Khan (Khwaja)**

**(عبد الرحمن خان خواجة)**, the son of Abul-

Qásim. He was a native of Andiján in Ferganá, came to India in the reign of the emperor Shah Jahan, and served under Aurangzib for several years. He died in A.D. 1692 (A.H. 1103).

**'Abdul-Rahman (عبد الرحمن ابن)**

**(ملجم)**, the son of Muljim, the murderer of 'Ali, son-in-law of Muhammad. He was killed by Hasan, son of 'Ali, in January, A.D. 661 (Ramazán A.H. 40).

[No Shi'a would now-a-days call his son 'Abd-ul Rahim, just as no orthodox Muhammadian would call his son Yazid.]

**'Abdul-Rahman (عبد الرحمن ابن)**

**(ابو بكر)**, the son of Abú-Bakr, first

Khalifa after Muhammad, and brother to 'Aysha, the favourite wife of the prophet. He died in the same year that his sister died, i.e., in A.D. 678, A.H. 58.

**'Abdul-Rahman (عبد الرحمن بن)**

**(محمد حنف)**, the son of Muhammad

Hanif son of 'Ali. He raised a formidable power against Hājjāj, the governor of Arabia, defeated him in several battles, and at last, rather than fall into his hands, threw himself from a house and died, A.D. 701, A.H. 82.

**'Abdul-Rahman, a popular Afghan**

poet of Peshawar. His verses are written with fiery energy, which has made them popular amongst a martial people, and yet with natural simplicity which is charming to the lover of poetry. Not far from the city is his grave, situated on the road to Hazār-khāna, the poet's native village.

**'Abdul-Rahman (عبد الرحمن)**

a Saracen general of the Khalifa Iishám (called by some of our authors Abderamas) who penetrated into Aquitaine and Poitou, and was at last defeated and slain by Charles Martel near Poitiers, in A.D. 732, A.H. 114.

**'Abdul-Rahman Mustafa (عبد الرحمن مصطفى)**

, who in Watkin's Biographical Dictionary is called Babacushi, was mufti of the city of Caffa, in Tauris. He wrote a book called *The Friend of Princes*. He died in A.D. 1381, A.H. 783.

**'Abdul-Rahman (عبد الرحمن)**

also called by old writers Abderamas, a descendant of the Khalifas of the house of Umayya. He was invited to come to Spain, in A.D. 756, A.H. 139, by the Saracens who had revolted; and after he had conquered the whole kingdom, he assumed the title of king of Cordova. He was the founder of the Ommaides of Spain, who reigned above two hundred and fifty years from the Atlantic to the Pyrenees. He died in A.D. 790, A.H. 174, after reigning 32 years.

**'Abdul-Rahman Ichi (عبد الرحمن ایچی)**

, or Ijt, the father of 'Qāzi 'Azd-uddin of Shiráz, a learned man and native of Ichi, a town situated 40 farsakhs from Shiráz.

**'Abdul-Rahman (عبد الرحمن)**, called

by us Abderamas, a petty prince in the kingdom of Morocco, who murdered 'Imād-uddin, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose death he meditated, A.D. 1505, A.H. 911.

**'Abdul-Rahman, the Sultan of Fez**

and Morocco, born 1778, was rightful heir to the throne when his father died; but was supplanted by his uncle, after whose death he ascended the throne in 1823. His eldest son Sidi Muhammad (born 1803) is heir to the throne.

**'Abdul-Rahman Khan (خان)**

Nawāb of Jhajjar, who on account of his rebellion during the mutiny of the native troops in A.D. 1857, A.H. 1274, was found guilty and executed at Dehlí before the Kotwali on the 23rd December of the same year. He was a descendant of Najābat 'Ali Khān, to whom in 1806, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawāb, yielding a yearly revenue of 12½ lacs, and consisting of Jhajjar, Badī, Karund with its fort, Nārmul, etc. In addition to these, expressly for the purpose of keeping up 400 horsemen, the territory of Badīwan and Dadri was granted. Up to May, 1857, he had always been looked upon as a staunch friend of the British Government; but when the rebellion burst forth, he forgot all his obligations to the British, and sided with the rebels.

**عبد الرحمن (عابد الرحمن)**

**خان**, Sadr-us-Sudūr of Kāñhpūr (Cawnpore), a rebel and a staunch supporter of Nāñā Šāhib, when that rebel commenced his career. He was hanged at Kāñhpūr, in June, 1858, A.H. 1274.

**'Abdul-Rahman Sulami (Shaikh),** author of the *Taħaqqat Šeħħija*, a work on Sufism. He died in A.D. 1021, A.H. 412. He is also called Abū-'Abdur-rahmān.

**'Abdul-Rahman**, son of 'Abdul-Azīz Naphshbandi, the father-in-law of Salaimān Shikoh, who married his daughter in A.H. 1062, the 25th year of Shah Jahan.

**عبد الرحمن (عابد الرحمن)**  
**جشتي**, author of the *Mir-ati-*

*Mas'ūdī*, which contains the legendary history of Sālār Mas'ūd Ghāzi, buried at Bahriach in Awdh. 'Abur-rahmān died during the reign of Aurangzib in A.H. 1094.

[For extract translations see Dowson, *Elliott's History of India*, ii. p. 513. An Urdu translation of the *Mir-ati-i-Mas'ūdī* was lithographed at Kāñhpūr A.H. 1287, under the title of *(لہٰ ہے نورماں ای مسعودی)*.]

**'Abdul-Rashid (عبد الرشید),** was the son of Sultan Maṣ'ūd, of Ghazni. He began to reign, after depositing and confining his brother 'Ali, in A.D. 1052, A.H. 443. He had reigned but one year, when Tughril, one of his nobles, assassinated him and mounted the throne of Ghazni. Tughril reigned only forty days, and was murdered on the Persian New Year's day in March A.D. 1053, A.H. 444, when Farrukhāzād, a brother of 'Abdur-Rashid, succeeded him.

**'Abdul-Rashid (Mir),** son of 'Abdul-Ghafir-ul-Husaini. He lived in the time of the emperor Shah Jahan, and wrote chronograms on his accession to the throne of Dehlī in A.D. 1628, A.H. 1037. He is the author of the Persian Dictionary called *Farhang-i-Rashidi*, also of the *Mustakhab-ul-Lughāt*, a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Shah Jahan. Another work of his is called *Risala-i-Mu'arrabat*.

The *Farhang-i-Rashidi*, which was written in 1064 (A.D. 1653), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal.

[Vide *Jour. As. Soc. Bengal*, 1868, p. 20.]

**عبد الرشید (عابد الرحمن)**

**خان**, son of Sultan Abū-Sa'íd Khān, king of Kāshghar. He was the contemporary of Humayūn, the emperor of Dehlī. Mirzā

Haidar, author of the *Tarīkh-i-Rashidi*, dedicated his work to him.

[Vide Dowson, *Elliott's History of India*, v. p. 127; and *Ain Translation*, i. p. 460.]

**'Abdul-Razzaq (عبد الرزاق)**, a chief

of the Sarbadāls of Sabzwār. He was at first employed by Sultan Abū-Sa'íd Khān as a Yāsawīl, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurāsān in A.D. 1336, A.H. 737, and was slain, after one year and two months, by his brother, Wajih-uddīn Maṣ'ūd, in September, 1337, Saifur A.H. 738. Maṣ'ūd reigned seven years, and was deposed by his brother Shams-uddīn, who after a reign of four years and nine months was slain at Sabzwār by Haidar Qāṣṣāb. After him Amir Yahyā Qirāṭī made himself master of Khurāsān, and gave the command of his troops to Haidar Qāṣṣāb. In the month of December A.D. 1353, A.H. 754, Yahyā slew Tughān Timur, a descendant of the Mughul kings, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwāja Lutf-ullah, the son of Khwāja Maṣ'ūd to the masnad. He was slain after a short time by Haem Dāmgānī, who reigned four years and four months, when Khwāja 'Alī Mu'yāyd slew him, and reigned eighteen years in Khurāsān, after which he made over his country to Amir Timur, who passed Khurāsān in A.D. 1380, A.H. 782. 'Alī Mu'yāyd was killed in a battle in the year 1386, A.H. 788, and with him terminated the power of the Sarbadāls.

**'Abdul-Razzaq, Kamūl-uddin**, son of Jalal-uddin Is-hāq, born at Hirāt on the 12th day of Sha'bān, 816 (6th November, 1413). He is author of the historical work entitled '*Mafāl-i-nu-sa'-dain*'. He died in 887 (A.D. 1482).

[Vide below in rec. Kamāl, and Dowson, iv. p. 90.]

**'Abdul-Razzaq**, the son of Mirzā Ulugh Beg, the emperor Bābar's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kabul, about A.D. 1509, A.H. 915.

**'Abdul-Razzaq(Mulla) (عبد الرزاق ملا)**,

of Lāhiyān, author of the *Gauhar-i-Murid*, a dissertation on the creation of the world, and the pre-eminence then given by God to man, dedicated to Shah Abbās II. of Persia. He lived about the year A.D. 1660, A.H. 1072. His poetical name is Fayyāq.

**'Abdul-Salam bin 'Muhammad (عبد السلام بن محمد)**,

son of Muhammad, a celebrated learned man, and author of the *Tafsīr Kābir*, a commentary on the Qurān. He died in the year A.D. 1096, A.H. 488.

**عبد السلام (Qazi)**

**قاضي بداؤن**, of Badān, son of

'Atā-ul-Haqq. He is the author of the commentary called *Tafsīr Zid-ul-Ākhīrat*, in Urdu, consisting of 200,000 verses, which he completed about the year A.D. 1828, A.H. 1244, as the name of the work shows.

**Abdul-Salam**, a famous philosopher and physician, who died at Damascus in A.D. 1443, A.H. 847.

**عبد السلام (Mulla)**

**مولى عبد السلام**, of Lāhor, a pupil of Amir Fath-ulah Shirāzī. He died in the year A.D. 1628, A.H. 1037.

[Vide *Ain Translation*, i. p. 545.]

**Abdul-Salam (Mulla)**, of Dchlt, was the pupil of Mulla 'Abdu-Salām of Lāhor. He wrote the Sharh, or marginal notes, on the commentaries called *Tashīb*, *Mawār*, etc., and is also the author of the work on Sufism, in Arabic, called *Hall-ur-Rūmūz*.

**Abdul Samad**, **عبد الصمد**, uncle of the two first Khalifas of the house of 'Abbas, died at a great age during the khilafat of Iltārūn-ur-Rashīd, in the year A.D. 801, A.H. 185. It is said of him that he never lost a tooth, for both the upper and lower jaws were each of one single piece.

**عبد الصمد (Khwaja)**

**خواجہ**, a noble of Akbar's court, also well-known as a calligrapher. He was the father of Sharif, Anir-ul-Umarā, under Jahāngīr (vide *Ain Translation*, i. pp. 495, 517), and had the title of "Shirin-Qalam," or sweet-pen.

**Abdul-Samad**, nephew of Shaikh Abul-Fazl, secretary to the emperor Akbar. He is the compiler of the work called *Inshā-i-Abul-Fazl*, which he collected and published in the year A.D. 1606, A.H. 1015.

**عبد الصمد (Khan)**,

styled Nawāb Samsān-uddul-Kām, Bāhdūr-Jang, was the son of Khwāja 'Abdul-Karīm, a descendant of Khwāja 'Ubdul-ullah Abrār. The native country of his father was Samarqand, but he was born at Agra. In his childhood, he went with his father to Samarqand, where he completed his studies. In the reign of Aurangzib he returned to India, and was, at his first introduction to the emperor, raised to the rank of 600, and after a short time to that of 1500, with the title of Khan. In the reign of Jahāndār Shah, the rank of 7000 and the title of "Ali-Jang" were conferred on him. He was made governor of Lāhor, in the time of Farrukh-siyār, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with

Bāndā their chief. He was made governor of Multān by the emperor Muhammad Shāh, with the title of Sāmān-uddul-kām, and his son, Zakariyā Khān, Sūbadār of Lāhor. He died in A.D. 1739, during the invasion of Nādir Shāh.

[The histories call him "Diler-jang," "not Ali-Jang"; vide also Dowson, vii. pp. 456, 491, 611.]

**عبد الصمد خان (Khan)**,

Faujdar of Sarhind, distinguished himself in the Maratha Wars, and was at last beheaded by Bhāī in A.H. 1174 (A.D. 1760).

[Vide Dowson, viii. p. 278.]

**عبد الشکر (Maulana)**

**بازمی**. His poetical name was Bazmī [g.v.], and he was killed, or mortally wounded, in a skirmish near Karval, 16th February, A.D. 1634.

**عبد الوهاب (Qazi)**

**قاضی** lived in the time of the emperor 'Alamgīr, and died on the 26th November, A.D. 1675, 18th Ramazān, A.H. 1086, at Delhi. He is the author of a *Dastur-ul-'Amal*, which he dedicated to that monarch.

**عبد الوهاب (Mir)**

**مسیر**, author of the *Tazkira-i-Bē-nājīr*, which he wrote about the year A.D. 1758, A.H. 1172.

**Abdul-Wahhab**, author of the *Mand-qib-i-Masnawi Rūm*, containing the memoirs of the celebrated Jalāl-uddin Rūmī.

**عبد الوهاب بن احمد**

**الوهاب بن احمد**, author of the Arabic work on theology, called *Anwār Ahmādiyya*, written in A.D. 1548.

**Abdul-Wahhab**, or Muhammad bin-'Abdul-Wahhab, founder of the sect of the Wahhābīs, was born at Hūraimāla, in the province of Najd, in Arabia, about the year A.D. 1750.

**عبد الواحد (Khan)**

the *Sab'a Sanāhīl*, essays on the duties of Instructor and Student, written in the year A.D. 1561, A.H. 969.

**عبد الواحد میر (Mir)**

a native of Bilgrām, in Auda, whose poetical name was Shahīdī. He died in his native country on the 11th of December, A.D. 1608, 3rd Ramazān, A.H. 1017. His son's name was Mir 'Abdul-Jalīl the father of Sayyid Uways, whose son's name was Sayyid Barkat-ullah.

**'Abdul-Wahid (Mir)**, of Bilgrām. He wrote under two assumed names, viz.: Wāhid and Zauqī, was an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse, called *Shakar-istūn-i-Khayūl*, wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 13th October, A.D. 1721, Friday, 2nd Muharram, A.H. 1134, in an affray with the Zamindārs of Rāhūn, in the Panjāb, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

**'Abdul-Wahidi**, a Turkish poet, author of a *Diwān*, comprising 30 Qaṣidas, 200 Ghazals, 29 Tārīkh, and 54 Rubā'īs.

**'Abdul-Wasi'** of Hansi (عبد الواسع) (هانسوی), author of a Persian grammar, called after his name, *Risōla-i-'Abdul-Wāsi*. He flourished in the last century, and is also the author of a Hindūstāni Dictionary, entitled *Gharāib-ul-Lughat*.

[For further notes, vide *Proc. As. Soc. Bengal*, for 1887, p. 121.]

**'Abdul-Wasi' Jabali** (عبد الواسع) (جبلي), a celebrated poet of Persia, who flourished about the year A.D. 1152, A.H. 547, in the time of Sūlān Bahram Shāh, son of Sūlān Maṣ'ud, of Ghaznī, and Sūlān Sanjar Saljuqī, in whose praise he wrote several beautiful panegyrics. He died in the year A.D. 1160, A.H. 555. "Jabal" means a mountain, and as he was a native of Ghurjistān, a mountainous country, he chose "Jabali" for his poetical title; vide *Jabali*.

[Vide Sprenger, *Catalogue of Oudh MSS.* p. 443.]

**Abengnefl** (a corruption of an Arabian name, spelt so in Lemprière's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which, entitled *De virtutibus medicinorū et ciborum*, was printed at Venice in 1851; folio.

**'Abhai Singh** (راجه ابھی سنگھ), Rājā of Jodhpūr, who had acquired his power by the murder of his father, Rājā Ajit Singh Rāhaurī in the beginning of the reign of Muhammad Shāh, emperor of Dehlī, about the year A.D. 1726, A.H. 1139. He served under the emperor, and having in a battle defeated Sarbaland Khan, the usurper of Gujrāt, was appointed governor of that province in A.D. 1727, A.H. 1140; but his younger brother Bakht Singh succeeded his father to the Rāj of Jodhpūr. Abhai Singh was poisoned in A.D. 1752, and after his death his son Bijai Singh succeeded him.

**'Abi Bakr**, author of the *Jaučāhir-ul-Ganj*, and of another work on Sufism, called *Maqād-ul-'Ibād*.

**'Abi Bakr Muhammad** (ابي بكر محمد), author of an Arabic work in prose entitled *Adib-ul-Kitāb*, written in A.D. 984, A.H. 374.

**'Abid Khan** (عابد خان), a nobleman on whom Aurangzib conferred the Šubadārship of Multān.

**Abjadi** (ابجدي), the poetical name of

Mir Muhammad Ismā'il Khān, tutor of the Nawāb 'Umdat-ul-Umara of the Karnātik, who made him a present of 6700 Rs. on the completion of the history, called *Anvar-nāma*, a magnawī, or epic, containing an account of the exploits of Nawāb Anwar Khān, the father of the patron of the author. It was completed in A.D. 1760 (A.H. 1174), and in 1774 the title of Malik-us-shn' arā, or poet laureate, was conferred on the author.

[Vide *Abdi*.]

**'Abqa Khan** (ابقا خان), *vide* Abā Qāān.

**Abrakh Khan** (ابرخ خان) (the son of

Qizilbash Khān Afshār, governor of the fort of Ahmāndnagar, who died there in the 22nd year of Shāh Jahān) was a nobleman of high rank in the time of 'Alamgīr. A few years before his death, he was appointed governor of Barār, where he died on the 24th of July, A.D. 1685, 3rd Ramāzān, A.H. 1096.

**Abru** (آبرو), *vide* Hāfiẓ Ābrū.

**Abru** (آبرو), poetical name of Shāh

Najm-uddin, of Dehlī, alias Shāh Mubārak, who flourished in the reign of the emperor Muhammad Shāh. He died in A.H. 1161.

[Vide Sprenger, *Oudh MSS.*, p. 196.]

**Abtin** (آبتین), the father of Faridūn,

seventh king of Persia of the first, or Peshdādian, dynasty. Abtin pretended that he derived his origin from Jamshed, king of Persia of the same dynasty.

**Abu-'Abbas** (ابو عباس), the first khalifa of Baghdād, of the race of 'Abbās.

[Vide *Abul-'Abbās*.]

**Abu-'Abdullah** (ابو عبد الله). There

are three Muhammadan saints of this name, whose lives are written by Abū Ja'far. The first is surnamed Qurnishi, because he was of the family of the Qurnishites, and a native of Mecca. The second bore the name of Iskandar, and the third that of Jauhari.

**Abu-'Abdullah Bukhari**, *ride* Muhammad Ismā'īl Būkhārī.

**Abu-'Abdullah**, Muhammad Fāzil, son of Sayyid Ahmad, the son of Sayyid Hasan of Agra, author of the poem called *Muhibber-ul-Waqī'i-n*, written in praise of Muhammad and his descendants, with the dates of their respective deaths in verse. The title of the book is a chronogram for A.H. 1106, in which year it was completed, corresponding with A.D. 1650. He flourished in the time of 'Alamgīr, and died in the year A.D. 1694. He is also called Maqhar-ūl-Haqq, which see.

**Abu-'Abdullah** (ابو عبد الله ابن مالک), commonly called Ibn-Malik, author of the *Shārh Sūrah Būkhārī*. He died at Damascus in A.D. 1273 (A.H. 672).

**Abu-'Abdullah**, the surname of Shāfi'i, which see.

**Abu-'Abdullah** (ابو عبد الله بن احمد) (انصاری قرطبي), the son of Ahmad Ansārī, an author, of Cordova, who died A.D. 1272 (A.H. 671).

**Abu-'Abdullah** (ابو عبد الله حمیدی), Hamidi, son of Abū-Nasr, author of the work called *Jamībainā-l-Sabīhi-n*, and the history of Andalusia, called *Tarikh Undūs*. The former comprehends the collections of al-Bukhārī and Mu'īn, and has a great reputation. He died in A.D. 1095 (A.H. 488).

**Abu-'Abdullah Maghribi** (ابو عبد الله مغربی), named Muhammad bin-Ismā'īl, tutor of Ibrāhīm Khawās, Ibrāhīm Shūbān of Kirmānshāh, and of Abū-Bakr of Bīkān, and pupil of Abū-Husain Zarrin of Hirāt. Abū-'Abdullah died in the year A.D. 911 (A.H. 299), and was buried on Mount Sinai.

**Abu-'Abdullah Muhammad** (ابو عبد الله محمد), son of Sufyān, a native of Qairwān in Africa. He is the author of the work called *Hodī*. He died in A.D. 1024 (A.H. 415.)

**Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi** (ابو عبد الله محمد), author of a short treatise, entitled the *Bīghyat-ul-Bībīq* consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Zaid bin-Šābit.

**Abu-'Abdullah Muhammad Ha'kim Kabir** (ابو عبد الله محمد حاكم بکر), author of the work called *Mustadrīk*. He died in A.D. 1014, A.H. 405.

**Abu-'Abdullah Muhammad bin-Muhammad al - Nu'māni**, surnamed Shaikh Mu'fid and Ibn-Mu'allim, was a renowned Shī'a lawyer. Abk-J'afar ut-Tūsi describes him in the *Fikrīst* as the greatest orator and lawyer of his time, the most ancient Mujtahid, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kāfir-ush-Shāfi'i relates that, when he died, Ibn-Naqib, who was one of the most learned of the Sunni doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mu'fid, he should himself leave this world without regret. Shaikh Mu'fid is stated to have written 200 works, amongst which one, called the *Irsād*, is well-known. He also wrote many works on the law of inheritance. His death took place in A.D. 1022, A.H. 413, or as some say A.D. 1025, A.H. 416.

**Abu-'Abdullah Muhammad bin-'Umar al-Waqidi** (ابو عبد الله محمد بن عمر الواقدي), an author who wrote in Arabic the work, called *Tahqīqat Wāqīdi*, containing the history of the conquest of Syria by the generals of 'Umar during the years A.D. 638-9. He is said by some to have died in the year A.D. 824, A.H. 219, but as he makes mention of Al-Mut'āsim Billah, whose reign began in 833, he must have died about the year 834 and not A.D. 824, A.H. 209.

[*Fide Wāqidi.*]

**Abu-'Abdullah Muhammad bin-Husain al-Shabani** (ابو عبد الله محمد بن حسین الشیبانی), commonly called Imān Muhammad, was born at Wāsīt in 'Irāq-Ash in A.D. 749, A.H. 132, and died at Rai, the capital of Khurāsān in A.D. 802, A.H. 187. He was a fellow pupil of Abū-Yūsuf, under Abū-'l-Hasnā, and on the death of the latter pursued his studies under the former. His chief works are six in number of which five are considered of the highest authority, and cited under the title of the *Zohir-ar-Risāyat*; they are *Jāmi'-ul-Kabīr*, *Jāmi'-us-Sagīr*, the *Mabsūt fi farīd-il-Hanafya* the *Zīratāt fi farū'l-Hanafya*, the *Siyar-ul-Kabir wal-Sagīr*; and the *Nawādir*, the sixth and last of the known compositions of Imān Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

**Abu-'Abdullah Salih**, *ride* Abū-'Alī, Wazīr of Māṣr I.

**Abu-'Abdul-Rahman Ahmad bin-'Ali bin-Shu'aib al-Nasai** (أبو عبد الله علي بن شعيب النسائي), author of the

works called *Sunan Kubra* and *Sunan Sughra*. The first is a large work on the traditions; but as Nasai himself acknowledged that many of the traditions which he had inserted, were of doubtful authority, he afterwards wrote an abridgement of his great work, omitting all those of questionable authenticity; and this abridgement which he entitled *Al-Mujtaba* and is also called *Sunan Sughra*, takes its rank as one of the six books of the Sunna. Al-Nasai was born at Nasâ a city in Khurâsan, in A.D. 830, A.H. 303, and died at Makka in A.D. 915.

**Abu-'Abdul-Rahman Sulami.** *Vide* 'Abdul-Rahmân Sulami.

**Abu-'Abdul-Rahman Yunas** (عبد الرحمن يونس), the son of Ihabib, an excellent grammarian who died in the year A.D. 798, A.H. 182.

**Abu-'Abdul-Wahid** (أبو عبد الواحد), an elegant Turkish poet who flourished in Constantinople in the earlier part of the seventeenth century.

**Abu-Ahmad** (أبو أحمد), the son of Qâsim, was born in the city of Amasia in Natolia A.D. 1483, A.H. 888; he publicly explained the book written by his father Ahmad bin-'Abdullah ul-Kirmi on the fundamental points of Muhammadanism.

**Abu-'Ali** (أبو علي), surnamed Muhandis, "the Geometrician," who excelled in that science. He flourished A.D. 1136, A.H. 530, in the time of Al-Hâfiż li-din-illâh, Khalifa of Egypt, and Al-Râshîd Billâh, the son of Al-Mustarshid of Baghdað.

**Abu-'Ali** (أبو علي), the wazîr of Manûr I. the son of Nûh, prince of the Samanian dynasty of Khurâsan. In A.D. 963, A.H. 352, he translated the *Târikh Tabari* into the Persian language from the Arabic. It is a general history from the creation of the world, down to the 300th year of the Hijra. In the course of eight centuries the language of Abu-'Ali having become obsolete, Abû-'Abdullah Sâlih bin-Muhammad was persuaded by Nûrullah Khân, prince of Turân, to put it into modern Persian.

[*Vide* Abu Jâ'far at-Tabari, and Tabari.]

**Abu-'Ali Ahmad bin-Muhammad**, the son of Ya'qûb bin-Maskawaihi Khâzin of Rai, author of the Arabian work entitled

*Kitâb-ut-Tâhârat*, which was translated in Persian by Nâsir-uddin Tûsi, and named *Akhâiq-i-Nâsiri*. He flourished about the 12th century.

**Abu-'Ali Ismail** (أبو علي اسماعيل), an Arabian author who died in A.D. 967, A.H. 356.

**Abu-'Ali Qalandar (Shaikh)** (أبو علي قلندر), commonly called Bû-'Ali Qalandar Shaikh Sharaf-uddin Pânipâti, a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Irâq in Persia, but came to India and fixed his residence at Pânipat, where he died, aged about 100 years, on the 30th August, A.D. 1324, 9th Ramazân A.H. 724. His tomb is held sacred and is visited by the Musalmans to this day.

[*Vide Proc. As. Soc. Bengal*, for 1870, p. 125, and for 1873, p. 97.]

**Abu-'Ali Sina** (أبو علي سينا). *Vide* Abû-Sinâ.

**Abu-'Ali 'Umar** (أبو علي عمر بن محمد), son of Muhammed, was the author of the commentary, called *Sharh Kabir* and *Sharh Saghir*. He died in the year A.D. 1247, A.H. 645.

**Abu-Ayyub** (أبو ابي يوب), a companion of the prophet Muhammed, who had been with him in the battles of Badr and Uhud, and lost his life in the expedition of Constantinople (A.D. 668, A.H. 48) in the reign of Mu'âwiya, the first Khalifa of the house of Umayya. His tomb is held in such veneration by the Muhammadans, that the Sultâns of the 'Uşmân, or Ottoman, dynasty gird their swords on at it on their accession to the throne.

**Abu-Bakr** (أبو بكر), son of Abû-Shaiba, an Arabian author who died in the year A.D. 849, A.H. 235.

**Abu-Bakr Ahmad** (أبو بكر احمد), son of Hussain Baihaqi, *vide* Baihaqi.

**Abu-Bakr Ahmad bin'Umaral-Khasaf** (أبو بكر احمد بن عمر الحصاف), author of several treatises, known by the name of *Adâb-ut-Qâzi*. Hâji Khalifa speaks very highly of this work. It contains 120 chapters, and has been commented upon by many learned jurists: the most esteemed commentary is that of 'Umar bin-'Abdul-'Azîz bin-Mâja, commonly called Ihsâm-us-Shâhid, who was killed in A.D. 1141. Al-Khaṣâf died in A.D. 874, A.H. 261.

**Abu-Bakr Baqalani (ابو بکر باقلانی),**

son of Tayyib. He was of the sect of Imām Mālik, and author of the work called *Al-Taṣḥīd*, and several other works. He died in A.D. 1012, A.H. 403. See Bāqalānī.

**Abu-Bakr Bikandi, a pupil of Abū-'Abdullah Maghribī.** He lived about the year A.D. 900.**Abu-Bakr bin-Mas'ud al-Kashani**

(ابو بکر بن مسعود الكاشانی), author author of the work on jurisprudence, entitled *Badrī*. It is also called *Badrī-us-Sanā'i*. He died in A.D. 1191, A.H. 587.

**Abu-Bakr Kattani, Shaikh Muhammed bin-'Ali Ja'far,** a famous saint, who was born at Baghdād, and died in A.D. 954, A.H. 322.**Abu-Bakr Muhammed al-Sarakhsī**

(ابو بکر محمد السراخسی), whose title was Shams-ul-Aīmma; he composed, whilst in prison at Uzjand, a law book of great extent and authority, entitled the *Mabsūt*. He was also the author of the celebrated *Al-Muhīt*. He died in A.D. 1096, A.H. 490.

**Abu-Bakr, or Aba-Bakr (ابو بکر) or ابا بکر), son of Mīrānshāh,** was killed in battle A.H. 810, A.D. 1407.**Abu-Bakr Shadan (Shaikh شادان شیخ),** of Qazwīn, a celebrated pious Muslimān who died at Qazwīn in the year A.D. 1137, A.H. 531.**Abu-Bakr Shashbāni (ابو بکر ششبانی),** a valiant commander, born in a village called Shashbān in the province of Māzandarān. He was one of the greatest opponents of Amir Timur in his conquest of Asia.**Abu-Bakr Shibli (Shaikh شبلی شیخ),** a celebrated doctor of divinity, born and brought up at Baghdād, but the native country of his parents was Khurāsān. This Sūfi followed the doctrines of the sect of Imām Mālik, and had for his masters Junaid and other holy men of that epoch. He died at Baghdād on Friday 31st July, A.D. 946, 27th Zil-hijja A.H. 334, aged 87 years.**Abu-Bakr Siddiq (ابو بکر صدیق),** the father of 'Āyisha, the wife of Muhammed the prophet, by whom he was so much respected that he received from him the surname of

Siddiq, which signifies in Arabic "a great speaker of truth," and at the Prophet's death, in June, A.D. 632, he was elected Khālid in opposition to 'Ali, the son-in-law of the prophet. He supported with energy the new faith, and reduced several of the Arabian tribes who wished to abandon the new doctrines and return to the religion of their fathers. Afterwards he turned his arms against foreign nations, and by the valour of his active general Khālid, he defeated an army of 200,000 men, whom the Greek emperor Heraclius had sent to ravage Syria. He did not long enjoy his victories: a slow fever wasted his vigour, and he died the very day that Damascus was taken; but before he died he appointed for his successor 'Umar (Omar) the son of Khāṭṭāb. He reigned two lunar years three months and nine days, and expired in his 63rd year on Friday the 23rd August, A.D. 634, 22nd Jumādā II, A.H. 13. He was buried close to the tomb of Muhammed in Madina.

**Abu-Bakr Tughluq (ابو بکر تغلق),** the

son of prince Zafar Khan, and grandson of Firuz Shah Tughluq, was raised to the throne of Dehlī after the assassination of his cousin Ghiyās-uddin Tughluq, in February, A.D. 1389, Safar, A.H. 791. He reigned one year and six months, after which his uncle Prince Muhammed Tughluq, the son of Firuz Shah, who was at Nagarkot (Kāngra), proclaimed himself king, and proceeded with an army towards Dehlī. After some repulses he was victorious, entered Dehlī, and ascended the throne in the month of August, A.D. 1390, Ramazān, A.H. 792. Abū-Bakr who had fled towards Mewāt, was taken prisoner on the 29th November of the same year, 20th Zil-hijja, and sent to the fort of Mirāt (Meerut), where he died some years after.

[*Vide* Dowson, iv. p. 20.]

**Abu-Bakr Yahya (ابو بکر یحییٰ),**

author of the *Bahjat-ul-ul-Mahāfil*, or the Delight of Assemblies, containing various anecdotes recorded of Muhammed, the four Khalifas, and other illustrious persons, in Arabic.

**Abu-Bakr Zain-uddin (Maulana)**

(ابو بکر زین الدین مولانا), surnamed Zain-uddin, a learned Musalmān, who died at Tāibād, on Thursday the 28th of January, A.D. 1389, 30th Mubarram, A.H. 791.

[For further notes, vide *Aīn Translation*, i. p. 366.]

**Abu-Bakr Zangi (ابو بکر بن سعد)**

(زنگی), son of Sa'd, son of Zangi, one of the Atābaks of Persia, who reigned at Shirāz for thirty-five years, and died in the year A.D. 1260, A.H. 658. The celebrated Shaikh Sa'di of Shirāz dedicated his *Gulistān* to him in A.D. 1258.

**Abu-Darda** (أبو دردا), a companion of Muhammad, who was governor of Syria in the time of the Khalifa 'Umar.

**Abu-Daud Sulaiman bin-al-Ash'as** (أبو داود سليمان بن الأشعث), surnamed Al-Sijistāni, author of a *Kitab us-Sunan*, which contains 4,800 traditions, selected from a collection made by him of 500,000. It is considered the fourth book of the Sunna. He was born in A.D. 817, A.H. 202, and died at Baṣra in A.D. 888, A.H. 275.

**Abu - Daud Sulaiman bin - 'Uqba** (أبو داود سليمان بن عقبة الظاهري), surnamed Az-Zāhiri. He is the translator and commentator of Euclid in Arabic. He was also the founder of a Sunnī sect, but had few followers, and was called Az-Zāhiri, because he founded his system of jurisprudence on the exterior (*zāhir*), or literal meaning of the Qurān and the traditions, rejecting the *qiyyās*. He was born at Kufa A.D. 817, A.H. 202, and died at Baghdād in A.D. 883, A.H. 270. Some authors say that he died A.H. 275 (A.D. 888). He was a great partisan of Shāfi'i.

**Abu - Hafs al - Bukhari** (ابو حفص البخاري), a mufti of Bukhārā, and a very rigid Musalmān. He was surnamed Al-Kabīr, the Great, to distinguish him from his son, who was surnamed Al-Ṣaghīr, the Little, or the Younger, and was also a learned teacher, but not so famous as his father.

**Abu-Hafs Haddad**, 'Amr, son of Salama, of Nishāpūr, a saint, who died in A.H. 264.

**Abu-Hafs 'Umar** (ابو حفص عمر بن احمد), son of Ahmād, author of 330 works, among which are *Targhib* and *Tufṣir* and *Masnād*. He died in A.D. 995, A.H. 385.

**Abu - Hafs 'Umar al - Ghaznawi** (ابو حفص عمر الغزنوی سراج الدين), surnamed Sirāj-uddin, a follower of Abū-Hanīfa, and author of the Arabic work called *Zubdat-ul-Ākām*, which expounds the practical statutes of the different doctrines of the four Sunnī sects. He died in A.D. 1371, A.H. 773.

**Abu - Hamid (Imam)** (ابو حامد امام), Bin 'Muhammad Ghazzāli, son of Muhammad, surnamed Ghazzāli. He is the author of

the Arabic work on theology, called *Iḥyāu 'ulūm-id-dīn*, and of many other works. He died in A.D. 1111, A.H. 565.

[*Vide* Ghazzāli.]

**Abu - Hamza bin - Nasr al - Ansari** (ابو حمزة بن نصر الانصاري), surnamed Aus bin Mālik, was one of the six authors most approved for Muhammādī traditions. He died at Baṣra, in the year A.D. 710, A.H. 91, aged 103 years, after having begot 100 children. He was the last that was styled Ṣāḥibā, that is to say, friends, companions, and contemporaries of Muhammād.

**Abu-Hanifa (Imam)** (ابو حنيفة امام), *Vide* Hanifa.

**Abu-Haraira** (ابو هريرة), that is "father of the kitten," so nicknamed by Muhammād, because of his fondness for a cat, which he always carried about with him. He was so constantly called by this name, that his true name is not known, nor his pedigree. He was such a constant attendant upon Muhammād, that a great many traditions go under his name; so many, indeed, that the multitude of them make people suspect them. Nevertheless, others receive them without hesitation as of undoubted authority. He was Qāzī of Mecca in the time of 'Uṣmān. He died in the year A.D. 679, A.H. 59.

**Abu-Husain Zarrin** (ابو حسين زرين), of Hirāt, and master of Abū-'Abdullah Maghribi. He died at the age of 120.

**Abu-Hatim** (ابو حاتم), a celebrated Musalmān lawyer. [*Vide* Hātim, surnamed Al-Asamm.]

**Abu-Ibrahim Ismail** (ابو ابرهيم اسماعيل), Bin Yakhī al-Mazānī, son of Yahya al-Mazānī, a distinguished disciple of Imām Shāfi'i, and author of the *Jāmi'* *Sagħħir* and other works. He died in the year A.D. 878, A.H. 264. He was the most celebrated amongst Shāfi'i's followers for his acquaintance with the legal system and judicial decisions of his preceptor, and for his knowledge of the traditions. Amongst other works, he wrote the *Mukhtaṣir*, the *Mansūr*, the *Raṭīl-ul-Mutabira*, and the *Kitāb-ul-Waqīq*. The *Mukhtaṣir* is the basis of all the treatises composed on the legal doctrines of Shāfi'i, who himself entitled Al-Mazānī "the champion" of his doctrine.

**Abu-Is-hāq**, son of Alptigīn, independent governor of Ghaznī. Abū-Is-hāq handed over the reigns of the government to Subukti-gin, who, on Is-hāq's death, in A.D. 977, A.H. 367, usurped the throne.

**Abu-Is-haq** (ابو اسحق بن محمد), the son of Muhammad, an inhabitant of Syria, who wrote an excellent commentary to Mutanabbi. He died in A.D. 1049, A.H. 441.

**Abu-Is-haq Ahmad** (ابو اسحق احمد) or Abul-Is-hāq Ibrāhīm bin-Ismā'il, author of the *Qisās-ul-Anbiyā*, which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Uhud, A.D. 623. He died in A.D. 1036, A.H. 427.

**Abu-Is-haq al-Kaziruni** (ابو اسحق الکازروني), a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Siraj," which continued burning for four hundred years till the time of Bin-Qāsim.

**Abu-Is-haq Hallaj** (ابو اسحق حلاج) (اعظم). *Vide* Is-hāq.

**Abu-Is-haq Isfaraini** (ابو اسحق اسفراینی), son of Muhammad, author of the *Jāmi'-ul-Jilq*, which refutes the doctrines of various sects. He died in A.D. 1027, A.H. 418.

**Abu-Is-haq (Shah Shaikh)** (ابو اسحق شاہ شیخ). His father Amīr Muhammād Shāh, a descendant of Khwāja 'Abdullah Ansārī, was governor of Shīráz in the reign of Sultān Abū-Sa'īd Khān, and was murdered during the reign of Arpā Khān, in A.D. 1335, A.H. 736. His son, Amīr Muzaffār, who succeeded him, was also slain shortly after, when his brother, Abū-Is-hāq, took possession of Shīráz in 1336. He reigned 18 years; but when Amīr Muhammād Muzaffār besieged Shīráz, in A.D. 1353, A.H. 754, Abū-Is-hāq fled to Isfahan, where he was slain four years after, on Friday the 12th May, A.D. 1357, 21st Jumādā I. A.H. 758.

**Abu-Is-haq Shami**, of Syria, a famous saint, who died on the 14th Rabi' II. 329, and lies buried at 'Akka.

**Abu-Is-haq Shirazi**, (ابو اسحق شیرازی), author of the *Tabaqāt ul-Fiqahā*, a collection of the lives of celebrated lawyers. He died A.D. 1083, A.H. 476.

**Abu-Ismail Muhammad** (ابو اسماعیل محمد), author of the history called *Tārikh Futūh-il-Shām*, the conquest of Syria by the generals of 'Umar in forty-two battles, during the years 638 and 639 of the Christian era, translated and abridged from the *Tabaqāt Wāqidi*.

**Abu-Ja'far** (ابو جعفر). *Vide* Al-Mansūr.

**Abu-Ja'far Ahmad bin-Muhammad Tahawi** (ابو جعفر احمد بن محمد طحاوی), an inhabitant of Tāhā, a village in Egypt. He was a follower of the Hanafiya sect, and is the author of the commentary on the Qurān, called *Akkōm-ul-Qurān*, and other works, called *Iktīlāf-ul-'ulamā*, *Ma'āni-l-Aṣīr*, *Nāsikh* and *Mansūkh*, all in Arabic. He died in the year A.D. 933, A.H. 321. He also wrote an abridgment of the Hanafi doctrines, called the *Mukhtaṣir ut-Tāhāwi*.

**Abu-Ja'far al-Haddad** (ابو جعفر الحداد), two great teachers of **Abu-Ja'far al-Saffar** (ابو جعفر الصفار), the spiritual life; one was a locksmith, and the other a brazier. The latter is called "Al-Haffār," i.e., gravedigger, in Jāmī's *Nafhāt-ul-Uns*.

**Abu-Ja'far al-Tabari** (ابو جعفر الطبری) (ابن حیرر), son of Jarir, author of the *Tārikh Tabari*, a very authentic history in Arabic, which he wrote in the year A.D. 912. This work was translated and continued by Abū-Muhammad of Tabriz in Persian. Tabari was the founder of the seventh Sunnī sect, which did not long survive the death of its author. He was born at Amul in Tabaristān in A.D. 838, A.H. 224, and died at Baghdad in A.D. 922, A.H. 310. He was also the author of a commentary to the *Qurān*. His son, Muhammād Tabari, was also an author, and died about twenty years later.

**Abu-Ja'far Muhammad bin-'Ali bin-Babwaihi al-Kumi** (ابو جعفر محمد بن بابویه الصدقون), surnamed As-Ṣadūq, one of the earliest of the many writers on the *Qurān* among the Shi'as. He lived in the fourth century of the Hijra, and was a contemporary of Rukn-ud-daula Dailamī. He was one of the greatest of the collectors of Shi'a traditions, and the most celebrated of all the Imāniya lawyers of Qum in Persia. This writer composed a large and a small *Tafsīr*. There is considerable uncertainty as to the exact time when he lived. Shaikh Tūsi says in the *Fihrist* that Abū-Ja'far died at Rai in A.H. 331, A.D. 942, but this appears to be erroneous. Shaikh Najāshī, who died in A.D. 1014, states that Abū-Ja'far visited Baghdad whilst yet in the prime of life, in A.H. 355, A.D. 965, which might well have been the case, since Abū-Hasan 'Ali bin-Babwaihi, the father of Abū-Ja'far, did not

die until A.H. 329, A.D. 940. In addition to this, Nûr-ullah relates, on the authority of the Shaikh ad-Dâryasî (Dâryast), a village near Rai, which is now called Durashî), that Abû-Jâ'far lived in the time of Rukn-ud-daula Dâlîmî, and had repeated interviews with that prince, who, as is well-known, resigned from A.H. 338 to A.H. 336, A.D. 949–976. He is also the author of the *Men fî yâzârhu al-Faqîh*, which is the fourth of the four authentic books on Shî'a tradition, called "Kutab Arba." He is said to have written in all 172 works, and is said to have been specially skilled in Ijtihâd (jurisprudence, q.v.).

#### **Abu-Jâ'far Muhammad bin-Hasan**

al-Tusi Shaikh, who was one of the chief Mujtahids of the Imâmiya or Shî'a sect, is the author of the work entitled *Fikhrîtu-Kutub-îsh-Shâ'a Asmâ'îl-Mu'minîn*. It is a bibliographical dictionary of Shî'a works, together with the names of the authors. The greater part of this author's works were publicly burnt in Baghîd in the tumult that arose between the Sunnis and Shî'a in A.D. 1056, A.H. 448–460. Abû-Jâ'far died in A.D. 1067. He is also the author of a very extensive commentary on the *Qurâ'în*, in twenty volumes, which is generally called the *Tafsîr-ad-Tâsi'*, though it was entitled by its author the *Majma'-ul-Bayân li-'sûl-il-Qurâ'în*. Among the Four Books on Shî'a Hadîs, called *Kutab Arba'*, the two first in order were composed by him entitled *Tashîh-ul-Akhâîm*, and *Istâbîr*. His chief works are the *Mâbi'at* and *Akhâîf*, which are held in great estimation, as are also the *Nâhiyyâ* and the *Muhîb* by the same author. The *Risâla-i-Jâfiyyâ* is likewise a legal treatise by at-Tûsi, which is frequently quoted.

#### **Abu-Jahl (ابو جهل), the uncle of**

'Umar ibn-ul-Khattab ("Father of ignorance.") Jahl means theological ignorance, or unbelief. He was one of the most inveterate enemies of Muhammad and his religion. Though his son 'Ikrima became a convert to the tenets of Muhammad, yet the father was for ever shut out from paradise; and so violent is the resentment of the Moslems against this first enemy of their prophet, that they call the coloquyant, in contempt, the melon of Abu-Jahl. Abu-Jahl was slain in the battle of Badr, which he fought against Muhammad, together with Al-Âs, his brother, in the 70th year of his age, in the month of March, A.D. 624, Ramazân A.H. 2.

#### **Abu-Lahab (ابو لہب), the uncle of**

Muhammad, also called 'Abdul-Uzza, was the son of 'Abdul-Muttalib and one of the bitterest enemies of Muhammad and his doctrines. He died of grief within a week after the defeat of Abû-Sufyân in the battle of Badr, which took place about the beginning of the year A.D. 624, A.H. 2. He was

a man of wealth, of proud spirit, and irritable temper. His son 'Utbâ was engaged, or according to some, married to, Muhammad's third daughter Ruqayya, but when Muhammad appeared as a prophet, the contract was dissolved, and Ruqayya married her lover 'Usmân. Abû-Lahab was also allied to the rival line of Qurâish, having married Umm-Jamil, sister of Abû-Sufyân.

**Abu-Lais Nasir Samarkandi**, author of the work on jurisprudence in Arabic called *Fiqh Abu-Lais*, and the *Ghayyat-ul-Mubtadi*.

**Abul-'Abbas**, surnamed Al-Saffâh, which see.

**Abul-'Abbas Ahmad bin-Muhammad**, commonly called Ibn-'Uqda, was one of the greatest masters of the science of traditions, and was renowned for his diligence in collecting them, and the long and frequent journeys which he undertook for the purpose of obtaining information on the subject. Al-Dârqutni, the Sunnî traditionalist, is reported to have said that Ibn-'Uqda knew 300,000 traditions of the Ahl-i-Bait and the Banâ-Hâshim. He died in A.D. 944, A.H. 333.

**Abul-'Abbas bin - Muhammad (ابو العباس بن محمد)**, author of the Arabic work *Ma'rîfat-ul-Sâhiha*, and other books. He died in A.D. 1041, A.H. 432.

**Abul-'Abbas Fazl, bin-Ahmad**, of Is-fârâ'in, was minister to Mahmûd of Ghazni.

**Abul-'Ainâ (ابو العینا)**, a Musalmân lawyer, celebrated for his wit. When Mûsâ, son of the khalifa 'Abdul Malik, put to death one of Abul-'Ainâ's friends, and afterwards spread a report that he had escaped, Abul-'Ainâ said in the words of the Lawgiver of the Hebrews, "Moses smote him and he died." The sentence was reported to the prince, and Abul-'Ainâ was summoned to appear. Instead of dreading the threats of the tyrant, he boldly replied in the words of the following verse in Exodus, "Will thou kill me to-day as thou killedst the other man yesterday?" The ingenuity of the expression disarmed the anger of Mûsâ, who loaded him with presents.

**Abul-'Alâ (ابو العلّا)**, entitled Malîk-usb-Shu'âra, or royal poet, of Ganja, flourished in the time of Manûchîhr, ruler of Shirwân. The poets Falaki and Khâqâni were his pupils, and to the latter he gave his daughter in marriage.

**Abul-'Alâ Ahmad bñ-'Abdullah al-Mâ'arrî (ابو العلّا احمد بن عبد الله الماءارري)**, a celebrated Arabian philosopher, free-thinker and poet, born at

Ma'arra in Syria on Friday the 26th December, A.D. 973, 1st Rabi' I. A.H. 363. Though he lost his sight in the third year of his age by the small-pox, his poetry is animated and his descriptions are beautiful and striking. He died on Friday the 9th of May, A.D. 1057, 1st Rabi' I. A.H. 449. He was the panegyrist of Al-qā'īn Billah, the khalifa of Baghdad, and has left a *Dīwān* in Arabic.

[Vide *Zeitschrift*, D.M.G. xxix. p. 304.]

### **Abul-'Ala Mir (ابو العلاء ابادی)**

(Mir), son of Mir Abul-Wafā Hasani, of Āgra, was born in the year A.D. 1582, A.H. 990. His grandfather Mir 'Abd-us-Salām came to India from Samarcand, and went on a pilgrimage to Mecca, and died after some years. His father Mir Abul-Wafā died at Fattpūr Sikri, from which place his remains were conveyed to Dehlī and buried close to the college situated near the Lāl Darwāza. When Rāja Mān Singh was appointed governor of Bengal, Mir Abul-'Alā accompanied him, and was honored with the rank of 3000, but he soon left him and proceeded to Ajmīr, and thence to Āgra, where he passed the remainder of his life, and is said to have performed many miracles. He died on Friday the 21st January, A.D. 1651, 9th Safar, A.H. 1061, aged 71 lunar years, and lies buried at Āgra, at a place near the karbalā, where every year on the anniversary of his death a great number of people assemble together and worship his tomb.

He was a Naqshbandī and a descendant of Khwāja Ahrār.

### **Abul-Barakat 'Abdullah bin-Ahmad (ابو البرکات عبد الله بن احمد)**

Nasafi. (نیشاپوری), author of the work called *Dastūr-ul-Kitābat*.

### **Abul-Barakat Nishapuri (ابو البرکات نیشاپوری)**

author of the work called *Dastūr-ul-Kitābat*.

### **Abul-Barakat, Shaikh, brother of Abul-Fazl**

born A.D. 1552. [Vide Blockmann's *Aīn Translation*, p. xxxiii.]

**Abul Farah, of Wāsit**, the ancestor of the Sayyid families of Bārha, Bilgrām, Khairābād, Fathpūr, Hāyswa, and other places.

[Vide *Aīn Translation*, i. p. 390.]

**Abul-Faraj (ابو الفرج)**, who in some of our Biographical Dictionaries is called Abulfaragius (George), was the son of Aaron, a Christian physician, born at Malatia in Armenia, near the source of the Euphrates in A.D. 1226. He followed his father's profession, but afterwards studied the

Eastern languages and divinity, and was ordained bishop of Guba in his 20th year, from whence he was translated to Lacabena and Aleppo. He wrote a work on history, called *Mukhtasar-ud-Dawāl*, divided into dynasties, which is an epitome of universal history from the creation to his own time. The most excellent part of the work is that which relates to the Saracens, Mughals, and the conquests of Chingiz Khān. Dr. Pococke, Professor of Hebrew and Arabic at Oxford, published this work in 1663, in the original Arabic, with a Latin version to it. Abul-Faraj died in A.D. 1286, A.H. 685.

### **Abul-Faraj 'Ali (ابو الفرج علی بن حسین)**

the son of Husain bin Muhammad Quraishi Isfahāni, was born in the year A.D. 897, A.H. 284, and was brought up at Baghdād. He is the author of a famous work called *Kitāb-ul-Aghānī*, or Book of Songs, an important biographical dictionary, notwithstanding its title, treating of grammar, history, and science, as well as of poetry. The basis is a collection of one hundred Arabian songs, which he presented to Saif-ud-daula, prince of the race of Hamdān, who ordered him a thousand dinārs. The minister of that prince, thinking this sum too small for the merit of the work, on which the author had laboured fifty years, doubled it. The author of this celebrated work died in A.D. 967, A.H. 356, having lost his reason previous to his death.

### **Abul-Faraj al-Khalidi (ابو الفرج الخالدی)**

two great poets, who

### **Abul-Faraj al-Baghawi (ابو الفرج البغوي)**

lived at the

court of the Sultān Saif-ud-daula of the house of Hamdān, who was a protector of men of letters, on whom he bestowed large pensions.

### **Abul-Faraj ibn-Jauzi (ابو الفرج ابن جوزی)**

surnamed Shams-uddin, was the most learned man, the ablest traditionist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shaikh Sa'di of Shirāz. He died on the 16th June, A.D. 1201, 12th Ramazān, A.H. 597, and is buried at Baghdād. His father's name was 'Ali, and that of his grandfather Jauzi. One of his works is called *Talbīs Iblīs, The Temptation of Satan*.

### **Abul-Faraj Runi (ابو الفرج رونی)**

of Rūn, said to be near Lāhore. He is the author of a *Dīwān*, and was the panegyrist of Sultān Ibrāhīm (the grandson of Sultān Mahmūd of Ghaznī) who reigned from A.D.

1059 to 1088, A.H. 451 to 481. Anvari imitated his style.

[Vide Sprenger, *Oudh MSS.*, p. 308. He is often wrongly called Abul-Faraj Ruwayni; ride Dowson iv. p. 205.]

### Abul-Faraj Sanjari (ابو الفتح سنجري),

a Persian poet who lived in the time of the great irruption of the Tartars under Chingiz Khan.

[Vide, however, Sprenger, *Oudh MSS.*, p. 308, from which it appears that Sanjari is a mistake for Sijizi, i.e. of Sijistan.]

### Abul-Fath, author of a Persian work called *Chahîr Bâgh* or *The Four Gardens*, containing forms of letters on different subjects.

**Abul-Fath**, Muhammad bin-Abû-Bâkr al-Mârghânî al-Samârjândî, author of the *Fusûl-ul-'Imâdiyya*, which comprises forty sections containing decisions respecting mercantile matters, and being left incomplete at the author's death, which took place in A.D. 1253, A.H. 651, was finished by Jamâl-uddin bin-Imâd-uddin.

### Abul-Fath Bilgrami Qazi (ابو الفتح بيلغرامي قاضي),

commonly called Shaikh Kamâl. It is mentioned in the work called *Shârif-i-Uzâni*, that he was born in the year A.D. 1511, A.H. 917, and that in the reign of the emperor Akbar he held the situation of Qâzi of Bilgram, and died in the year A.D. 1592, A.H. 1001. Mulla Firuz 'Usmâni found the chronogram of the year of his death in the letters of his name, viz.: Shaikh Kamâl.

### Abul-Fath Busti Shaikh (ابو الفتح بستي شايخ),

a learned Musalman of Bust, who lived in the time of Sultan Mahmûd of Ghazni, wrote excellent poetry on divinity, and died in July, A.D. 1039, Shawwal, A.H. 430. He is the author of a *Diwan* in Arabic.

### Abul-Fath Gilani (ابو الفتح جيلاني),

surnamed Masib-uddin, the son of 'Abdur-Razzâq, a nobleman of Gilan, was a physician in the service of the emperor Akbar. In the year A.D. 1589 he proceeded to Kashmir with that monarch, and during the emperor's progress from Kashmir to Kabul, he died at a place called Dhanâtûr, on the 20th June of the same year, 16th Sha'bân, A.H. 997, and was buried at Bâbâ Ilâsan Abdâl. He had come to India with his two brothers Hakim Hâmân and Hakim Nûr-uddin Qâri about the year A.D. 1567, A.H. 974.

[For further notes, vide *Ain Translation*, i. p. 424.]

### Abul-Fath Lodi, chief of Multân. Sultan Mahmûd of Ghazni took Multân in A.D. 1010, and carried away Abul-Fath as prisoner to Ghazul.

### Abul-Fath Muhammad al-Shahristâni (ابو الفتح محمد الشهريستاني),

author of the Arabic work called *Kitâb al-Mâl wa-Nihâl*, or the *Book of Religious and Philosophical Sects*. This book, which gives a full account of the various Sunni sects, was translated into Latin and published by Dr. Haarbrücker, in A.D. 1850, and into English by the Rev. Dr. Cureton. Shahristâni died in A.D. 1153, A.H. 548.

### Abul-Fath Nasir bin-Abul-Makarim Mutarrizi (ابو الفتح ناصر بن ابو المكارم مطرزي),

author of the Arabic Dictionary called *Mughrib*. He died in A.D. 1213, A.H. 610 in Khwârazm. He was a Mu'tazilite and invited people to that faith. He is also the author of the *Shârk Maqâ'id Ashâri*, and of another work called *Kitâb Ashâri*. The inhabitants of Khwârazm used to call him the master of Zamâqshâri, and on his death the poets wrote more than seven hundred elegies in his praise.

### Abul-Fath Nasir bin - Muhammad (ابو الفتح ناصر),

author of the *Jâmi'-ul-Mâ'ârif*.

**Abul-Fath Rukn-uddin bin-Husam Nagori (ابو الفتح ركن الدين),** author of a work on jurisprudence, entitled the *Fâtiha Hammâridya*, which he composed and dedicated to his tutor, Hammâd-uddin Ahmad, chief-qâfi of Nahârâwâl (Patan) in Gujrât. This work was lithographed in the original Arabic at Calcutta in A.D. 1825.

### Abul-Fath 'Usman (ابو الفتح عثمان),

surnamed Malik ul-'Azîz 'Imâd-uddin, second king of Egypt of the Ayyûbiye dynasty. He acted as viceroy of Egypt during the absence of his father, Sultan Salâh-uddin Yûsuf ibn-Ayûb, in Syria. On the demise of his father at Damascus in A.D. 1193, he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th of January, A.D. 1172, 8th Jumâda I., A.H. 567, reigned about five years, and died at Cairo on the 23rd November, A.D. 1198, 21st Muhârram, A.H. 595.

### Abul-Fazl 'Abdul-Malik bin-Ibrahim al-Hamadani al-Mukaddasi (ابو الفضل عبد الملك),

author of the *Furâiz-ul-Muqaddasi*, a treatise on the law of inheritance according to the Shâfi'i doctrine. He died A.D. 1095, A.H. 489.

**Abul-Fazl Baihaki** (ابو الفضل بیهقی), author of several works on history. *Vide* Baihaqi.

**Abul-Fazl Ja'far** (ابو الفضل جعفر), son of the khalifa Al-Muktafi, was a great astronomer. *Vide* Al-Mutawakkil.

**Abul-Fazl Muhammad** (ابو الفضل محمد), author of the Arabic Dictionary called *Surāh-ul-Lughāt*.

**Abul-Fazl (Shaikh)** (ابو الفضل شیخ),

Akbar's favorite Secretary and Wazir. His poetical name was 'Allāmī. He was the second son of Shaikh Mubārak of Nāgor, and brother of Shaikh Faizi. He was born in the year A.D. 1551, A.H. 958, and was introduced to the emperor in the 19th year of his reign. His writings prove him to have been the most learned and elegant writer then in the East. He is celebrated as the author of the *Akbañnamā* and the *Āin-Akbarī*, and for his letters, called *Maktubāt-i-'Allāmī*, which are considered in India models of public correspondence. The history of the Mughul emperors he carried on to the 47th year of Akbar's reign, in which year he was murdered. He was deputed with prince Sultān Murād in A.D. 1597, A.H. 1006, as Commander-in-Chief of the army of the Deccan, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambuscade laid for him by Birsingh Deo Bundelā, rājā of Urchā in Bundelkhand, at the instigation of Prince Salīm (afterwards Jahangir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Allīhābād. This event took place on Friday the 13th of August, A.D. 1602, 4th Rabī' I, A.H. 1011. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul-Fazl is also the author of the *'Ayn-Dānish*, which is a translation of Pilpay's Fables in Persian.

[For a detailed biography, *vide* *Āin Translation*, i. pp. 1 to 36.]

**Abul - Fazl Tahir bin - Muhammad Zahir-uddin Faryabi** (ابو الفضل محمد زہیر الدین فاریابی), a Persian poet. *Vide* Zahir.

**Abul-Fida Ismail Hamawi** (ابو الفداء حمودی), whose full name is

Malik Muayyad Ismā'il Abul-Fidā, son of

Malik-ul-Afzal, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamāt, in Syria, in the year A.D. 1342, A.H. 743. When a private man, he published in Arabic an account of the regions beyond the Oxus called *Taqwīm-ul-Buldān*, which was first edited by Grævius, with a Latin translation, London, 1650, and by Hudson, Oxford, 1712. Abul-Fidā died in 1345, aged 72, at Hamāt. The principal of Abul-Fidā's other works is his abridgment of Universal History down to his time, called *Tārikh Muqtasir*. He is very exact, and his style is elegant, on which account his works are very much esteemed.

**Abul-Faiz** (ابو النیص). *Vide* Faizi.

**Abul-Faiz Muhammad bin - Husain bin - Ahmad**, surnamed Al-Kātib, or the Writer, is better known by the name of bin - Ahmad. He was a wazir of Sultān Rukn-ud-daula, of the Boides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in A.D. 961, A.H. 360.

**Abul-Futuh Razi Makki** (ابو الفتوح رازی مکی),

author of the Arabic work called *Risāla*, or *Kitāb Haṣaniya*, which has a great reputation amongst the Shi'as, particularly in Persia. It consists of an imaginary disputation between a Shi'a slave-girl and a learned Sunni lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterly discomfits her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shi'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibrāhīm Astarābādi, in A.D. 1551.

**Abul-Ghazi Bahadur** (ابو الغازی بہادر),

Khān of the Tartars, was descended from the great Chingiz Khān. He came to the sovereignty of Khwārazm on the death of his brother; and after 20 years, during which he was respected at home and abroad, he resigned the sovereignty to his son, Anūsha Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A.D. 1663, A.H. 1074, and on his death-bed charged his son and successor to complete his history, which he performed in two years after his father's death. This valuable work was translated into German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

**Abul-Ghazi Bahadur.** *Vide* Sultān Husain Mirzā.

**Abul-Haras** (أبو الحرس المشهور به ذو الرمة بن عقبة), or Haras, commonly called Zul-Rama, son of 'Uqba. He was an Arabian poet, and was contemporary with Farazdaq. He died in A.D. 735, A.H. 117.

**Abul-Husain Ahmad bin-'Ali al-Najashi**, author of a biographical work entitled *Kitâb-ur-Rijâl*, comprising the lives of eminent Shi'as. Najâshî died in A.H. 405 (A.D. 1014).

**Abul-Husain 'Ali bin-'Umar al-Darqutni** (أبو الحسين على بن عمر دارقطني), a Sunnî traditionist, whose collection of traditions, like those of Abû-Bakr Ahmad-bin-al-Husain al-Baihaqî, are of the highest authority. He died in A.D. 995, A.H. 385.

**Abul-Husain bin-Abu-Yâ'la al-Farra (Kazi)** (أبو الحسين بن أبو يعلى), author of the *Tabaqât-ul-Hanbaliya*, which comprises the lives of the most famous lawyers of the sect of Ibn-Hanbal; it was commenced by our author, continued by Shaikh Zainuddin 'Abdur-Rahmân bin-Ahmad, commonly called Ibn-Rajab, and concluded by Yûsuf bin-Hasan al-Mujaddâsi; these three writers died respectively in A.D. 1131, 1392, and 1466, A.H. 526, 795, and 871.

**Abul-Husain Kharqani** (أبو الحسين خرقاني), author of the *Sharh-i-Mâkhzan-ul-Arâr*, and *Mirât-ul-Muhaqqiqin*, containing an explanation of the ceremonies used on the induction of a Sûfi, and the rules of the order. He died A.D. 986, A.H. 376.

**Abul-Husain Zarrin.** *Vide* Abû-Husain Zarrin.

**Abul-Hasan** (أبو الحسن), author of the *Siyâr Nûr Maulâd*, a heroic poem on the wars of the prophet Muhammad.

**Abul-Hasan** (أبو الحسن), a poet who wrote a commentary on the *Dîwân* of Anwârî, called *Sharh-i-Dîwân-i-Anwârî*.

**Abul-Hasan (Shah)** (أبو الحسن شاہ), son of the famous Shâh Tâhir, of Ahmadnagar, in the Deccan, and minister of 'Ali 'Adil Shâh I., about the year A.D. 1572, A.H. 980.

**Abul-Hasan**, the son of I'timâd-ud-daula, prime minister of the emperor Jahângîr, had three daughters, viz. Arjmand Bânû, also called Mumtâz-Mahall, married to the emperor Shâh Jahân; Sultân Zamânia, the second daughter, was married to Sultân Parwiz; and the third, Badr-uzzamânia, to Shâh 'Abdul-Lâjîf, the spiritual guide of the emperor 'Âlamgîr. *Vide* Âsaf Khân.

**Abul-Hasan 'Abdullah (Imam)** (أبو الحسن عبد الله بن مقفع), son of Muqanna'. He translated Pilpay's Fables from the Pahlavi language into Arabic by order of Abû-Jâfar Mansûr, the second khâlifa of the house of 'Abbâs, who reigned at Baghdid from A.D. 754 to 775. The book is called *Kalila Damna*.

**Abul-Hasan 'Ali** (أبو الحسن على), author of the works called *Sunan* and *Itâl*. He died A.D. 990, A.H. 380.

**Abul-Hasan 'Ali bin-al-Husain al-Kumi** (أبو الحسن بن جسین القمي) (بابویه), commonly called Bâbwâhi, who is said to have died in A.D. 940, A.H. 329, was the author of several works of note, one of which is called *Kitâb-ush-Shari'a*. This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abû-Jâfar Muhammad Ibn-Bâbwâhi (p. 14). When these two writers are quoted together, they are called the two Sâdiqs. He is also the author of the *Kitâb-ul-Mawârizi*, a treatise on the law of inheritance.

**Abul-Hasan 'Ali** (أبو الحسن على بن سلطان مسعود), the son of Sultân Mas'ûd I., ascended the throne at Ghaznî, on Friday 29th December, A.D. 1049, 1st Sha'bân, A.H. 441, reigned little more than two years, and was deposed by his brother, 'Abdur-Rashid, in A.D. 1052, A.H. 443.

**Abul-Hasan Ash'ari** (أبو الحسن اشعری ابن اسماعیل), son of Ismâ'il. He was a Mu'tazilite, but afterwards became a Sunnî. He is the author of nearly 400 works. He died in the year A.D. 936, A.H. 324.

**Abul-Hasan Jurjani** (أبو الحسن جرجانی), a celebrated lawyer, a native of Jurjâni or Georgia. *Vide* Jurjâni.

**Abul-Hasan Qhan (Mirza)** (ابو الحسن میرزا), Persian ambassador to the British Court in 1809 and 1819. He is the author of a work called *Hairat-nâma*, or book of wonders, which title was given to it by Fath 'Ali Shâh, king of Persia. It contains a long account of the Khan's travels in India, Turkey, Russia, England, etc.

**Abul-Hasan Qutb-Shah** (ابو الحسن قطب شاہ), whose literary name was Tânh Shâh, was the son-in-law of 'Abdullah Qutb-Shah, after whose demise, about the year A.D. 1672, A.H. 1083, he succeeded to the throne of Golkonda in Haidarâshâd, Deccan. This place was conquered by 'Alamgîr, after a siege of seven months, on the 22nd September, A.D. 1687, 21st Zil-qâ'dâ, A.H. 1098, and Abul-Hasan was taken prisoner and confined for life in the citadel of Daulatâshâd. Golkonda was then reduced to a province of the empire of Hindûstân. Abul-Hasan died in confinement about the year A.D. 1704. He was the last Sultan of the Qutb-shâhi dynasty, and a famous poet in the *Dakini*, dialect of the Deccan.

**Abul-Hasan Razin bin-Mu'awiya al-'Abdari** (ابو الحسن رضین بن معاویہ العبداری), author of a collection of traditions bearing the same title as the one written by Baghawi, namely *Jâmi' buwa-l-Sâhiha*. It comprises the works of Al-Bukhâri and Muslim, the *Muwatta* of Mâlik ibn - Aus, the *Jâmi'-ut-Tirmizi*, and the Sunans of Abû-Dâdâ, and Al-Nasâ'i. He died in A.D. 1126, A.H. 520.

**Abul-Hasan Turbati** (ابو الحسن تربتی), entitled *Rukn-us-Saltânat*, an Amir who held the rank of 5,000 in the reign of the emperor Jahângîr, and died in the sixth year of Shah Jâhân, A.D. 1632, A.H. 1042, aged 70 years.

**Abul-Qasim al-Sahrawi** (ابو القاسم الصحراءوي), called in Lemprière's English Biographical Dictionary "Al-sahâra'î," an Arabian physician who lived about the year A.D. 1085, A.H. 478, and is the author of the *Al-Târif*, a treatise in thirty-two books on medical practice.

**Abul-Qasim Namakin** (نامکین), a Sayyid of Hirât, served with distinction under Akbar and Jahângîr, and became a rich landowner in Bhakar, in Sindh. He built the great mosque in Sokhar. His descendants served under Shâhjehân, 'Alamgîr, and Farrukh-siyâr.

[Vide *Ain Translation*, i. p. 470.]

**Abul-Qasim Nishapuri** (ابو القاسم نیشاپوری)

, author of a Persian work on Ethics, called *Ganj-i-Ganj*, and of another work, entitled *Hulyat-ul-Muttagin*.

**Abul-Qasim 'Abdullah** (ابو القاسم عبدالله), son of Muhammad Baghawi, author of the book called *Mu'jam*, and several other works. He died in the year A.D. 929, A.H. 317.

**Abul - Qasim Isma'il bin - 'Abbad** (ابو القاسم اسماعیل), wazir of the

Boydie prince *Fakhr-ud-daula*. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Asir relates that four hundred camels were required to remove the books.

**Abul-Qasim Mirza**, son of Kâmrân Mirzâ, brother of the emperor Humâyân. In the year A.D. 1557, A.H. 964, he was confined in the fort of Gwâliâr by the emperor Akbar, who, when going to punish Khan Zamân, ordered him to be murdered.

**Abul-Qasim Kaht** (ابو القاسم کاہت), of Isfahan, though it is usually said that he was of Kâbul. He died at Agra. [Vide Qasim-i-Kâh.]

**Abul-Qasim of Hilla** (ابو القاسم حلی),

commonly called Shaikh Muayyad, author of the *Shâfi'i-ut-Islâm*, a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Shi'a doctrines. He is also called Shaikh Najm-uddîn Ahul-Qasim Ja'far bin-Muayyad. He died A.D. 1277, A.H. 676.

**Abul-Qasim 'Ubadullah bin-'Abdullah bin-Khurdâdbih**, died A.D. 300, A.H. 912. He is best known as Ibn-Khurdâdbih. He wrote the *Kitâb-ul-Mâsîk wal-Manâlik*, the *Book of Roads and Kingdoms*.

[Vide Khurdâdbih, and Dowson, i. p. 12.]

**Abul-Khair Maulana of Khwarazm** (ابو الحیر خوارزمی ونچا), a physician and poet, whose poetical name was 'Âshiq. From his native country he went to Hirât in the latter part of the reign of Sultan Husain Mirzâ, and was there till Muhammad Shahibâni, commonly called Shahî Beg Khan Uzbak, conquered that province, and took him to Mawâri-nâh, or Transoxiana, where he died in A.D. 1550, A.H. 957. The chronogram of the year of his death is "Fâti-i-'Ashiq," the death of 'Ashiq.

**Abul-Ma'ali**, whose proper name is Muhammad Ṣadr-uddin, is claimed by the Turks as the first of their poets, though his labours were not confined to their language alone, for he wrote in Arabic also, and was in Persian the rival and opponent of Nāṣir-uddin. He was contemporary with Jalāl-uddin Rāmī and his son Walad, and died about the year A.D. 1270. He is not, however, according to Baron von Hammer, to be strictly considered a Turkish poet by his countrymen; but the mystic tone which he adopted from Persian literature, and which he was undoubtedly the first to impress upon the national mind, gives him an unquestionable right to the place assigned him. The names of his works, such as the *Seal of Perfection*, and the *Key of Mysteries*, indicate the peculiarity of his taste and genius; but amidst all the confusion of style and thought some passages of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor 'Ashik.

### أبو المعالي بن عبد المجيد (ابو المعالي)،

the son of 'Abdul-Majid, the most eloquent of the Persians, who flourished in the time of Sultān Bahram Shāh Ghaznawī, by whose order, in the year A.D. 1118, A.H. 512, he wrote in prose his *Kallila Damma* (or *Pilpay's Fables*) from a copy which Rūdaki, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultān Husain Mirzā, fourth in descent from 'Umar Shaikh, the second son of Amir Timur, when his prime minister Amir Shaikh Ahmad Suhaili got Husain Wā'iz to modernize it, in A.D. 1505, A.H. 910, under the name of *Anwār Suhaili*, or the *Rays of Canopus*. Abul-Fażl, the able prime minister of Akbar, compressed this work, and gave it the name of *Ayār-Dāniš*, or the *Touch-stone of Knowledge*. He is called by Daulat Shāh, Hamid-uddin Nasrullah. *Vide* Naṣr-ullah, the son of 'Abdul Hamid.

### أبو المعانى شاد (ابو المعانى شاد)،

a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kābul, where Mirzā Muhammad Hākim, the brother of Akbar, gave him his sister, named Mīhr-un-Nisā Begam, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kābul, and in March A.D. 1564, Sha'bān, A.H. 971, basely assassinated Mirzā Muhammad Hākim's mother, his own mother-in-law, who was a woman of uncommon abilities, and might with truth be said to have ruled that kingdom. He then pretended to act as regent to the young prince, who was still in his minority, with a view to get rid of him as soon as he could conciliate the Umarās. In the meantime Mirzā Sulaimān, prince of

Bādakshān, attacked him, and slew him in a battle on the 13th May, A.D. 1564, 1st Shawwāl, A.H. 971, and took possession of that country, which he held for two years. Abul-Ma'ali was an elegant poet, and his poetical name was Shahbādi.

### أبو المعالى (ابو المعالى)،

أبا الله آبادى شيخ (الله آبادى شيخ)، of Allāhābād, author

of the work called *Tuhfat-ul-Qādiriya*, or the life of Shaikh 'Abdul-Qādir Gilānī. He resided in Lahore, and died there on the 6th April, A.D. 1615, 16th Rabi' I., A.H. 1024.

### أبو المتأخر (ابو المتأخر)،

(رازى)، a poet who flourished in the reign of Sultān Muhammad Saljūqī.

### أبو المحسن (ابو المحسن)،

author of the work called *Manhal-i-Sifī*.

**Abul-Makarim bin-'Abdullah.** There are three comments on the Niqāya of 'Ubaidulla bin-Mas'ud, which are much esteemed; they were written respectively by Abul-Makarim in A.D. 1501, A.H. 907; Abū-'Ali bin-Muhammad al-Birjindi in A.D. 1528, A.H. 935; and Shams-uddin Muhammad al-Khurasāni in A.D. 1534, A.H. 941.

**Abul-Ma'shar** (ابو المعاشر)، who is called by some older authors Albumassar and Albumazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khalifa Al-Māmūn of Baghdād, and wrote a treatise on the revolutions of the years. His full name is Ja'far bin-Muhammad bin-'Umar Abul-Ma'shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called *Ulāf* or *Kitāb-ul-Ulāf*, which he wrote from a Sanskrit work on astronomy, he asserts that, when the world was created, the seven planets were together in the first point of the sign of Aries, and that it will end when the same planets shall meet again in the last point of Pisces in their exaltation or Dragon's head. He died in A.D. 885, A.H. 272. His works were printed in Latin at Venice in 1586, 8vo.

### أبو الجيب (ابو الجيب)،

البخاري (البخاري)، poetically called also

'Am'aq, was a Persian poet who flourished in the fifth century of the Hijra at the court of the Sultān Qadr Khān, king or khāqān of Turkistān, who made him president of the academy of poets which he had established. His poem of the loves of Yūsuf and Zalikhā, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Shāh says, he lived in the time of Sultān Sanjar, who requested

him to write an elegy on the death of his daughter Malik Khātūn, which he did, although he was then blind on account of old age. He appears to have died some years before or after A.D. 1145, A.H. 540.

**Abul - Sa'adat Mubarak Ibn - Asir** (ابو السعادات مبارک ابن اثیر الجرزی), al-Jazārī, author of an Arabic Dictionary called *Al-Nihāya fī gharib-il-Hadīq*. He died in A.D. 1209, A.H. 606. *Vide* Ibn-Asir.

**Abul - Wafa (Khwaja)**, one of the great saints of Khwārazm, and author of several works on Sufism. He died A.D. 1432, A.H. 835.

**Abu - Maaz Muslim** (ابو معاذ مسلم), an Arabian grammarian, who died in A.D. 803, A.H. 187.

**Abu - Mansur**, surnamed al-Ḥakim bi-amr-illah, succeeded his father Al-‘Azīz to the throne of Egypt in A.D. 990, A.H. 381, when only 11 years of age. In the latter part of his reign he fancied himself a god, and found no fewer than 16,000 persons who owned him as such. These were mostly the Darāriāns, a new sect sprung up about this time, who were so called from their chief, Muhammad Ibn-Ismā'il, surnamed Darāri. He is supposed to have inspired the mad khalifa with this impious notion; and as Darāri set up for a second Moses, he did not scruple to assert that Abū-Мансūr was the great creator of the universe. He was assassinated in the year A.D. 1020. His son Tāhir succeeded him.

**Abu - Mansur** (ابو منصور), author of the *Kitāb - ut - Tawhīd*, and several other works.

**Abu - Mansur 'Abdul - Kahir al - Baghdadi**, author of a treatise on the law of inheritance according to Shāfi'i. He died A.D. 1037, A.H. 429.

**Abu - Mas'ud**, surnamed Shaikh-ul-Islām, a native of Constantinople, and author of the valuable commentary on the Qurān, entitled *Irtshād - ul - 'aql*, flourished in the reign of Sultan Salim Khān, emperor of Constantinople, and died in A.D. 1516, A.H. 922.

**Abu - Muhammad** (ابو محمد مکی), of Mecca, son of Abū-Ṭālib, author of a commentary on the Qurān, and several other works. He died in A.D. 1045, A.H. 437.

**Abu - Muhammad**, son of 'Abbās, the son of a sister of Abū-Ja'far bin-Muhammad bin-Jarīr al-Tabarī. It is said that he had by heart 100,000 verses of different authors. He died in A.D. 993, A.H. 383, and was a contemporary of the author of the 'Ayyār.

**Abu - Muhammad Husain bin - Mas'ud Farra al - Baghawi** (ابو محمد حسین فرا البغوي), author of a collection of traditions called the *Masābiḥ*, in Arabic; also of the *Maṭālim - ut - Tanzil*, and *Sharh - us - Sunnat*. He died in A.D. 1122, A.H. 516. He was a vendor of furs, consequently he was called Farra. Baghawi also wrote a *Jāmi' baina - l - Ṣaḥīḥain*.

**Abu - Muhammad Hisham bin - al - Hakim al - Kindi al - Shabani**, who lived in the time of the Khalifa Hārūn - ur - Rashid, and died in A.D. 795, A.H. 179, is famed as one of the first compilers of Shi'a traditions.

**Abu - Muhammad Nasibi** (ابو محمد ناصحی), was a man of eminent learning in the time of Sultan Mas'ud I., of Ghazni. He wrote a book entitled *Mas'udi*, in support of the doctrine of Abu - Hanifa, which he presented to the king. He flourished about the year A.D. 1035.

**Abu - Muhammad Rozbihan Bakali Shirazi** (ابو محمد روزبهان بقلی شیرازی), author of the *Safwat - ul - Mashārib*. He died in July, A.D. 1209, Muḥarram, A.H. 606. *Vide* Rozbihān (Shaikh).

**Abu - Muhammad Shatibi** (ابو محمد شاطبی), a very learned Musalmān and author of the *Qasida Shātibiya*. He died in A.D. 1194, A.H. 590. His proper name was Qāsim; he was born at Shātibiya, in Andalusia, from which he derived his title of Shātibi. He is also the author of several other works.

**Abu - Muhammad Tabrizi**, author of the Persian history called *Tārikh-i - Tabari*. The original of this book was written in Arabic by Abū-Ja'far bin-Jarīr Tabarī, in A.D. 912, A.H. 300, and was afterwards translated into Persian and continued by Abū - Muhammad, and dedicated to Abū - Ṣālih bin - Nūb, about the year A.D. 1118, A.H. 512.

**Abu - Musa Ja'far al - Sufi**, whose poetical name is Jabar, was the founder of the Arabian school of chemistry, flourished towards the end of the eighth, or the commencement of the ninth century. According to the majority of authorities, he was born at Tūs, in Khurasān. He wrote an immense number of treatises on alchemy, also a work on astronomy. An edition of his works in Latin was published at Dantzig, in 1662, and another in English by Russel, in 1678.

**ابو موسى (ابو موسی)**

(ابو موسى), one of the arbitrators between 'Ali and Mu'awiya I., by whose decision 'Ali was deposed in the year A.D. 658, A.H. 37. Eight months after the battle of Siffin between 'Ali and Mu'awiya, the two arbitrators, Abu-Musa and 'Amr, the son of 'As, met at a place between Mecca and Kufa, where a tribunal was erected. Abu-Musa first ascending it, pronounced these words with a loud voice: "I depose 'Ali and Mu'awiya from the Khilafat (or government) to which they pretend, after the same manner as I take this ring from my finger," and immediately came down. 'Amr then went up and said: "You have heard how Abu-Musa has on his part deposed 'Ali; as for my part I depose him too, and I give the Khilafat to Mu'awiya, and invest him with it after the same manner as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Umar's heir and avenger, and the worthiest of all men to succeed him."

**Abu-Muslim**, a great general, to whom the Abbasides entirely owed their elevation to the Khilafat, for which he is commonly called Sâhib-ud-Da'wat, or author of the vocation of the Abbasides. For his good conduct and bravery, he occupied the first posts in the service of the Ommades. He was governor of Khurasan, A.D. 746, when he proclaimed the Abbasides the lawful heirs of the Khilafat, and in A.D. 749 transferred the dignity of Khalifa from the family of Umayya to that of the Abbasides. This revolution occasioned the death of above 600,000 men; and when Abu-Jâfar Al-Mansûr, the second Khalifa of the race of 'Abbas, was opposed on his accession by his uncle 'Abdullah, son of 'Ali, 'Abû-Muslim was despatched against him. This general having harassed him for five months together, at last brought him to a general action, and having entirely defeated him, forced him to fly to Basra. Notwithstanding all his services, however, 'Abû-Muslim was soon after, on Thursday the 13th February, A.D. 755, 24th Shâ'bân, A.H. 137, ungratefully and barbarously murdered by Al-Mansûr, and his body was thrown into the Tigris. Abu-Muslim took his origin (as Isfahâni, a Persian historian relates) from Hamza, who pretended to descend from Gaudarz, one of the ancient kings of Persia.

**Abu-Na'im** (ابو نعيم), son of 'Abdullah, author of the works *'Ulyâ* and *Dâsi'l-i-Nubucvat*. He died in the year A.D. 1012, A.H. 403.

**ابو نصر فارابي (ابو فارابي)**.

*Fide Farâbi.*

**Abu-Nasr**, author of a Persian work on Sufism, called *Anis-ul-Tâlibin*.

**ابو نصر فراهى (ابو فراهى)**,

flourished about the year A.D. 1220, in the time of Bahram Shâh, son of Taj-nâdin, ruler of Sistan (also called Nîmrûz), who began to reign in the year A.D. 1215. He is the author of a vocabulary in verse, called *Nâsib-ut-Sihyân*. His real name is Muhammad Badr-uddin, and he belongs to Farâh, a town in Sijistân.

[Vide *Ain Translation*, i. note 41.]

**ابو نصر اسماعيل بن حماد (ابو حماد)**

(ابو حماد) is the author of the Dictionary called *Sihâb-ut-Lughât*. He was born at Fârah, and died about the year A.D. 1003, A.H. 394.

**ابو نصر خان (نواب خان)**,

an amir of the reign of the emperor 'Alamgir. The mosque of Jâjnagar, in Orissa, was built by him in the year A.D. 1687, A.H. 1098.

**ابو نصر مسکطى (ابو مسکطى)**,

a native of Masket, and author of the book called *Maqâmât*.

**ابو نصر سابور (شپور)**, son of

Arshâr. He built in the year A.D. 954, an edifice at Baghdâd, dedicated to scientific and literary exercises, and collected a large quantity of books, designed for the use of Musalmâns; there were, it is said, upwards of 10,400 volumes of all kinds, including a hundred Qurâns, copied by the celebrated calligrapher Ibn-Mugla.

**ابو نواس (ابو نواس), al-Hasan bin-**

Hâni, a celebrated Arabian poet, born in the city of Basra. His merit was acknowledged at the court of Hârdûn-ur-Rashid. His principal works have been collected by several persons, on which account there is a great difference between the copies of his works. His proper name is Abu-'Ali. He died A.D. 810, A.H. 195.

**ابو ریحان ال بیرونی (ابو ریحان ال بیرونی)**,

or Abû-Râihân Muhammad bin-Ahmad al-Bîrûni, was born about the year A.D. 971, in the town of Bîrûn, said to be situated in the province of Khwârazm. He was astronomer, geometer, historian, scholar, and logician. Besides metaphysics and dialectics, he studied, and appears to have drawn his chief lustre from, attainments in the magical art. Of this the following instance is related. One day Sultan Mahmud ordered him to deposit with a third person a statement of the precise manner in which the monarch would quit the hall where he then

was sitting. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit; but how was he amazed, when, on the paper being examined, there was found in it a minute specification of the precise spot through which he penetrated! Hereupon the prince with horror denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed; but care had been taken to prepare beneath a soft cushion, into which the body of the sage sank without sustaining any injury. Abū-Raihān was then called before the monarch, and was required to say whether by his boasted art he had been able to foresee these events, and the treatment through which he had that day passed. The learned man immediately desired his tablets to be sent for, in which were found regularly predicted the whole of these singular transactions. He travelled into different countries, and to and from India for the space of 40 years. He wrote many works, and is said to have executed several translations from the Greek, and epitomized the Almajest of Ptolemy. His works are said to have exceeded a camel load. The most valuable of all his works is the *Tūrīkh-ul-Hind*. Another of his works is the *Qānīn Mas'ādī*, dedicated to Sultān Mas'ād of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultāns Mahmūd and Mas'ād Ghaznawī, and died in the year A.D. 1039, A.H. 430.

[For further notes *vide* Dowson, *Elliot's History of India*, ii. p. 1.]

**Abu-Sa'id (ابو سعید بن عبد الله)**, the son of 'Abdullah, an Arabian poet who flourished in the court of Salāh-ud-din, (Saladin), and was his prime minister. He died in the year A.D. 1201, A.H. 597.

**Abu-Sa'id (ابو سعید بن كلیب شاشی)**, the son of Kulāib Shāshī, author of the book called *Masnād Kabīr*. He died in A.D. 946, A.H. 335.

**Abu-Sa'id 'Abdul-Malik bin-Quraib (ابو سعید عبد الملك بن قریب)**, commonly called Aṣmā'i, celebrated for his grammatical knowledge and eloquence. He was born in the year A.D. 740, A.H. 122, and flourished in the time of Al-Manṣūr, Khalifa of Baghdad (who reigned from A.D. 754 to 775), and died at Baṣra during the reign of Hārūn-ur-Rashid, or, as some authors say, in A.H. 216 (A.D. 832).

**Abu - Sa'id 'Abdur - Rahman bin - Mamun al-Mutawalli**, author of the *Farāiz Mutawallī*, a treatise on the law of inheritance according to Shāfi'i's doctrine. He died A.D. 1085, A.H. 478.

**Abu-Sa'id Baizawi (ابو سعید بیضاوی)**, or Qāzī Abū-Sa'id 'Abdullah Baizāwī, author of the work called *Nīzām-ul-Tawārīkh*, an epitome of Oriental History from Adam to the overthrow of the Khilāfat by the Tartars under Hulākū Khān, A.D. 1258, A.H. 674, written about the year 1275. *Vide* Baizāwī.

**Abu-Sa'id Fazl-ullah (ابو سعید فضل)**, *الله*, son of Abul-Khair, a great Sūfi, of Mahna. His spiritual guide was Abul-Fażl Luqmān of Sarakhs. He devoted himself to ascetic exercises, and spent fourteen years in the wilderness. He is the author of the Quatrains, called Rubā'iyyāt-i-Abū-Sa'id Abul-Khair. He died at the age 44 in the year A.D. 1068, A.H. 440.

**Abu-Sa'id Khan Bahadur (ابو سعید خان بهادر بن الجایتو)**, a Sultān of the family of Hulākū Khān, was the son of Oljāitū, commonly called Muhammad Khudabanda, whom he succeeded to the throne of Persia in December, A.D. 1316, Shawwāl, A.H. 716, when he was only twelve years of age. In his time Rashid-ud-din, the author of the *Jāmi'-ut-Tawārīkh*, was put to death. This monarch may be termed the last of the dynasty of Hulākū Khān who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abū-Sa'id were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abū-Sa'id reigned 19 lunar years, and died of fever on the 30th November, A.D. 1335, 13th Rabi' II., A.H. 736. The following is a list of the princes of the family of Chingiz Khān, who were raised to nominal power after the death of Abū-Sa'id Khān :

Arpā Khān (*Mu'izz-uddin*) was crowned in 1335, reigned five months, and was killed in battle in A.D. 1336.

Mūsa Khān was elevated in 1336, reigned two years, and was murdered in A.D. 1338. Sāki, sister of Abū-Sa'id Khān, was elevated to the throne in 1338. She was married to Jahān Timur, who got the kingdom as her dowry, but was deposed the same year. After him

Sulāimān Khān was declared king; he left the kingdom and went to Diyar-bakr in 1344.

Nausherwān was elevated in 1334.

**Abu-Sa'id Mirza (Sultan) (ابو سعید مرزا سلطان)**, the son of Sultan

Muhammad Mirzā, son of Mirānshāh, son of Amir Timur (Tamerlane). He was born in A.D. 1427. After the death of his father in 1441, he continued to live with Mirzā Ulugh Beg, son of Mirzā Shāhrūkh, at Samarqand, and served in his army when he was at war with his son Mirzā 'Abdul-Lajīf; but when

that prince was murdered by his unnatural son, in October, A.D. 1449, Rāmāgān, A.H. 853, and he in his turn was slain after six or seven months by his own soldiers, and Samārqand was taken possession of by Mīrzā 'Abdullah, son of Mīrzā Ibrāhīm, and grandson of Mīrzā Shāhrūkh. Abū- Sa'īd, with the assistance of Abū- Khair Uzbak, having defeated and taken 'Abdullah prisoner in a battle, put him to death and ascended the throne of Samārqand in A.D. 1451, A.H. 855. He also took possession of Khurāsān after the death of Bābār Sultān, son of Bāyānsāghar Mīrzā, in A.D. 1457, A.H. 861, and greatly extended his dominions, but was at last taken prisoner in an ambuscade, and put to death on the 8th February, A.D. 1469, 26th Rajab, A.H. 873, after he had reigned 18 years. After his death, Sultān Husain Bāqīrā, surnamed Abū- Ghāzī, a descendant of Amir Timur, made himself master of the empire. Abū- Sa'īd at his death left eleven sons, viz.: Mīrzā Sultān Ahmad, Mīrzā Sultān Muhammād, Mīrzā Shāhrūkh, Mīrzā Ulugh Beg, Mīrzā 'Umar Shāikh, Mīrzā Abā- Bakr, Mīrzā Sultān Murād, Mīrzā Sultān Khalīl, Mīrzā Sultān Walīd, and Mīrzā Sultān 'Umar; of whom four arrived to the dignity of kings, viz.: Mīrzā Ulugh Beg to the throne of Kābul; Mīrzā Sultān Ahmad to the kingdom of Samārqand; Mīrzā 'Umar Shāikh to the united thrones of Andjīān and Farghānā; and Mīrzā Sultān Muhammād to those of Kunduz and Badakhshān. Abū- Sa'īd Mīrzā, says Bābār Shāh, though brought up in the city, was illiterate and unrefined.

[*Vide* Genealogical Table attached to Āīm Translation.]

**Abu-Sina Muhammad**, author of the Arabic work called *Daqiqat-ul-Haqiqat*, containing a collection of traditions.

**Abu-Sina** (ابو سينا), or **Abū-'Ali Sīnā**, whom we call Avicenna, was a famous Muhammadian physician and philosopher, who early applied himself to literature, botany, and mathematics. At the age of eighteen he began to practise, and with such success that he became physician to the court at Baghhdād. He was born in the city of Bukhārā, in A.D. 983, A.H. 373, and died at Hamdān in July, A.D. 1037, A.H. 427, aged 54 lunar years, with the character of a learned man, but too much addicted to wine and effeminating pleasures. His books on Medicine, etc., were in number 100, now nearly all lost. He is also called Ibn-Sīnā. The following are the titles of his works: Of the Life and Advantages of Sciences, 20 books; of Innocence and Criminality, 2 books; of Health and Remedies, 18 books; on the means of Preserving Health, 3 books; Canons on Physic, 14 books; on Astronomical Observations, 1 book; on Mathematical Sciences; of Theorems, or Mathematical and Theological Demonstrations, 1 book; on the Arabic Language, 10 books; on the Last Judgment;

on the Origin of the Soul, and the Resurrection of Bodies; of the end we should propose to ourselves in Harangues and Philosophical Arguments; Demonstrations of the collateral lines in the sphere; abridgment of Euclid; on Unity and Infinity; on Physics and Metaphysics; on Animals and Vegetables, etc.; Encyclopaedia, 20 volumes. Avicenna is also credited with an Arabic redaction of some of the works of Aristotle, and with some Persian quatrains in the style afterwards popularized by Umar Khāyyām (q.v.).

**Abu-Sufyan** (ابو سفیان بن حرب), the son of Harb, the grandson of Umayya, and great-grandson of 'Abdul-Shams. He was an able and ambitious man, of great wealth and influence, and one of the most persevering and powerful opponents of Muhammad. He was the father of Mu'āwiya, the first khalifa of the house of Umaya, and one of the heads of the tribe of Quraish, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abū-Sufyān was made generalissimo of his enemies against him; and after the battle of Badr, he stood very fair for the headship of that tribe. But he was at last convinced (as it seems, by a signal victory gained by Muhammad over his enemies) of the truth of the prophet's pretensions, and was converted in the 8th year of the Hijra, A.D. 629.

**Abu-Sulaiman Daud** (ابو سلیمان داود), bin-Abū- Fagl bin-Muhammād Fakhr Bīnākiti, so called from having been born at Bīnākit, or Finākit, a town in Transoxiana, afterwards called Shāhrūkhīya. He is the author of the *Tārīkh-i-Bīnākiti*. Its correct name in full length is *Rauzatu 'ali-l-ālāb fi Tawāri'i -il-Ākābīr wal-Anābī*, i.e. the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the *Jāmi'-sur-Rashidi*, and was compiled by the author only seven years after that work, in A.D. 1317, A.H. 707, and is dedicated to Sultān Abū- Sa'īd, the ninth Mughul king of Persia. The author was a poet as well as an historian, and was appointed by Sultān Ghazān Khān, poet laureate of his court. He died in or about the year A.D. 1330, A.H. 731.

[*Vide* Dowson, *Elliot's History of India*, iii. p. 55.]

**Abu-Tahir** (ابو طاهر), of Tortosa, in Spain, author of the *Dārāb-nāma*, an abridgment of Oriental Biography, containing the Lives of Zubāk, of Darius, of Philip of Macedon, and of Alexander the Great; also Memoirs of Galen and other Greek Philosophers, etc.

**Abu-Tahir Khatuni** (ابو طاهر خاتونی), a poet who flourished in the twelfth or thirteenth centuries of our era. He is the author of the History of the Saljuqī kings, entitled *Tārīkh-ul-Saljuqī*, and of another work, called *Manāqib-ush-Shu'ara*.

**Abu-Talib** (أبو طالب) was the father of 'Ali, and the uncle of Muhammad the prophet. He died three days before Khadija, the first wife of Muhammad, in August, A.D. 619, aged 80 years.

**Abu - Talib Husaini**, author of the *Tuzuk-i-Timiri*. This work contains an account of the first forty-seven years of the life of Tamerlane, written by himself in Chaghtai Turki, and translated into Persian by Abu-Talib, who dedicated it to Shah Jahān. It has been translated into English by Major Charles Stewart.

[*Vide* Dowson, iii. p. 389.]

**Abu-Talib Kalim** (أبو طالب كلیم) (محمدانی), whose poetical name was

Kalim, was a great poet of Hamadān in Persia, and came to India, the first time in the reign of the emperor Jahāngīr, and returned home in A.D. 1619, A.H. 1028. After some years he again visited India in time of Shah Jahān, who employed him, and conferred on him the title of "Malik-us-Shu'arā," or Poet Laureate. He was twice weighed against gold and silver, and the amount was given to him as a reward for his poetical talents. He died at Lahore on the 19th November, A.D. 1651, 15th Zil-hijja, A.H. 1061. He is the author of a poem called *Zafar-nāma-i-Shāh Jahān*, or the conquests of Shah Jahān, and of a *Diwān* in Persian.

**Abu-Talib Khan (Mirza)** (أبو طالب خان میرزا), the son of Hāji Mu-

hammad Beg Khān, by descent a Turk, was born at Lucknow in the year A.D. 1752, A.H. 1165. He was appointed by Mukhtār-ud-daula, the prime minister of Nawāb Asaf-ud-daula of Lucknow, in A.D. 1775, 'Amaldar of Ijāwa and several other districts situated between the rivers Jamunā and Ganges. In this situation he continued for two years; but, after the death of his patron, and the appointment of Haidar Beg Khān to his office, he was superseded, and repaired to Lucknow, and was allowed by the Nawāb 60,000 rupees per annum for his support. After the expiration of one year, Colonel Alexander Hannay, having been appointed Collector of Gorakhpur, requested the Nawāb's leave to take him as an assistant, in which situation he continued for three years. He was afterwards employed by Mr. Middleton, the Resident of Lucknow, in reducing the rebel Rājā Balbhaddar Singh, whom, during two years, he frequently defeated and pursued. At length, the Rājā, being surprised in his camp, was killed in endeavouring to make his escape. Abu-Talib, after this falling into distress for some years, embarked for Europe with Captain David Richardson, a British officer, and left Calcutta in February, 1799, Ramazān A.H. 1213. He visited England and other

parts of Europe, and was well known in London under the title of the Persian Prince. During his travels he wrote a Journal in which he daily inserted every event, and committed to writing such reflections as occurred to him at the moment. On his return to Calcutta in 1803, A.H. 1218, having revised and abridged his notes, he published them under the title of *Maiṣir-ut-Talib fi Bilād-i-Ifrāyi*. This work was translated by Charles Stewart, and published in London in the year 1814. Abu-Talib died about the year A.D. 1806, A.H. 1221. He is also the author of the *Khulāsat-ul-Afsār*.

[*Vide* Dowson, viii. p. 298.]

**Abu-Talib Mirza.** *Vide* Shāista Khān.

**Abu-Talib (Shaikh)** (أبو طالب شیخ),

the father of Shaikh Muhammad 'Ali Hazin. He died at Iṣfahān, in A.D. 1715, A.H. 1127, and was interred in the cemetery, called Mazār Bābā Rukn-uddīn, close to the tomb of the learned Maulānā Hasan, Shaikh-ul-Islām of Gilān.

**Abu-Tammam Habib ibn-Aus al-Tai** (أبو تمام حبیب ابن اوس الطائی),

an Arabian poet. Having arrived in the city of Hamadān, he was received with great distinction by Abul-Wafā bin-Salama. When about to depart, a heavy fall of snow made the roads for a long time impassable. Abul-Wafā conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abā-Tammām forgot his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection entitled *Khamsa* was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer had ransacked this rich library. Amongst the other works that he wrote, one is called *Fuhūl-ush-Shu'arā*. He was born in A.D. 804, A.H. 188, at Jāsim, near Damascus, and died in A.D. 845, A.H. 231.

**Abu-Tayyib al-Mutanabbi** (أبو طیب المتنبی). *Vide* Mutanabbi.

**Abu-Turab (Mir)** (أبو تراب میر),

a Salāmī Sayyid of Shirāz, who served, with his son Mīr Gadaī, in Gujrāt, and then under Akbar. He died in A.H. 1005, and lies buried in Ahmadābād.

[*Vide* Āīn Translation, i. p. 506.]

**Abu-'Ubaida** (أبو عبیدة), a friend and

associate of Muhammad, who had the command of the Moslem army in the time of Abū-Bakr, the first Khalīfa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khālid. 'Umar,

on his accession to the khilafat, replaced 'Abū-'Ubaida in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khalid. 'Abū-'Ubaida extended his conquests over Palestine and Syria, and drove the Greeks out of the whole country extending from the Mediterranean to the Euphrates. This conquest was completed in A.D. 639, A.H. 18, in which year Syria was visited by a dreadful plague, in which the Moslems lost 25,000 men, among whom were Abhā-'Ubaida himself, Yazid ibn Abū-Sufyān, and many other men of distinction.

**ابو عبیدة** (ابن مسعود) (أبو عبیدة مسعود), a general in the time of the khalifa 'Umar. He was defeated and killed in battle by Farrukhzhād, who commanded the army of Tārān-Dukht, queen of Persia, about the year A.D. 635.

**Abu-'Ubaida Kam bin-Salam**, author of a work on *Qardāt*.

**Abu-'Ubaida Ma'mar bin-Al-musanni** (ابو عبیدة معمار بن المتن), a famous Arabian grammarian, born in Basra, who lived in the time of Hārūn-ur-Rashid, and died A.D. 824, A.H. 209, aged 99 lunar years.

**Abu - 'Umar Minhaj al - Jurjani** (ابو عمر منھاج الجرجانی), author of the *Tabaqāt-i-Nāṣirī*, a celebrated history, written in A.D. 1252, A.H. 650, and dedicated to Sultan Nāṣir-uddin Mahmūd of Dehlī. *Vide* Minhāj-i-Sirāj.

**Abu-Yahya bin-Sanjar** (ابو یحییٰ ابن سنجر), author of a *Diwān* in Arabic. He died in A.D. 1234, A.H. 632.

**Abu - Yahya Ahmad bin - Daud al - Farazi al-Jurjani** (ابو یحییٰ احمد بن فرازی الjurجاني), who was originally a Sunni, but became a convert to the Imāmiyya or Shi'a faith, is the author of a biographical work, entitled *Kitāb fi ma'rifat-ir-Rijāl*, containing the lives of eminent Shi'as.

**Abu-Yaqub al-Warrāq** (ابو یعقوب الوراق) (أبو يعقوب الوراق). *Vide* Muhammad bin-Is-hāq an-Nadīm.

**Abu - Yazid (Maktabdar)** (ابو یزید المکتبدار), secretary of state in Egypt, who rebelled against Qāim, the second khalifa of the race of the Fātimites. He was not punished for his rebellion till Ismā'il al-Mansūr defeated him, and confined him in an iron cage, where he ended his days.

### Abu-Yusuf (Imam) (امام ابو یوسف)

bin-Habib al-Kūfi, a celebrated Qāfi of Baghād, and one of the first pupils of Abū-Hanifa, dignified with the title of Qāfi-l-Qūfāt, or supreme judge, in the reigns of Hādi and Hārūn-ur-Rashid, khalifas of Baghād. He supported the tenets of Abū-Hanifa, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied, that he received in proportion as he knew; but, said he, "If I were paid for all I do not know, the riches of the khilafat itself would not be sufficient to answer my demands." He was born A.D. 731, A.H. 113, and died on the 13th September, A.D. 798, 27th Rajab, A.H. 182, at the age of 69 years, at Baghād. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled *Adab-ul-Qāfi*. The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khaṣṣāf.

**Abu-Yusuf Ya'kub bin-Sulaiman Is-faraini** (ابو یوسف یعقوب بن سلیمان) (أبو يوسف يعقوب بن سليمان), author of the *Sharā'i-l-Khilafat*. He died in A.D. 1095, A.H. 488.

**Abu - Zakariyyā Yahya al - Nawawi.** *Vide* Nawawi.

**Abu-Zarr** (ابو زر قرمطی), the father of the Karamatians in Arabia, who not only opposed the religion of Muhammad, but plundered and insulted the temple of Mecca, and carried away the black stone which was believed to have fallen from heaven. He died A.D. 953, A.H. 342. *Vide* Qarmat.

**Abu-Zarr Yaqtūn Mausili** (ابو زر یاتون موصلي), a celebrated calligrapher.

**Abu-Zubaid** (ابو زبید), an author who has written on the lion and all its names in the Arabic language.

**Achaemenes**, old Persian Hakhāmanis; founder of the dynasty of kings called after him, viz. :

B.C.

Cyrus I. P.	}	(r. Kai Kobād).
Cyrus II. P.		
Cyrus II. d. 629		
Cyrus II. d. 522		
Darius I. d. 485.		
Xerxes (?), d. 465 (r. Isfandyār).		
Artaxerxes, d. 425.		
Darius II. d. 405		
Darius III. d. 330		

**Achanak Begam**, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamunā, at Agra, called Achānak Bāgh. Some traces of it are yet to be seen.

**Achchhe** (اچھے), the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Shāh of Dehli. He was familiarly called Achchhe Sāhib, and therefore chose Achchhe for his "takhallus." He is the author of a beautiful poem, called *Nāhid-o-Akhtar*, i.e. Venus and the Star, containing 355 verses, which he completed in the year A.D. 1726, A.H. 1139.

**Adam**, the first man. The Muhammadians place Ādām's Paradise in heaven; hence after the fall Ādām and Hawwā (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haft-hazrāt.

**Adam Khan Gakkhar** (آدم خان گکھر),

chief of the Gakkhars, who defied the power of the emperor Akbar. In 970, at the instigation of Kamāl Khān Gakkhar, Ādām was attacked, and defeated and captured at Hilān, south of Chilānwālā, near Dāngali, Ādām's stronghold.

[Vide *Ain Translation*, i. p. 457.]

**Adham** (ادھم), the poetical name of

Mirzā Ibrāhīm, a Sayyid of the Ṣafawī race. He came to India in the time of the emperor Shāh Jahan. He died, or was put to death in prison, in the year A.D. 1650, A.H. 1060. He is the author of a Diwān, and also of a Magnawī, called *Rafiq-us-Salikin*, and a Sāqī-nāma.

**Adham Artamani** (ادھم ارتامانی),

author of a Diwān in Persian.

**Adham** (ادھم). *Vide* Ibrāhīm-i-Adham.

**Adham Khan** (ادھم خان), the son of

Māhum Anaga. He appears to have been an illegitimate son of the emperor Hamāyun. His mother Māhum was one of Akbar's nurses (*anaga*), who attended on Akbar "from the cradle till after his accession." She played a considerable part in bringing about Bairām's fall. Adham Khān (i.e. the Black Khān) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhaduriya clan, near Hatkānth, south-east of Agra, in order. In A.H. 968, he defeated Bāz Bahādur of Mālwā, whose female favourite was the poetess Rūpnātī (q.v.). In the following year, A.D. 1562, he stabbed at court his enemy Atgah Khān, Akbar's foster-

father, and was killed by the emperor's order. Māhum Anaga died forty days after from grief, and was buried with her son in Dehli, in a Mausoleum erected by Akbar. Adham's brother Bāqī Khān, or Khān Bāqī Khān, died in the 30th year of Akbar's reign, as Governor of Gaṛha-Katanga (Central Provinces).

*Vide* Keene's *History of Hindustan*.

**Adhan (Shaikh)** (ادھن), a Chishtī saint, who died at Jaunpūr in A.H. 970.

**Adib** (ادیب), the poetical name of

Abū-Hasan 'Ali bin-Naṣr, an excellent philosopher, who was a judge in Egypt, under the khilāfat of Ammar the Fātīmite.

**Adib** (ادیب), surnamed Ṣābir, a poet

who was contemporary with Asīr-uddin Futūbi and Anwari. *Vide* Shihāb-uddin Adib Ṣābir.

**Adil Khan** (عادل خان فاروقی)

Fāruqī I., ruler of Khandesh, who is also called Mirān Ghāni, which see.

**Adil Khan II**, Faruqi (عادل خان فاروقی ثانی)

entitled A'żam Humāyun, son of Hasan, and grandson of Naṣir Khān Fāruqī by the daughter of Mahmūd Shāh, of Gujrāt. He succeeded to the throne of Khandesh after the death of Dādū Khān Fāruqī, in August, A.D. 1510, Jumādā I., A.H. 916, and removed from Tālner to Burhānpūr, which place he made the seat of his government, and died there, after a reign of nine or ten years, in A.D. 1520, A.H. 926, and was succeeded by Mirān Muhammād, his eldest son by the sister of Bahādur Shāh of Gujrāt.

**Adil Khan** (عادل خان), the eldest

brother of Sultān Islām Shāh, king of Dehli. He fled to Patna after his defeat in a battle against his brother, but he soon disappeared, and was never heard of afterwards.

**Adina Beg Khan** (آدینہ بیگ خان),

son of Channū, an Arāñi by caste, was born at Sarakpūr, near Lahore. He was brought up in a Mughul family, became a soldier, but devoted himself to accounts. He was Governor of Sultānpūr when Nādir Shāh invaded India. Subsequently, he became Governor of the Panjāb. In 1755 he defeated the Afghans near Lahore. Soon after this he died, without heirs, at Khānpūr, near Hoshvārpūr, where a fine tomb was erected over his remains.

**'Adli** (عَدْلِي), the nickname of Muhammad 'Adil Shâh, king of Dehli. His name was Mubârîk Khân, son of Nizâm Khân. He succeeded Islâm Shâh in the very end of A.D. 960, defeated with the help of his general Hîmû, in 962, Muhammad Shâh of Bengal at Chhapparghatta, east of Kâlpî, and was at last, in 964, one year after Akbar's accession, defeated and killed in the battle of Sûrajgâh, near Munger, by Bahâdûr Shâh, Sultan of Bengal. His nickname 'Adli was often further corrupted to "Andhlî," the blind woman.

**'Adnan** (عَدْنَان), one of the descendants of Ismâ'il, the son of Abraham, with whom the genealogies of the Arabians, and also that of Muhammad, terminate. For reckoning up from 'Adnân to Ismâ'il, the descents are very uncertain, and the best historians confess that there is nothing certain beyond 'Adnân.

**Afî** (آفی), poetical name of Ahmad Yâr Khân, author of a small poem in Persian called *Magnawî Gulgâz-i-Khayâl*, containing the story of Shâhzâda and Gâdâ, written in 1848.

**'Afîf.** *Vide* Shams Sirâj 'Afîf.

**Afrasyab** (افراسیاب), an ancient, if not mythic, king of Tûrân, the son of Pashang. He overcame Nauzar, king of Persia of the Peshdâdian dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kui-khusrau, king of Persia, of the second or Kaiânian dynasty.

**Afrasyab Khan**, adopted son of Mirza Najaf Khân (q.v.), became Anîr-ul-Umrâ on the death of his master, A.D. 1782. Intriguing with Madhuji Sindhiâ, he was over-reached, and was assassinated near Agra, October, 1783.

**Afrin** (آفرین), poetical name of Shaikh Qalandar Bakhsh, of Sahâranpûr, who is the author of a work called *Tuhfat-us-Sâniâ*.

**Afrin** (آفرین), the poetical name of Shâh Faqîr-ullah, of Lahore. He was a Gûjar, embraced Muhammadanism, and is the author of a Diwân, and of an epic, called *Hir-wa-Rânjhâ*. Some say that he died in A.D. 1730, and others in 1741, A.H. 1143, or 1154.

**Afsah** (افسح), Shâh Faşîh, a pupil of Mirzâ Bedil, died at Lucknow in A.H. 1192, and left a Diwân.

**Afsari** (افسری), the poetical name of a poet.

**Afshin** (افشین), the surname of Haidar ibn-Kâüs, a general of the khalifa al-Mu'tâsim Billâh, of Baghdaâd. He was a Turk by origin, and had been brought up a slave at the khalifa's court, and having been employed in disciplining the Turkish militia, had acquired the reputation of a great captain. He was, however, executed about the year A.D. 840, by the khalifa, being accused of holding correspondence with the khalifa's enemies.

**Afsos** (افسوس), the poetical name of Mir 'Ali, son of S. Muzafer Alî Khân, claiming descent from Imân Jâfar (q.v.), born at Dehli, where his grandfather had been in the imperial service; author of the *Arâish*, a sort of Urdu Gazetteer, admired for its style. He was first in the service of Nawâb Is-hâq Khân, the uncle of Âsaf-ud-daulâ, of Lucknow, and subsequently of Mirzâ Jawânu-Bakht, and was finally recommended to Lord Wellesley, and appointed a Munshi of the College of Fort William. He is the author of the *Arâish-i-Mahfil*, in Urdu, and of the *Gulistân*, translated by him into the same language. He died in Calcutta in A.D. 1806, A.H. 1221.

**Aftab** (آفتاب), the Takhallus, or poetical name of Shâh 'Âlam, king of Dehli, who died in the year A.D. 1806. The following couplet is a sample of his Majesty's poetry:

"The forenoon with the wine-cup, the evening with the wife;  
The rest is known to God alone; meantime I live my life."

(Shâh 'Âlam.)

**Afzal**, the poetical name of Shâh Ghulâm A'zam, which see.

**Afzal 'Ali Khan (Nawab).** *Vide* Afzal Khân (p. 36), whose original name was Shukr-ullah.

**Afzal**, the poetical name of Muhammad Afzal, which see.

**Afzali** (افضلی), the poetical name of Shaikh Muhammad Nâsir, son of Shaikh Khûb-ullah, of Allâhâbâd. He died in A.D. 1750, A.H. 1163.

**Afzal Khan (خان)**, or **Mir** Muhammad Afzal. He flourished in the reign of the emperor Muhammad Shâh, of Dehli, and died in the year A.D. 1735 or 1738, A.H. 1148 or 1151. His poetical name was Sâbit, which see.

**Afzal Khan (افضل خان), Shaikh**

'Abd-urrahmān, son of the celebrated Shaikh Abul-Fazl, minister and secretary to the emperor Akbar, was Jahāngīr's governor of Bihār in A.D. 1610, and died at Āgra in 1613.

[*Vide Āin Translation*, p. xxxv. (Abul-Fazl's Biography), and Dowson, vi. p. 205.]

**Afzal Khan (افضل خان), whose original**

name was Mullā Shukr-ullah, the son of 'Abdul-Haqq, came from Shirāz to the Deccan, and was introduced by 'Abdur-Rahim Khān, Khānkhanān, to the emperor Jahāngīr, who conferred on him the rank of an Amir. In the second year of Shāh Jahān, A.D. 1628, A.H. 1038, the office of Wizārat-i-kull having become vacant by the dismissal of Irādāt Khān, the brother of Asaf Khān Ja'far Beg, he was honoured with that appointment. In the eleventh year of the emperor, the mansāb of 7,000 and 4,000 sawārs was conferred upon him, but he died the next year at Lahore, on the 7th January, 12th Ramazān, A.H. 1048, o.s. 1639, aged 70 years. His poetical name was 'Allāmī. His tomb, called Chinti Rauza, is in Āgra, on the left bank of the Jamnā.

**Afzal-ud-daula (Nawab), Niẓām of Haidarābād**, succeeded his father, Nawāb Naṣir-ud-daula, in May, A.D. 1857, 15th Zil-qu'da, A.H. 1285, and departed this life on the 26th February, 1869, aged 44 years, leaving an infant son, who, according to the succession guarantee granted by Lord Canning, is now his successor.

**Afzal-uddin (Mir), Nawāb of Sūrat.**

He died on the 7th August, 1840, at the age of 59 years, after enjoying his nominal nawabship about 21 years. His son-in-law, Mir Ja'far 'Ali, succeeded him.

**Agah (آگا), the poetical name of Maulawi Muhammad Bāqir.** His parents were of Bijāpūr, but he was born at Ellora in A.D. 1745, A.H. 1158, and died on the 3rd March, A.D. 1806, 14th Zil-hijja, A.H. 1220. He is the author of a Diwān.

[He was a Nāīta (pl. *Nācōit*, said to be a corruption of the Persian *nau-āmad*, a "new arrival"), a name given to certain seafaring Arabs, settled in Western India.]

**Agah Khan, a eunuch of the emperor Shāh Jahān, who died on the 9th Rabī' I., A.H. 1067.** His tomb is near the Mumtāz-Mahall, in Tājganj.

**Agha Ahmad 'Ali, poetically styled Ahmad, son of of Agha Shajā'at 'Ali, of Dhākā, a Persian grammarian of note, who successfully defended, in his *Muayyid-i-***

*Burhān*, and the *Shamsher-i-Teztar*, the author of the *Burhān Qāfi'*, a Persian Dictionary, against the famous Dehli poet Ghālib. He also published the *Risāla-i-Ishtiqāq*, the *Risāla-i-Tarāna*, *Haft Asmān*, *A History of the Persian Maṇawī*, and edited several works for the Asiatic Society of Bengal. He was a Persian teacher in the Calcutta Madrasa when he died, June, 1873.

**Agha Husain Khwansari (آغا حسین خوانساری).** *Vide* Husain Khwānsārī.

**Agha Mir (آغا میر), entitled Mu'tamad-ud-daula**, minister of Ghāzi-uddin Hādar, king of Audh. He was dismissed in A.D. 1826, A.H. 1242, and retired to Kānpur, where he died on Monday 7th May, A.D. 1832, 6th Zil-hijja, A.H. 1247.

**Agha Muhammad Khan (آغا محمد خان).** *Vide* Āqā Muhammad Khān Qājār.

**Agha Mulla (آغا ملا), surnamed "Dawādār," "the inkstand-holder," the ancestor of the three Asaf Khāns who served under Akbar and Jahāngīr.** His genealogical table is given in *Āin Translation*, i. p. 369.

**Aghar Khan (اغر خان), Pir Muhammad,** who served during the reign of Aurangzib against Prince Shujā', in Asām, and in Kābul. He died in A.H. 1102. His son, Aghar Khān II., was still alive during the reign of Muhammad Shāh. The family traced their descent from Aghar, a descendant of Yāfiq (Japhet), son of Nūh. Their villa, Agharābād, near Dehli, is often mentioned in the histories.

**Ahi (اهی), a poet who was a chief** of one of the Chaghtai hordes, and had assumed originally the poetical name of "Nargisi," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Diwān, which he dedicated to prince Gharib Mirzā, the son of Sultān Hussain Mirzā Bāiqrā. He died in the year A.D. 1520, A.H. 927.

**Ahl-i-Bait (أهل بيت),** "the people of the house," a general name for the descendants of Muhammad, the Sayyids.

**Ahl-i-Kitab (أهل كتاب),** "the people of the book," a collective name for the Jews, Christians, and Muhammadans, who received a book, i.e. revealed religion from heaven.

**Ahli Khurasani** (اہلی خراسانی), a poet who died at Tabriz in the year A.D. 1527, A.H. 934. He must not be confounded with Ahli-i-Turāni, a Chaghtāi nobleman of profligate character, who lived at the court of Sultān Husain Mirzā, and died in A.D. 1497, A.H. 902.

**Ahli Shirazi (Maulana)** (اہلی شیرازی), an elegant poet in the service of Shāh Ismā'il Safawi I. He is the author of several poems, amongst which are the *Sabri-Halāl*, *Sham' wa Parwāna*, *Risāla-i-Night*, *Sāqīndāma*, and *Fawāṣid-ul-Fawāṣid*. He died in the year A.D. 1535, A.H. 942, and is buried at Shiraz, close to the tomb of Hāfi.

**Ahlia Bai**, the wife of Madhu Rāo Peshwā, built a gāhī at Āgra, in the time of Shāh 'Alām, called Bisman Ghat, or a bathing-place for all men, on the banks of the river Jamna. It extended from the trench of the fort to the house of Dārā Shikoh, and was in good preservation in the year A.D. 1830. On one of the corners a large gun of iron was then lying, under the Haweli of Dārā Shikoh, called Dhaul Dahani.

**Ahlia Bai** (اہلیہ بائی), the wife of Khāndā Rāo, the son of Māhiār Rāo Holkar I., of Indor, after whose death, in A.D. 1766, she had a jāgīr allotted to her, yielding an annual revenue of 1,600,000 rupees. Her husband, Khāndā Rāo, was killed in battle at Dig against Sūrajmal Jat, in 1754. Her son Māhiār Rāo, who had succeeded his grandfather Māhiār Rāo in 1766, died nine months after. She was a woman of spirit and ability, and reserved in her own hands the right of nominating a successor, and elected Takaji to the rāj.

**Ahmad al-Makkari** (امحمد بن مکاری), author of the *History of the Muhammadan Dynasties in Spain*. This work was translated by M. Pascual de Gayangos, an erudite Spaniard, London, 1810, in 4to. Vol. I. He was born in the 16th century, and died in Damascus in the year A.D. 1631, A.H. 1041. After having composed a very detailed biography of the celebrated and learned wazir of Granada, Muhammad Ibn-ul-Khaṭib, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

**Ahmad I.** (امحمد بن محمد), emperor of Turkey, son and successor of Muhammad III., whom he succeeded in January, A.D. 1604, Shāh-bān, A.H. 1012. This prince was of a good constitution, strong and active; he would throw a horseman's mace, of nine or ten pounds weight, farther than any of his court. He was much given to sensual pleasures, and had 3,000 concubines. He

died on the 15th November, A.D. 1617, 15th Zil-qadā, A.H. 1025, at the age of thirty, having reigned fourteen years. He was succeeded by his brother Muṣṭafā I.

**Ahmad II.** (امحمد بن ابراهیم), son of

Ibrāhīm, succeeded on the death of his brother Sulaimān II., in A.D. 1691, A.H. 1103, to the throne of Constantinople, and died in A.D. 1695, A.H. 1106. He was succeeded by Muṣṭafā II., son of Muḥammad IV.

**Ahmad III.** (امحمد بن محمد), son of

Muhammad IV., was placed on the throne of Constantinople in A.D. 1703, A.H. 1115, by the heads of a faction which had deposed his brother Muṣṭafā II. He granted a friendly asylum to Charles XII., of Sweden, after the battle of Pultown; and the kindness and the hospitality which marked the whole of his intercourse with that unfortunate monarch, are entitled to the highest eulogium. He was preparing an expedition against Persia, when an insurrection hurled him from his throne, and exalted his nephew Mahmūd I. from a prison to the sovereign power in A.D. 1730, A.H. 1142. He died of apoplexy in 1736, aged 74 years, A.H. 1148.

**Ahmad IV.** (امحمد بن احمد), (also

called 'Abdul-Jamīd), son of Ahmad III., emperor of Turkey, succeeded his brother Muṣṭafā III. in A.D. 1774, A.H. 1188. He died, after a reign of 15 years, on the 7th April, 1789, Rajab A.H. 1203, and was succeeded by Salīm III.

**Ahmad** (امحمد), an Arabian author who is known as the writer of a book on the interpretation of dreams, a translation of which, in Greek and Latin, was published with that of Artemidorus on the same subject, at Paris, by Rigault, A.D. 1603. He lived in the 4th century of the Hijra.

**Ahmad Abu-Tayyib al-Mutanabi**

(امحمد ابو طیب المتنبی), a celebrated Arabian poet whom none excelled in poetry. He is the author of a *Diwān*. He died in the year A.D. 965, A.H. 354. *Vide* Mutanabbi.

**Ahmad al-Ghaffari** (امحمد الغفاری).

*Vide* Ahmad bin-Muhammad al-Ghaffāri, p. 26.

**Ahmad 'Ali Hashimi (Shaikh)** (امحمد علی هاشمی شیخ)

Biographical Dictionary, called *Mak̤kān-ul-Ghārīb*, dedicated to Nawāb Ṣafdar-Jang, of Faizābād, who died in A.D. 1754, A.H. 1167. His poetical name was Khādim.

Ahmad 'Ali Khan, Nawâb of Râmpûr.  
*Vide* Faiz-ullah Khân.

**Ahmad 'Ali Khan** (خان نواب), Nawâb of Karnâl. A remission of revenue to the extent of 5,000 rupees per annum was granted to him in perpetuity by the British Government, and a khâ'at of the value of 10,000 rupees was conferred on him, in July, 1858, for his distinguished loyalty, and for the eminent services rendered by him during the rebellion of 1857. In 1806, the Pargana of Karnâl consisted of a number of villages, yielding a revenue of 40,000 rupees per annum. It was conferred by Lord Lake in jagir on three Mandâl chiefs, named Muhammadi Khân, Ghairat 'Ali Khân, and Is-hâq Khân, for their lives, and after their death to descend to their heirs, subject to the payment of 15,000 rupees per annum in perpetuity. Nawâb Ahmad 'Ali Khân, the lined descendant of Muhammadi Khân, and holds 24 entire villages, besides a third share in four others. These lands are assessed at 24,000 rupees, on which the Nawâb has hitherto paid a quit rent of 5,000 rupees, payment of which sum the Government has now remitted.

**Ahmad 'Ali Khan (Sayyid)** (احمد علی خان سید), Nawâb-Nâzim of Bengal, succeeded his brother 'Ali-Jâh. He died on the 30th October, A.D. 1824.

**Ahmad 'Ali Khan**, and Walidâd Khân, the rebel Nawâbs of Mâlägaph.

**Ahmad Ayaz**, Malik Khwâja Jahân, served with distinction under Muhammad Shâh bin-Tughlaq, of Delhi. On the death of the king at Tatta, in A.D. 1352, A.H. 752, he tried to set up at Delhi a son of the late king, but had to submit to Fîrûz Shâh III., who allowed the nobles to execute him before he himself entered Delhi.

**Ahmad Bakhsî Khan** (Nawab), entitled Fâkhr-ud-daulâ, was the jâigirdâr of Firûzpûr and Lohârâ, in the district of Delhi, after whose death his son, Nawâb Shams-uddin Khân, succeeded him. The latter was executed for murder in October, 1858.

**Ahmad Barani** (حمد برانی), author of a Persian work called *Sîfr-nâ-Siyar*.

**Ahmad Beg Kabuli**, served in Kabûl under Muhammad Hakîm, Akbar's brother, and later under Akbar and Jahângîr. He was for some time governor of Kashmir. He died about A.D. 1614.

**Ahmad Beg Khan**, a son of (Muhammad Sharif) Nûr Jahân's brother. He served under Jahângîr in Bengal, assisted Prince Shahjâhân during his rebellion, and was subsequently made, by Shahjâhân, Governor of Tatta, Siwistan, and of Multân. He received as jagir Jâis and Amâshi, in Audi, where he died.

**Ahmad bin - 'Abdullah al - Kirmî** (احمد بن عبد الله الکرمی), author of a work on the fundamental points of Muhammadanism. *Vide* Abû-Ahmad, the son of Qâsim.

**Ahmad bin-Abu-Bakr**, (ابو بكر), an Arabian author who wrote the *Mashâ'a'-ni-Mandiqâb*, a minute account of the events of Muhammad's life, with memoirs of his successors and companions.

**Ahmad bin - Abu - Bakr bin - Nasir Mustafa al-Kazwini** (احمد بن ابو بكر نصیر مصطفیٰ القزوینی), author of the *Târikh-i-Guzida*, which contains the history of the four ancient Persian Dynasties, viz. Poshâdians, Kaiâniâns, Ashkâniâns, and Sâsânians, that is, from the year B.C. 890 to A.D. 636, and memoirs of the several dynasties who ruled over Persia, Tartary, etc., during the khâ'fat, and to the year A.D. 1329. See also called *Hamd-ullah Mustaufi*.

**Ahmad bin 'Ali Razi (Shaikh)** (احمد بن علی رازی شیخ), surnamed *Jasâs*, a famous lawyer. He was born in the year A.D. 917, A.H. 305, and died in A.D. 980, A.H. 370, aged 65 lunar years.

**Ahmad bin-'Ali al-Khatib Kastalani** (احمد بن علی الخطیب کستانلی). *Vide* Qastalani.

**Ahmad bin - Hasan Maimandi (Khwaja)** (احمد بن حسن میمندی), foster brother and fellow student of his sovereign Sultan Mahmûd, of Gharni. On the removal of Abul-'Abbâs Fazl, two years after the succession of Mahmûd, Khwâja Ahmad was appointed prime minister, which office he held uninterruptedly for a period of eighteen years, when Altântâsh, the commander-in-chief, and a number of other Amirs, brought before the court of the king charges against him. He was in consequence disgraced and imprisoned for thirteen years in one of the forts of India. He was released by Sultan Ma'sâd, son and successor of Mahmûd, and reinstated in the responsible office of minister, which he held for some time. He died a natural death in the year A.D. 1033, A.H. 421.

**Ahmad bin-Idris (احمد بن ادريس),** a lawyer of the sect of Mālik, was the author of many works, and died about the year A.D. 1285, A.H. 684.

**Ahmad bin-Israel (احمد بن اسرائیل),** a great astrologer who lived under the khilāfat of Wāsiq Billah, of Baghdād.

**Ahmad bin-Kasir (احمد بن کشیر),** also called Muhammād bin-Kasir and Kasir al-Farghānī, is the person whom we call Alfarjanus, a great astronomer, who lived during the reign of the khalifa al-Māmūn. *Vide* Farghānī.

**Ahmad bin-Khizrawaih (احمد بن خضراء),** a celebrated Muhammadan saint, was the disciple of Khwāja Hātim Asamm. He died in the year A.D. 854, A.H. 210, and is buried at Balkh.

**Ahmad bin-Muhammad al-Ghaffari al-Kazwīni (احمد بن محمد الغفاری),** a qāzī, and a descendant of 'Abdul-Ghaffar, the author of the *Hāfi*. He is the author of the work called *Nāṣib-i-Jahān-ard*, which he composed in the year A.D. 1563, A.H. 971, of which number the title forms the chronogram. It is also called *Tārikh-i-Muğṭṭaqīr*, an abridged history of Asia from Adam down to Shāh Tahmāsp of Persia, A.D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A.D. 755 to 1036. It was dedicated to Shāh Tahmāsp. We are also indebted to him for the better known work entitled *Nigārestān*. We learn from the *Tārikh Badā'ī* that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that, landing in Bilāb in Sind, for the purpose of paying a visit to Hindūstan, he died at that port in A.D. 1567, A.H. 976.

[*Vide* Dowson, *Elliott's History of India*, ii. p. 604.]

**Ahmad bin-Muhammad al-Qastalani (احمد بن محمد القسطلاني),** an author who died in the year A.D. 1527, A.H. 933. *Vide* Qastalānī.

**Ahmad bin-Muhammad Quduri (احمد بن محمد قدری),** author of a work on jurisprudence, called *Qudāri*, and several other works. He died in A.D. 1046, A.H. 438.

**Ahmad bin-Muhammad bin-'Ali Bakr al-Hanafī, author of the *Khaṣā'īn-ul-Fatāwa*,** a collection of decisions made towards the end of the eighth century of the Hijra, and comprising questions of rare occurrence.

**Ahmad bin-Tulun (احمد بن طولون),** the founder of the Tūlūnid dynasty in Egypt. *Vide* Ahmad ibn-Tūlūn.

**Ahmad bin-Yahya bin-Jabir al-Biladuri (احمد بن يحيى بن جابر البلاذري),** sur-named also Abū-Ja'far and Abū-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A.D. 892, A.H. 279. His *Futūh-ul-Bulḍān* is one of the earliest Arabic chronicles. He also wrote a geographical work entitled *Kitāb-ul-Bulḍān*, the Book of Countries.

**Ahmad bin-Yahya (احمد بن يحيى),** author of the marginal notes on the *Wiqāya*, a work on jurisprudence.

**Ahmad bin-Yusuf (احمد بن يوسف),** an historian, and author of the *Alghārāndāwāl*, written in A.D. 1599, A.H. which is said to be an abridgment of Janābi's *Tārikh-ul-Janābi*, called also *Bar-wuz-Zakhkāh*.

**Ahmad Chap, Malik, was Naib-Burbak under Firuz Shāh II. (Khilji), of Dehlī, whom he warned in vain against 'Alā-uddin. He was blinded by 'Alā-uddin after his accession.**

**Ahmad Ghaffari.** *Vide* Ahmad bin-Muhammad al-Ghaffari.

**Ahmad Ghazzali.** *Vide* Ghazzālī (Ahmad).

**Ahmadi (احمدي),** a Turkish poet, whose proper name was Khwāja Ahmad Ja'farī, and of whom we have the following anecdote: The great Tatar conqueror Amir Timur (Tamerlane) being on his march through Anadoli, halted for awhile at Amasia, where Ahmadi lived; and the poet took the opportunity of presenting him with an odo. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting crotchety questions to Ahmadi, and laughing at his answers. "Suppose now," said he, pointing to the surrounding attendants, "you were required to value these beautiful boys, how much would you say each was worth?" Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wedges, and so made the circuit of the ring. "Very fair," said Timur, "and now tell me, What do you value Me at?" "Four and twenty aspers," replied the poet, "no more and no less." "What?" cried Timur, laughing; "why the shirt I have on is worth that." "Do you really think so?" asked Ahmadi, with the greatest apparent simplicity—"at that rate you must be worth nothing, for I

included the shirt in the valuation !” Much to his credit, Timur, instead of being angry, applauded and rewarded the wit and boldness of the poet. Ahmadi was a contemporary of Shaikhī, and is the author of the *Kulliyāt-i-Khwāja Ahmad Jafarī*. He also composed a heroic poem on the actions of Tamerlane, and a Sikandar-nāma in the Turkish language. He died in A.D. 1412.

**Ahmadi (احمدی)**, the poetical name of Mir Sayyid Luṭf-ullah, who died in A.D. 1633, A.H. 1043.

**Ahmad Ibn-'Arab-Shah.** *Vide* 'Arab-Shah.

**Ahmad Ibn-Hanbal.** *Vide* Hanbal (Imām).

**Ahmad Ibn-Tulun (احمد ابن طولون)**,

the founder of the Tūlānīde dynasty in Egypt, a Turkish slave, who, being entrusted by al-Mu'tamid, the khalifa of Baghdad, with the government of that country and Syria in A.D. 879, set up for himself, and maintained his authority notwithstanding all attempts to depose him. He reduced Damascus, Hims, Hamāt, Kinnisrin, and ar-Raqqā, situated upon the eastern banks of the Euphrates. His mosque in Cairo may be seen to this day. He died in A.D. 884, A.H. 270, and was succeeded by his son Khumārwaīh. Egypt continued to be governed by his successors for several years, when it was again reduced in A.D. 905 by Muhammad, general of the khalifa of Baghdād al-Muktafi; the last khalifa of Egypt having assassinated his predecessor, and thereby rendered himself very odious. In the year 933, Muhammad, the son of Tāj, or Tājil, surnamed al-Ashhad, seized upon Syria and Egypt in the khilāfat of ar-Rāqī Billah, and his family retained the whole of it, except a small part which 'Ubaid-ulla al-Mahdi, the first of the Fātimite dynasty (the seat of whose empire was at Qairuwān, near Tunis) had conquered in A.D. 910. His successor, Abū-Tamīn Ma'd, surnamed Mu'izz li-din-illah, conquered the rest of Egypt about the year 970, by his general Ja'far, who built the city of al-Qāhirah, commonly called Grand Cairo, whither his master soon removed his court. The Fātimite dynasty ended in A.D. 1176, when, upon the death of the last prince of this family, the kingdom was usurped by the famous Ṣalāḥ-uddin (Saladin).

#### *List of the Khalifas of Barbary.*

'Ubaid-ulla al-Mahdi, first of the Fātimite race.

Al-Qāim Mahdi, his son.

Ismā'il, surnamed al-Manṣūr, son of al-Qāim.

Mu'izz li-din-illah, son of al-Manṣūr, who conquered Egypt and became the first khalifa of the Fātimite dynasty in that country.

**Ahmad Ilkani (احمد ایلکانی)**, also called Ahmad Jalāyir. *Vide* Hasan Buzurg.

**Ahmad Jafari (Khwaja) (احمد جعفری)**. *Vide* Ahmadi.

**Ahmad Jalal Bukhari (Sayyid)**, son of Sayyid Muhammad Bukhāri.

**Ahmad Jalayir (احمد جلایر)**, also called Ahmad İlkāni, a descendant of Hasan Buzurg, which see.

**Ahmad Jam (Shaikh ul - Islam) (احمد جام)**, entitled Abū-Νaṣr and Zinda-Pīl, a celebrated Muhammadan saint of Nishāpūr, born in the year A.D. 1049, A.H. 441. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with thirty-nine sons and three daughters. At the time of his death, besides the three daughters, fourteen of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jām himself was an author, and among the different works that he wrote are the following : *Risāla Šamarqandī*, *Anisat-Tālibīn*, *Miftāh-un-Najāt*, *Bahr-ul-Haqiqat*, and *Sirāj-us-Sayyirin*. He died in the reign of Sultān Sanjar, in February, A.D. 1142, Rajab, A.H. 536.

**Ahmad Jan (Sultan)**, of Hirāt. He died about the 6th April, A.D. 1863, 17th Shawwāl, A.H. 1279, and was succeeded by his son, Shāh Nawāz Khān.

**Ahmad Kabir (Sayyid) (احمد کبیر سید)**, a Musalmān saint, whose tomb is at Uchcha in Multān. He is the son of Sayyid Jalāl, and the father of two other saints, Sayyid Jalāluddīn, surnamed Makhdūm Jahāniyān Jahān-gasht, and Rājū Qattāl. Numerous miracles were wrought by these two brothers.

**Ahmad Khan (احمد خان)**, surnamed Nekodār (or Nicholas), was raised to the throne of Persia after the death of his brother Abāqā Khān, the son of Hulākū Khān, in April, A.D. 1282, Zil-hijja, A.H. 680, and was the first emperor of the race of Chingiz Khān who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or conviction, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khān. In the first year of his reign, Majd-ul-Mulk Yazdī, a nobleman of his court, being accused of sorcery, lost his life. He put his own brother to death, and was successful in obtaining possession of the person of his nephew, Arghān Khān; but that prince was

not only rescued from his violence by the Mughul nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday 11th August, A.D. 1284, 26th Jumādā I., A.H. 683, and become his successor.

**Ahmad Khan Bangash** (احمد خان بنگش), second son of Muhammad Khān Bangash, Nawāb of Farrukhābād. When the Wazir Ṣafdar-Jang, after the death of Qāim-Jang, the brother of Ahmad Khān, confiscated his estates in December, A.D. 1749, A.H. 1163, he (Ahmad Khān) collected an army of Afghāns, defeated rājā Nawāl Rāī, the Wazir's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on Friday the 2nd August, 1750, 10th Ramazān, A.H. 1163. After this, Ahmad Khān governed his country about 22 lunar years, and died in November, 1771, Sha'bān, A.H. 1185, when he was succeeded by his son, Diler Hammāt Khān, who received the title of Muẓaffar-Jang from the emperor Shāh 'Ālam, who was then on his way to Dehli from Allāhābād.

**Ahmad Khan Mewati**, one of the petty rulers (*muluk-i-fauḍīs*) who had usurped the chief parts of the Dehli empire during the Sayyid dynasty (beginning of the fifteenth century). Ahmad Khān held Mewāt, his frontier coming close up to Dehli. He had to submit to Buhūl Lodi.

**Ahmad Khan (Sayyid)**, C.S.I., of 'Aligarh, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Aligarh College. (See Sayyid Ahmad.)

**Ahmad Khan Sur.** *Vide* Sikandar Khān Sūr.

**Ahmad Khattu (Shaikh)** (احمد کھتوں شیخ), surname of Wajih -uddin Ahmad Maghrabi, who was the son of Malik Ikhtiyār-uddin, a nobleman at the court of Sultan Firuz Shāh Tughluq of Dehli, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bābā Is-haq Maghrabi, and turned very pious and journeyed to Gujrāt, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultan Muẓaffar Gujrāti became his disciple. He died in that country in the reign of Sultan Muhammad of Gujrāt, on Thursday 6th of January, 1446, 8th Shawwāl, A.H. 849, aged 111 years, and was buried at Sarkich, near Ahmadābād. Khattū is a place in Nāgor, where Shaikh Ahmad was born.

**Ahmad Maghrabi.** *Vide* Ahmad Khattū (Shaikh).

**Ahmad Mirza (Sultan)** (احمد مرزا)

(سلطان), son of Abū-Sa'īd Mirzā, after whose death, in A.D. 1469, he took possession of Samarqand, and died about the year 1495.

**Ahmad (Mulla)** (احمد مولا), the son

of a qāzī of Tatta. His ancestors, who resided in Sindh, were Fāruqis of the Hanifa sect, but he was a Shi'a. He is the author of a work called *Khulāyat-ul-Hayāt*, the Essence of Life. He came from the Deccan to the court of the emperor Akbar, in the year A.D. 1582, A.H. 990, and when that monarch ordered the *Tārikh-i-Alfi* to be compiled, several authors were employed in the compilation, but subsequently the chief labour devolved upon Mullā Ahmad. The compilation of the first two volumes up to the time of Chingiz Khān was just finished by him, when Mirzā Fūlād Birlās, during the month of January, 1588, Safar, A.H. 996, persuaded the Mullā, who was always openly reviling the first khalifas, to leave his own house at midnight on some pretence, and then murdered him in a street at Lahore. For this act Mirzā Fūlād was sentenced to death, was bound alive to the leg of an elephant in the city of Lahore, and dragged along till he died. The Mullā expired three or four days after the Mirzā. After the death of Mullā Ahmad, the remainder of the work was written by Ḵasaf Khān Ja'far Beg, up to the year A.H. 997, or A.D. 1589. Mullā Ahmad was buried at Lahore, but being a Shi'a who openly used to revile the first khalifas, the people of Lahore exhumed his remains and burnt them.

[Vide *Āin Translation*, i. p. 206.]

**Ahmad Nizam Shah Bahri** (احمد نظام شاد)

Nizām-Shāhī dynasty of the Deccan, was the son of Nizām-ul-Mulk Bahri, prime minister to Sultan Mahmud Shāh Bahmani. He had conquered many places in the vicinity of his father's jagir, and was besieging the fort of Dundrājpur about the year A.D. 1486, A.H. 891, when he received intelligence of the assassination of his father, and immediately returned and assumed the titles of the deceased, and was generally known by those of Ahmad Nizām-ul-Mulk Bahri, to which the people of the Deccan added the title of Shāh. As he had distinguished himself repeatedly as a general in the field, though the Sultan wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May, 1490, 3rd Rajab, A.H. 895, gained a victory over the army of the Sultan, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yūsuf 'Ādil Shāh, who had already become independent, having discontinued to read the *khutba* in the name of the king, put in his own and spread a white umbrella over his head. He laid the

foundation of the city of Ahmadnagar in A.D. 1495, A.H. 900, which was completed in two years, and became the first of the Niżām-Shāhī kings of Ahmadnagar. He died in A.D. 1508, A.H. 914, and was succeeded by his son, Burhān Niżām Shāh I. The following is a list of the Niżām-Shāhī kings of Ahmadnagar:

Ahmad Niżām Shāh I., A.D. 1490.  
 Burhān Niżām Shāh, 1508.  
 Husain Niżām Shāh I., 1553.  
 Murtaza Niżām Shāh, 1565.  
 Mirān Husain Niżām Shāh, 1587.  
 Ismā'il Niżām Shāh, 1589.  
 Burhān Niżām Shāh II.  
 Ibrāhīm Niżām Shāh, 1594.  
 Ahmad Niżām Shāh II., son of Shāh Tāhir, 1594.  
 Bahādur Niżām Shāh, 1595.  
 Murtaza Niżām Shāh II., 1598.

The Niżām Shāhī dominions fall under the control of Malik 'Ambar, 1607.

**Ahmad Pasha** (احمد پاشا), a general of Sulaimān I., emperor of Turkey, who, when appointed Governor of Egypt, revolted from his sovereign in A.D. 1524. He was soon after defeated by Ibrāhīm, the favourite of Sulaimān, and his head was sent to Constantinople.

**Ahmad Rumi** (احمد رومی), author of the *Fāiq-ul-Haqiq*, a work written in imitation of the *Magnawī* of Jalāl ud-dīn Rūmī.

**Ahmad Samāni (Amir)** (احمد سامانی), second king of the race of Sāmān (Samanides), succeeded his father Amir Ismā'il in the provinces of Khurāsān, etc., in A.D. 907, A.H. 295. He was a cruel prince, and contended with his uncle, his brothers, and other relations, for the extensive possessions of his father, more by intrigues at the court of Baghdād than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday 30th January, A.D. 914, 23rd Jumādā I., A.H. 301, and his son, Amir Nasr, then only eight years of age, was placed upon the throne of Khurāsān and Bukhārā. Ahmad was buried in Bukhārā, and they gave him the title of Sultān Shahid, i.e. the martyred king.

**Ahmad Sarhindī (Shaikh)** (احمد سرہندی شیخ), entitled Mujaddid-i-Alf-i-Sāñī, a dervish celebrated for his piety and learning, was the son of Shaikh 'Abdul-Wāhiḍ Fūruqī, and was born at Sarhind in A.D. 1563, A.H. 971. He was a disciple of Khwāja Bāqī, a celebrated saint of Dehlī, and is the author of several works. He died on Tuesday 29th November, A.D.

1624, the last Tuesday in the month of Ṣafar, A.H. 1034, and is buried at Sarhind. He was called "Mujaddid-i-Alf-i-Sāñī, or the 'Renewer of the second Millennium,'" because he adopted the general belief that every thousand years a man was born who has a thorough knowledge of the Islām, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (*sāñī*) Millennium (*alff*).

**Ahmad, Sayyid**, of Bārha, brother of Sayyid Mahmud Bārha, served under Akbar in Gujrāt. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamāl-uddin, was killed by the explosion of a mine before Chitor.

**Ahmad, Sayyid**, of Bukhārā, father of the renowned Shaikh Farid-i-Bukhārī. *Vide* below.

**Ahmad Shah** (احمد شاہ), entitled Mujāhid-ud-dīn Muhammed Abū-Naṣr Ahmad Shāh Bahādur, was the son of Muhammed Shāh, emperor of Dehlī, whom he succeeded on the 15th April, A.D. 1748, 27th Rabi' II., A.H. 1161. His mother's name was Uldham Bāī. He was born in the fort of Dehlī on Tuesday 14th December, A.D. 1725, 17th Rabi' II., A.H. 1138, and crowned in Pānipat on Monday 19th April, A.D. 1748, 2nd Jumādā I., A.H. 1161. After a reign of 6 years 3 months and 8 days, he was deposed and imprisoned, and afterwards blinded, together with his mother, by his prime minister, 'Imād-ul-Mulk Ghāzi-uddin Khān, on Sunday 2nd June, n.s. 1754. After this, he lived more than 21 years, and died on the 1st January, A.D. 1775, from bodily disease. He was buried in front of the mosque of Qadām-Sharīf in Dehlī, in the mansoleum of Maryam-Makānī. After his imprisonment, 'Alamgīr II., son of Jahāndār Shāh, was raised to the throne.

[*Vide Proc. As. Soc. Bengal*, for 1874, p. 208.]

**Ahmad Shah Abdali** (احمد شاہ ابدالی), commonly called Shāh Durrānī, was the son of a chief of the Afghān tribe of Abdāl, in the vicinity of the city of Hirāt. He was taken prisoner in his infancy by Nadir Shāh, who gave him the post of a mace-bearer, and by degrees promoted him to a considerable command in the army. The morning after the assassination of Nadir Shāh, which took place in the night of the 12th May, 1747, o.s., he made an attack, supported by a corps of Uzbeks, upon the Persian troops, but was repulsed. He then left the army, and proceeding by rapid marches to Qandahār, not only obtained possession of that city, but took a large convoy of treasure which was coming from

Kâbul and Sindh to the Persian camp. By the aid of these means, he laid the foundation of a kingdom, which soon attained a strength that rendered it formidable to the surrounding nations. He not only subdued Qandahâr and Kâbul, but took Peshawar and Lahore; and emboldened by this success, and the weakness of the empire, he resolved the conquest of the capital of Hindûstân. In the beginning of the year A.D. 1748, A.H. 1161, he began his march from Lahore. Muhammad Shâh, the emperor of Dehli, being at this time too indisposed to take the field, despatched his only son, prince Ahmad, against the enemy, under the command of the wazîr Qamaruddin Khân, Saifdar-Jang, governor of Audh, and several other chiefs, with a great army. For some days several skirmishes took place between the two armies near Sarhind. At length, on Friday 11th March, A.D. 1748, 22nd Rabî' I., A.H. 1161, Qamar-uddin Khân, the wazîr, being killed as he was at his devotion in his tent by a cannon ball, a panic prevailed in the Mughul army; the battle, however, continued till a magazine of rockets taking fire in the enemy's camp, numbers of the troops were wounded by the explosion; and Shâh Abdâlî, either disheartened by the loss, or satisfied by the plunder gained at Sarhind, thought it proper to retreat towards Kâbul, which he did unmolested. In the year, A.D. 1757, A.H. 1170, he again advanced as far as Dehli and Agra, and after having plundered and massacred the inhabitants of Mathurâ, he returned to Qandahâr. About the year A.D. 1758, A.H. 1172, the Maratha power had spread itself in almost every province of Hindûstân, when Najib-ud-daula, the Roheela, Shujâ'-ud-daula Nawâb, of Audh, and not only the Musahâns, but Hindûs also, joined in petition to Ahmad Shâh Abdâlî, that he would march and assume the throne of Dehli, in which they promised to support him. The Abdâlî, enraged at the seizure of Lahore by the Marâthas, rejoiced at the invitation, and advanced without delay across the Indus, and driving the Marathas before him, he did not stop till they reached the vicinity of Dehli. He engaged the Marathas in several battles, and attained the highest renown among Muhammadians by the memorable defeat that he gave the hostile army on the plains of Pânipat. This famous action was fought in January, 1761. After this victory, Durrâni Shâh returned to his own country, but before his departure he acknowledged Shâh 'Alam, then in Bengal, as emperor of Hindûstân, and commanded Shujâ'-ud-daula and other chiefs to submit to his authority. He died after a reign of 26 years in A.D. 1772, A.H. 1182, aged 50 years, and was succeeded by his son, Timur Shâh. His tomb, covered with a gilt cupola, stands near the king's palace, and is held sacred as an asylum.

#### Ahmad Shah Bahmani II. (Sultan)

(احمد شاد بھمنی). On the death of his father, Sultan Mahmûd Shâh II., in October, A.D. 1518, Shawwâl, A.H. 924,

Amîr Barîd, his prime minister, dreading that the surrounding powers would attack him should he assume open independence, placed prince Ahmad, son of the late king, upon the throne at Ahmadâbâd Bîdar, leaving him the palace, with the use of the royal jewels, and a daily allowance of money for his support. The sum not being equal to his expenses, the king broke up the crown, which was valued at 400,000 huns, or £160,000, and privately sold the jewels. He died two years after his accession to the throne, in the year A.D. 1521, A.H. 927. After his death Amîr Barîd raised Sultân 'Alâ-uddin III., one of the princes, on the throne. Two years after he was imprisoned, and another son of Mahmûd Shâh, named Wali-ullah Shâh, was placed in his room. Three years after his accession, the minister conceiving a passion for his wife, he caused him to be poisoned, and espoused the queen. He then placed Kalim-ullah, the son of Ahmad Shâh II., on the throne. This prince enjoyed nothing but the name of sovereign, and was never allowed to leave the palace. He was afterwards treated with great rigour by Amîr Barîd, whereupon he made his escape, first to his uncle Ismâ'il 'Adîl Shâh to Bijâpûr, and thence to Burhan Nizâm Shâh of Ahmadnagar, where he resided till his death. With him ended the dynasty of the Bahmani kings of the Deccan. In fact, before this event, the Deccan was divided into five kingdoms—'Adîl-Shâhî, or kings of Bijâpûr; Qub-Shâhî, or kings of Golkonda; 'Imâd-Shâhî, or kings of Barâr; Nizâm-Shâhî, or kings of Ahmadnagar; and Barîd-Shâhî, kings of Ahmadâbâd Bîdar.

#### Ahmad Shah I. (احمد شاد), second

king of Gujrât, was the son of Tâtâr Khân and grandson of Muzaffar Shâh, whom he succeeded as king of Gujrât. The author of the *Muntakhab-ul-Tawârikh* states that his grandfather placed him on the throne during his lifetime, in the year A.H. 813, A.D. 1410, and that he survived that measure five months and sixteen days. In the same year he laid the foundation of a new city on the banks of the Sabarmati, which he called after his own name, Ahmadâbâd, and which afterwards became the capital of the kings of Gujrât. The date of the laying of the foundation of this city is contained in the words "Bâ-khair," i.e. all well. He died after a reign of nearly 33 years, on the 4th July, A.D. 1443, 4th Rabî' I., A.H. 847, and was succeeded by his son, Muhammad Shâh.

#### Ahmad Shah II. (احمد شاد ثانی),

king of Gujrât. After the death of Mahmûd Shâh III., there being no relation on whom the succession might devolve, I'timâd Khân, the prime minister, resolved rather than see the kingdom in absolute anarchy, to elevate a youth, whom he asserted to be the son of prince Ahmad Khân, formerly governor of Ahmadâbâd, and declared him the legal successor to the crown of Gujrât. He was forthwith placed on the throne on the 18th

February, A.D. 1554, 15th Rabi' I., A.H. 961. He reigned seven years and some months, and was found murdered one morning at the foot of the palace wall. This event took place on Monday the 21st April, A.D. 1561, 6th Sha'bān, A.H. 968. He was succeeded by Mu'azzafar Shāh III.

[Vide *Ain Translation*, i. p. 335.]

### Ahmad Shah of Bengal (احمد شاد)

succeeded his father, Jalāl-uddin, to the throne of Bengal in A.H. 834, or A.D. 1430, reigned about 16 years, and died about the year A.D. 1446, A.H. 850. He was succeeded by Nāzir-uddin Mahmūd Shāh I., a descendant of Shams-uddin Ilyās Shāh.

### Ahmad Shah, or Ahmad-ullah Shah (احمد شاد)

commonly called "The Maulawi," a prominent character in the neighbourhood of Shahjāhpur and Muhammadi during the mutiny of 1857. He is said to have been the inspired Faqīr who travelled through the upper provinces, a few years ago, on a miraculous mission. He made a pretty long stay at Āgra, astonishing the natives and puzzling the authorities. It seems probable that he was even then busy in sowing the seeds of rebellion. He held great power within the city of Lucknow, in March, 1858, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Pawain, on the 15th June, 1858, sixteen miles north-east of Shahjāhpur, and the rājā of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

### Ahmad Shah Wali Bahmani I. (Sultan) (احمد شاد ولی بهمنی)

was the second son of Sultān Dāud Shāh of the Bahmani race. He ascended the throne of the Deccan on the 15th September, A.D. 1422, 5th Shawwāl, A.H. 825, ten days before the demise of his brother, Sultān Firuz Shāh, who had resigned the crown in his favour. He is the founder of the city and fort of Ahmadābād Bidar, the foundation of which he laid in the year A.D. 1432, A.H. 836. It is said that the Sultān, on his return from a war at Bidar, took to the amusement of hunting; and coming to a most beautiful spot, finely watered, resolved to build upon it a city, to be called after his name, Ahmadābād. A citadel of great extent and strength was erected on the very site of Bidar, the ancient capital of princes, who, according to the Hindū books, 5,000 years back, possessed the whole extent of Mīrhat, Karmatik, and Talingāna. Rājā Bhīm Sen was one of the most celebrated of this house, and the history of the loves of his daughter and Rājā Nal, king of Mālwā, are famous through all Hindūstān. Their story was translated from the Sanskrit by Shaikh Faizi, under the title

of *Nal Daman*, into Persian verse, at the command of the emperor, Akbar Shāh. Ahmad Shāh reigned 12 lunar years and 10 months, and died on the 19th February, A.D. 1435, 18th Rajab, A.H. 838. He was buried at Ahmadābād Bidar, and was succeeded by his son, Sultān 'Alā-uddin II.

### Ahmad (Shaikh) (احمد خزنوی شیخ)

of Ghazni, author of the work entitled *Maqāmāt-i-Shaikh Ahmad*, containing the Life of Ahmad Jām, Shaikh-ul-Islām, of Nishāpūr; with a minute account of the miracles performed by him. *Vide* Ahmad Jām.

### Ahmad (Shaikh) (احمد امیتی شیخ)

commonly called Mullā Jiwān, of Amethī, was the tutor of the emperor 'Alamgīr, and author of the *Tafsīr-i-Ahmadi*. He died in A.D. 1718, A.H. 1130. *Vide* Mullā Jiwān.

**Ahmad (Shaikh)**, second son of Shaikh Salim Chishti, of Fathpūr Sikri. He served under Akbar, and died in A.H. 985.

**Ahmad Shihab-uddin Talish (احمد شہاب الدین تالش)**. *Vide* Shihāb-uddin Ahmad Tālīsh.

**Ahmad Suhaiili (Amir) (احمد سہیلی امیر)**, seal-bearer to Sultān Husain Mirzā of Hirāt, to whom several of the poets of his time dedicated their works. Husain Wāiz dedicated his *Anwār Suhaiili* to him. *Vide* Suhaiili.

**Ahmad-ullah Shah**, commonly called "The Maulawi"; see **Ahmad Shah**.

**Ahmad Yadgar (احمد یادگار)**, author of the *Tārik-i-Salāfin-i-Afāghina*, a history of the Afghān kings of India from Buhlid Lodi, composed by order of Dāud Shāh, last king of Bengal.

[*Vide* Dowson, v. p. 1.]

### Ahmad Yar Khan (احمد یار خان)

whose poetical name is Yaktā, was of the tribe of the Turks called Birlās. His father, Allah Yār Khān, held at different periods the sūbadāri of Lahore, Tatta, and Multān, and was afterwards appointed to the Faujdari of Ghazni. Ahmad Yār Khān also held the Sūbadāri of Tatta in the latter part of the reign of 'Alamgīr. He was an excellent poet, and is the author of several poems. He died on the 21st September, A.D., o.s. 1734, 23rd Jumādā I., A.H. 1147.

**Ahmad Yar Khan (Nawab)**, of Bareli, the son of Nawāb Zul-fiqār-ud-daula Muhammad Zul-fiqār Khān Bahādur Dilāwar-Jang of Bareli. He was alive in A.D. 1815, A.H. 1230.

**Ahmad Zarruq (احمد زریق)**, surname of Abū-'Abbās Ahmad bin-Ahmad bin-Muhammad bin-'Isā Barallus, author of the commentary called *Sharḥ Asmā' il-Husnā*. He died in A.D. 1493, A.H. 899.

**Ahsan (احسن)**, poetical name of 'Ināyat Khān, the son of Nawāb Zafar Khān. He was Governor of Kābul in the reign of 'Alāmgīr, and is the author of a Diwān. *Vide* Ashnā.

**Ahsan-ullah Khan (Hakim) (احسن اللہ حکیم)**, so well-known at Dehlī, died in September, 1873, in that city.

**'Ain-uddin (Shaikh) (عین الدین شیخ)**, of Bijāpūr, author of the *Mulhagāt*, and *Kitāb-ul-Anwār*, containing a history of all the Muhammadian saints of India. He flourished in the time of Sultān 'Ali-uddin Hasan Bahmani.

**'Ain-ul-Mulk (Hakim) (عین الملک حکیم)**, a native of Shīrāz, and a well-educated and learned Musalmān, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wāfa. He died in the 40th year of the emperor's reign in A.D. 1594, A.H. 1003.

[For further notes, *vide* *Ain Translation*, i. p. 481.]

**'Ain-ul-Mulk (Khwaja) (عین الملک خواجہ)**, a distinguished nobleman of the court of Sultān Muhammad Shāh Tughluq and his successor Sultān Firūz Shāh, kings of Dehlī. He is the author of several works, one of which is called *Tarsil 'Ain-ul-Mulk*. He also appears to be the author of another work called *Fath-nāmā*, containing an account of the conquests of Sultān 'Alāuddin, who reigned from A.D. 1296 to 1316.

**'Aish (عيش)**, the poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shāh 'Alam.

**'Aishi (عیشی)**, a poet, who is the author of a Maṣnawi called *Haft Akhtar*, or the seven planets, which he wrote in A.D. 1675, A.H. 1086.

**Ajaipal**, the rājā who founded Ajmīr about A.D. 1183.

**Ajit Singh**, a Sikh chief and murderer of Mahārājā Sher Singh of Lahore. He also slew Dhaiān Singh, another chief, and was himself seized by Hīra Singh, the son of Dhaiān Singh, and put to death together with Lena Singh and others. This took place in September, 1843.

**Ajit Singh (Raja) (اجیت سنہ راجہ)**, a Rāthaurī Rājpūt, and hereditary zamīndār of Mārwār, or Jodhpūr, was the son of Rājā Jaswant Singh Rāthaurī. He was restored in A.D. 1711 to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrukhīsiyār in the year A.D. 1716. He was murdered one night, when fast asleep, at the instigation of his son, Abhai Singh, who succeeded him. This took place in the beginning of the reign of the emperor Muhammad Shāh, about A.D. 1724.

**'Ajiz (عاجز)**, the poetical name of 'Arif-uddin Khān, who lived about A.D. 1754, A.H. 1168.

**'Ajiz**, the poetical name of Lālā Gangā Bisnu, father of Rāmjas Munshi, which see.

**Ajmal (Shah) (اجمل)**, or Shāh Muhammad Ajmal, a Pirzāda of Allāhbād, was a descendant of Shāh Khūb-ullah, and younger brother of Shāh Ghulām Qub-uddin, the son of Shāh Muhammad Fākhir, the respectability of whose family is well-known at Allāhbād. He died in the year A.D. 1821, A.H. 1236.

**Ajmīri Khan**, an inhabitant of Ajmīr. He walked with the emperor Akbar from Āgra to Ajmīr, on which account he received the title of Ajmīri Khān from that emperor. He had built a garden on a spot of 28 bighas of ground at Āgra. This place is now called Ajmīri Khān-kā Tila.

**Aka Rihi**, of Nishāpūr, an author.

**Akbarabadi Mahall (اکبرابادی محل)**, A'azz-un-Nisā Begam, was the name of one of the wives of the emperor Shāh Jahān. The large red stone mosque at Faigbāzār, in Dehlī, was built by her in the year A.D. 1651, A.H. 1060, at a cost of 150,000 rupees. She died on the 29th January, A.D. 1677, 4th Zil-hijja, A.H. 1087, in the reign of 'Alāmgīr. There is also a masjid inside the city of Āgra built by her, called Akbarabādi Masjid. She had a villa also built at Āgra.

**Akbar 'Ali Tashbihi (اکبر علی تشبیہی).** He is mentioned in the

*Khulāsat-ul-Ash'ār* to have been the son of a washerman. He went to India, and turned faqir, but, as he was an infidel, his ascetic exercises cannot have been of much use to his soul. He left a diwān of about 8000 verses, and a maṣnawī, called *Zarrā wa Khurshed*. He was alive in A.D. 1585, A.H. 993.

[Regarding this poet, vide *Āīn Translation*, i. p. 956.]

**Akbar Khan**, the son of Dost Muhammad Khān, ruler of Kābul, by his first wife. He shot Sir W. H. Macnaghten on the 26th October, 1841, when his father, Dost Muhammad Khān, was a State prisoner in India. When his father, Dost Muhammad Khān, came in possession of Kābul after the retreat of the English in 1842, he was appointed heir-apparent in preference to Muhammad Afzal Khān, his eldest son by his second wife. He died in 1848, when his full brother, Ghulām Haidar Khān, was nominated heir-apparent, after whose death, in 1858, Sher 'Alī, his brother, was nominated.

**Akbar (Prince),** the youngest son of the emperor 'Alamgīr, was born on the 10th September, o.s. 1657, 11th Zil-hijja, a.u. 1067, raised the standard of rebellion against his father, and joined the Maratha chief Sambhuji in June, 1681. He afterwards quitted his court, and repaired to Persia, where he died in A.D. 1706, A.H. 1118, a few months before his father, and was buried at Mashhad, in Khurasān. 'Alamgīr, at one time, intended to make Akbar his successor, and this preference arose from Akbar being the son of a Muhammadan mother, the daughter of Shāh Nawāz Khān; whereas his brothers, Sultāns Mu'azzam and A'zam, were born of Rājpūt princesses.

**Akbar Shah (اکبر شاہ), the Great,**

emperor of Hindūstān, surnamed Abul-Fath Jalāl-uddin Muhammad, was the eldest son of the emperor Humāyūn, and was born in Amarkot in the province of Sindh, on Sunday the 15th October, A.D. 1542, 5th Rajab, A.H. 949, at a time when his father, after being defeated by Sher Shāh, had taken refuge with Rānā Prashād. At the time of his father's death, Akbar was at Kālānūr, where he had been deputed by his father with a considerable force to expel the ex-king Sikandar Shāh Sūr from the Siwālik mountains. When information reached the prince of this mournful event, Bairām Khān, and other officers who were present, raised him to the throne on Friday 14th February, A.D. 1556, 2nd Rabi' II., A.H. 963, Akbar being then only 13 years and 9 months old. He enlarged his dominions by the conquest of Gujrat, Bengal, Kashmir, and Sindh. Besides the forts of

Āṭak, Agra, and Allāhābād, many military works were erected by him. He also built and fortified the town of Fātpur Sikri, which was his principal residence, and which, though now deserted, is one of the most splendid remains of former grandeur of India. He died after a prosperous reign of 51 lunar years and 9 months, on Wednesday the 16th October, o.s. 1605, 13th Jumādā II., A.H. 1014, aged 64 lunar years and 11 months. The words "Faut-i-Akbar Shāh" (the death of Akbar Shāh), are the chronogram of his death. He was buried in the village of Sikandra, in the environs of Agra, where a splendid mausoleum was built over his remains by his son Jahāngīr, which is still in a high state of preservation. He received after his death the title of "Arsh-'Ashyāni," and was succeeded by his son Sultān Salīm, who assumed the title of Jahāngīr. His mother's name was Hamida Bānā, commonly called Maryam-Makāni. The history of this potentate has been written, with great elegance and precision, by his wazir Abul-Fażl, in the work entitled *Akbar-nāma*. In order to keep his turbulent Umarās, Turks, and Afghans, in check, Hindu chiefs were encouraged by Akbar, and entrusted with the highest powers, both military and civil, as was the case with Rājā Mäldeo of Mārwār, Bhagwān Dās of Amber, Mān Singh, his son, and Rājā Todar Mal. He also connected himself and his sons with them by marriage. Both Akbar and his successor, Jahāngīr, had amongst their wives several of Hindū origin. Towards the middle of his reign, Akbar became dissatisfied with the Muhammadan religion, and invited to his court teachers of the Christian, Hindū, and Parsi religions, and took an interest in their discussions. He adopted, however, none of them, but attempted to found a new system of belief, called "Din-i-Ilāhi," which acknowledged one God, and the king as his vice-regent.

[Vide *Elphinstone's History of India*, and *Kaiser Akbar*, by the late Graf v. Noer (Prince Frederick of Schleswig-Holstein).]

**Akbar Shah II. (اکبر شاہ ثانی), king**

of Dehli, whose title in full is Abul-Naṣr Mu'in-uddin Muhammad Akbar Shāh, was the son of the nominal emperor Shāh 'Alam; was born on Wednesday 23rd April, n.s. 1760, 7th Ramazān, A.H. 1173, and succeeded his father at the age of 48, on the 19th November, A.D. 1806, 7th Ramazān, A.H. 1221, as titular king of Dehli. On his accession he made some weak attempts to increase his influence and power. These were properly resisted, but at the same time the pledge given by Lord Wellesley, to increase the allowance of the imperial family when the revenue of the country improved, was redeemed by an act of political liberality. An augmentation of 10,000 rupees per mensem was appropriated for the support of his eldest son, whom he had declared heir-apparent. He sat on the throne of his ancestors nearly 32 lunar years; died on Friday 28th

September, A.D. 1837, 28th Jumādā II., A.H. 1253, aged about 80 lunar years, and was buried at Dehlī, close to the tomb of Bahādur Shāh. His son Bahādur Shāh II., the last king of Dehlī, succeeded him. Akbar sometimes wrote poetry, and used the word Shū'a for his poetical name.

### Akhfash Ausat (اُخْفَش اُوْسَط), was

called Akhfash, because he had small eyes. His proper name is Abū-Hassan Sa'īd. He was an author, and died in the year A.D. 830. Some say he was born at Balkh, and died in A.H. 376. There were three persons of this name, all of whom were authors. Akhfash Asghar, or the lesser, died in A.D. 845.

### Akhtar (اُخْتَر), the poetical name of

Qāzī Muhammad Sādiq Khān, an excellent writer of prose and verse.

### Akhtar (اُخْتَر), the poetical name of

Wājid 'Ali Shāh, the last king of Audh, now of Garden Reach, Calcutta.

### Akmal-uddin Muhammad bin-Mahmud (Shaikh), author of a commentary on the Hidāya, entitled 'Ināya, or al-'Ināya. There are two commentaries on the Hidāya, commonly known by that name, but the one much esteemed for its studious analysis and interpretation of the text, is by this author; it was published in Calcutta in 1837. This author died in the year A.D. 1384, A.H. 786.

### 'Akrima, or more correctly 'Ikrima عکرمہ, surname of Abū-'Abdullah, who was a freed slave of Ibn-'Abbas, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year A.D. 725, A.H. 107.

### Aksir, or more correctly, Iksir (Mirza)

(اکسیر اصفهانی مزرا), of Isfahān, author of a book of elegies. He served under Nawāb Nizām-ul-Mulk Aṣaf-Jah and Safdar-Jang, and died in Bengal in N.S. 1756, A.H. 1169.

### Alahdad Sarhindi, or more correctly,

Ilahdad, poetically styled Faizi, a native of Sarhind, and author of a Persian Dictionary called *Madār ul-Afāzil*.

[Regarding this dictionary and its author, vide *Jour. As. Soc. Bengal*, 1868, p. 10.]

### Al-Ahnaf (الْأَحْنَاف), uncle of Yazid,

the second khalifa of the house of Umayya. At the battle of Siffin he had fought on

the side of 'Ali. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khallikān. He outlived Mu'awiya.

### Alahwirdi Khan (اللهوردى خان),

or more correctly, Ilahwirdi Khan, a nobleman of the reign of the emperor Jahāngīr. He was raised to the rank of 5,000 in the time of Shāh Jahān, and held several offices of importance. He was appointed Governor of Patna, and espoused the cause of Sulṭān Shujā', brother of Aurangzib, A.D. 1658, A.H. 1068, and after the defeat of Shujā', accompanied him to Bengal, where he was slain, together with his son Saif-ullah, by order of that prince, in July, A.D. 1659, Zil-qadā, A.H. 1069.

[The word *wirdi* or *wirdi* means "a rope," God being the *ḥabl-i-matīn*, the strong rope which the faithful seize so as not to perish.]

### Alahwirdi Khan (اللهوردى خان),

or more correctly, Ilahwirdi Khan, title of Ja'far Khān, the son of Ilahwirdi Khān the first. He was raised to the rank of an amīr by 'Alamgīr, with the title of Ilahwirdi Khān 'Alamgīr-Shāhī. He was appointed Subādar of Allāhābād, where he died A.D. 1669, A.H. 1079. He was an excellent poet, and has left a Diwān.

### Alahwirdi Khan (اللهوردى خان),

مَهَابَتْ جَنَگ, or more commonly,

Allahwirdi Khan, styled Mahābat-Jang, the usurper of the government of Bengal, was originally named Mirzā Muhammad 'Ali. His father, Mirzā Muhammad, a Turkman, an officer in the service of the prince A'zam Shāh, on the death of his patron in A.D. 1707, falling into distress, moved from Dehlī to Katak, the capital of Orīsa, in hopes of mending his fortune under Shujā'-uddin, the son-in-law of Nawāb Murshid Quli Ja'far Khān, Subādar of Bengal, who received him with kindness, and after some time bestowed on his son the Faujdāri of Rājmahall, and procured for him from the emperor a mansab and the title of Allahwirdi Khān, and afterwards that of Mahābat-Jang. After the death of Shujā'-uddin, and the accession of his son, Sarfarāz Khān, to the government of Bengal, Allahwirdi overthrew the Nawāb, in an action in which the latter was slain, in A.D. 1740, A.H. 1153, and usurped the government. He reigned sixteen years over the three provinces of Bengal, Bihār, and Orīsa, and died on Saturday the 10th April, A.S. 1756, 9th Rajab, A.H. 1169, aged 80 years. He was buried in Murshidābād, near the tomb of his mother, in the garden of Khush-Bāgh, and was succeeded by his grand-nephew and grandson, Mirzā Mahmūd,

better known by his assumed name of Sirāj-ud-daula. It does not appear that Allahwirdī ever remitted any part of the revenue to Dehli after payment of the first instalment, of which the bulk went to the Maratha Government at Puna.

**Alah Yar Khan** (اله يار خان شیخ), or more correctly, **Ilah Yar Khan**

(Shaikh), son of Shaikh 'Abdus-Subbān, was formerly employed by Nawāb Mubāriz-ul-Mulk Sarbaland Khān, Governor of Gujrāt, and in the reign of the emperor Farrukhsiyār was raised to the rank of 6,000, with the title of Rustam Zamān Khān. In the time of the emperor Muhammad Shāh, when Rājā Abhai Singh, the son of Rājā Ajit Singh Mārwārī, was appointed Governor of Gujrāt in the room of Nawāb Sarbaland Khān, the latter made some opposition to his successor; a battle ensued, and Shaikh Ilāh Yār, who was then with the Nawāb, was killed in the action. This took place on the day of Dasahrā, 5th October, o.s. 1730, 8th Rabi II., A.H. 1143.

**Alah Yar Khan** (ابن اله يار خان), or more correctly,

**Ilah Yar Khan**, son of Iftikhār Khān Turkmān, a nobleman of the court of Shāh Jahān. He died in Bengal in A.D. 1650, A.H. 1060.

**Alah Yar Khan Mir-Tuzuk** (اله يار خان میر توزک), or more correctly,

**Ilah Yar Khan**, a nobleman in the time of the emperor 'Ālamgīr, who held the rank of 1,500, and died A.D. 1662, A.H. 1073.

**Alamayo (Prince)**, the son of king Theodore of Abyssinia. After the fall of Magdala and the death of his father, 10th April, 1868, he was sent to England to be educated, where he died.

**Al-Amin** (الامین), the 6th khalifa of the house of 'Abbās, succeeded his father, Hārūn-ur-Rashid, to the throne of Baghdād, in March, A.D. 809, A.H. 193. He was no sooner seated on the throne than he formed a design of excluding his brother, al-Māmūn, from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Khurāsān; and in open violation of his father's will, who had bestowed on al-Māmūn the perpetual government of Khurāsān and of all the troops in that province, he ordered these forces to march directly to Baghdād. Upon the arrival of this order, al-Māmūn expostulated with the general al-Fażl Ibn

Rabi'a, who commanded his troops, and endeavoured to prevent his marching to Baghdād; but without effect, for he punctually obeyed the orders sent by the khalifa. Al-Fażl having ingratiated himself with the khalifa by his ready compliance with his orders, was chosen prime minister, and governed with absolute sway, al-Amin abandoning himself entirely to drunkenness. Al-Fażl was a very able minister; but fearing al-Māmūn's resentment, if ever he should ascend the throne, he gave al-Amin such advice as proved in the end the ruin of them both. He advised him to deprive al-Māmūn of the right of succession that had been given him by his father, and transfer it to his own son Mūsa, though then but an infant. Agreeable to this pernicious advice, the khalifa sent for his brother al-Qāsim from Mesopotamia, and recalled al-Māmūn from Khurāsān, pretending he had occasion for him as an assistant in his councils. By this ill-treatment al-Māmūn was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Tāhir ibn-Husain, the general of al-Māmūn, laid siege to Baghdād, took it, and having seized al-Amin, cut off his head, and exposed it to public view in the streets of Baghdād. Afterwards he sent it to al-Māmūn in Khurāsān, together with the ring or seal of the khilāfat, the sceptre and the imperial robe. At the sight of these, al-Māmūn fell down on his knees, and returned thanks to God for his success, making the courier who brought the insignia a present of a million dirhams. The death of al-Amin took place on the 6th October, A.D. 813, 6th Safar, A.H. 198. He was then 30 years of age, and had reigned but four years and some months.

**'Alamgīr I.** (الامگیر بادشاہ), emperor

of Hindūstān, surnamed Abul-Zafar Muhiuddin Muhammad Aurangzib, took the title of 'Alamgīr on his accession to the throne. He was the third son of the emperor Shāh Jahān, born on Sunday 10th October, o.s. 1619, 11th Zil-qa'da, A.H. 1028. His mother's name was Arjmand Bānū, surnamed Muntāz-Maball. In his youth, he put on the appearance of religious sanctity, but in June, A.D. 1658, Ramzān, A.H. 1068, during his father's illness, he, in conjunction with his brother, Murād Baksh, seized Āgra, and made his father prisoner. Murād was soon after imprisoned by 'Alamgīr, who marched to Dehli, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-qa'da, A.H. 1068, but was not crowned till the first anniversary of his accession, a circumstance which has introduced some confusion in the chronology of his reign. Soon after, he put Murād Baksh and his eldest brother, the heir-apparent, Dārā Shikoh, to death. He greatly enlarged his dominions, and became so formidable that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunni, and attempted to force the Hindūs to adopt

that faith, destroying their temples, and levying the capitation tax (*jizya*) from every Hindū. The feudatory chiefs of Rājpútānā successfully resisted the impost. He died after a reign of 50 lunar years at Ahmad-nagar, in the Deccan, on Friday the 21st February, o.s. 1707, 28th Zil-q'a'da, A.H. 1118, aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shaikh Zain-uddin, in Khuldābād, eight *kos* from the city of Aurangābād. After his death, he received the title of "Haqrat Khuld-Makān" (i.e. He whose place is in paradise). He was married in the 19th year of his age to a daughter of Shāhnawāz Khān, the son of 'Asaf Khān, the prime minister of the emperor Jahāngīr, by whom he had five sons and four daughters. His eldest son, named Sultān Muhammad, died before his father; his second son was Muhammad Mu'azzam, who succeeded him with the title of Shāh 'Alam Bahādur Shāh; the third, A'zam Shāh, was slain in battle fought against the latter; the fourth, Muhammad Akbar, who revolted against his father, took refuge in Persia, and died there; the fifth, Kām Baksh, who was also slain in battle. The names of his four daughters are: Zeb-un-Nisā, Zinut-un-Nisā, Badr-un-Nisa, and Mihr-un-Nisā.

'Alamgir II., 'Azīz-uddīn, was the son of the emperor Jahāndār Shāh by Anūp Bāi; was born in A.D. 1688, A.H. 1099, and raised to the throne, in the fort of Dehlī, by 'Imād-ul-Mulk Ghāzi-uddin Khān the wazir, on Sunday the 2nd June, n.s. 1754, 10th Sha'bān, A.H. 1167, after the deposition and imprisonment of Ahmad Shāh, the son of the emperor Muhammad Shāh. He was, after a nominal reign of five years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, n.s. 1759, 8th Rabī' II, A.H. 1173, and was interred in the platform before the mausoleum of the emperor Humāyūn. His son 'Ali Gauhar (afterwards Shāh 'Alam) being then in Bengal, Muhiy-ul-Sunnat, son of Kām Baksh, the son of the emperor Aurangzib, was seated on the throne, with the title of Shāh Jahān, and insulted by the empty name of emperor for some months, after which, on the 10th October, n.s. 1760, 29th Ṣafar, A.H. 1174, the Marathas having plundered Dehlī, prince Mirzā Jawān Bakht, the son of 'Ali Ganhar, was placed on the throne by the Maratha chief Bhāo, as regent to his father, who was still in Bengal.

Alap Arsalan. *Vide* Alp Arsalan.

**Alaptigin or Alptigin (الستگین),** one of the chief nobles of Bukhārā, and Governor of Khurāsān during the reign of the house of Sāmān. Having, in A.D. 962, renounced his allegiance to that court, he retired, with his followers, to Ghazni, then

an insignificant town, to escape the resentment of Amīr Manṣūr Sāmānī, whose elevation to the throne he had opposed, on the ground of his extreme youth. He established a petty principality, of which Ghaznī became the capital. He died A.D. 976, A.H. 366, when his son, Abū-Is-haq, succeeded him; but that weak and dissipated prince survived his father but a short time; and the suffrage of all ranks gave the rule to Subiktagīn, a chief in the service of Alaptigin, in A.D. 977, A.H. 367.

**Al-Aswad (الأسود),** an impostor. *Vide* Musailama.

**'Ala-ud-daula (Prince) (علاء الدولة) (نواب),** the son of Bāisanghar Mirzā,

and grandson of Shāhrukh Mirzā, after whose death, in A.D. 1447, he ascended the throne at Hirāt, but was soon driven from it by his uncle, Ulugh Beg. After the death of Ulugh Beg, A.D. 1449, he was imprisoned and blinded by his brother, Sultān Bābar. He died in A.D. 1459, A.H. 863.

**'Ala-ud-daula (Prince) (علاء الدولة) (نواب),** a Nawāb of Bengal. *Vide* Sarfarāz Khān.

**'Ala - ud - daula (Mir or Mirza) (علاء الدولة میر),** a poet whose poetical name was Kāfi. He is the author of a biography of those poets who flourished in the reign of the emperor Akbar. The time of his death is not known, but he was living at the time of the conquest of Chitor by Akbar in A.D. 1567, A.H. 975. There is some mistake in his poetical name; he appears to be the same person who is mentioned under the poetical name of Kāmī, which see.

**'Ala-ud-daula Samnani (علاء الدولة سمناني),** one of the chief followers of the Šūfi Junaid Baghdādi. In his youth he served Arghān Khān, the Tartar king of Persia, and his uncle Sharaf-uddin Samnānī was a nobleman at the court. He died on Friday the 8th March, A.D. 1336, 23rd Rajab, A.H. 736, aged 77 lunar years, six years before Khwājā Kirmānī.

**'Ala-uddin (علاء الدين),** a Muhammadan prince of the Arsacides or Assassins, better known by the appellation of "The old man of the mountains." His residence was a castle between Damascus and Antioch, and was surrounded by a number of youths, whom he intoxicated with pleasures, and rendered

subservient to his views, by promising still greater voluptuousness in the next world. As these were employed to stab his enemies, he was dreaded by the neighbouring princes.

[*Vide Hasan Sabbâh.*]

### 'Ala - uddin (Khwaja) علاؤالدین (خواجہ عطاملک)

Mâlik, was the brother of Shams-uddin Muhammad Shâhib, diwân, and is the author of a history called *Jahânkushâh*.

### 'Ala-uddin 'Ali al-Quraishi ibn-Nafis علاؤالدین علی القریشی ابن نفیس

author of the commentary termed *Mâjiz-ul Qanûn fil-Tibb*, being an epitome of the canons of Avicenna. He died A.D. 1288.

### 'Ala-uddin Ali Shah علاؤالدین علی شاہ

Shâh, king of Western Bengal. He usurped the government of that country after defeating Fâkhr-uddin Mubârak Shâh, and was assassinated, about A.H. 746, by the instigation of Khwâja Ilyâs, who succeeded him under the title of Shams-uddin Ilyâs Shâh.

### 'Ala-uddin Atsiz علاؤالدین التسر

the son of 'Ala-uddin Hasan Ghori. He defeated Bahâ-uddin Sâm in A.D. 1210, and reigned four years in Ghôr. He fell in battle against Tâj-uddin Ildîz, A.D. 1214, and was the last of the kings of Ghôr, of the family of 'Ala-uddin Hasan.

### 'Ala-uddin Hasan حسن علاؤالدین حسن

Shâh, prince of Ghôr, entitled Jahân-sôz. His elder brother, Qutb-uddin, prince of Ghôr, was publicly executed by his brother-in-law, Bahram Shâh of Ghaznî, in A.D. 1119, A.H. 513. Saif-ud-daula, brother of the deceased, took possession of Ghaznî in A.D. 1148, A.H. 543, but afterwards was defeated, taken prisoner, and put to death by Bahram Shâh in A.D. 1149, A.H. 544. When the mournful news of his brother's death reached 'Ala-uddin, he burnt with rage, and being determined to take revenge, invaded Ghaznî with a great army. He defeated Bahram Shâh, who fled to Lâhore, took possession of Ghaznî, in A.D. 1152, A.H. 574, and gave up the city to flames, slaughter, and devastation for several days, on which account he is known by the epithet of "Jahân-sôz," or the burner of the world. He carried his animosity so far as to destroy every monument of the Ghaznî emperors with the exception of those of Sultân Mahmûd, Mu'sûd, and Ibrâhim; but he defaced all the inscriptions, even of their times, from every public edifice.

'Alâ-uddin died in the year A.D. 1156, A.H. 549, after a reign of six years, and was succeeded by his son Malik Saif-uddin, or Saif-ud-daula, who in little more than a year fell in battle with the Ghîza Turkomâns. He was succeeded by his eldest cousin, Ghiyâs-uddin Muhammad Ghori. The following is a list of the kings of Ghôr:

1. 'Alâ-uddin Hasan Ghori.
2. Malik Saif-uddin, son of 'Alâ-uddin Hasan Ghori.
3. Ghiyâs-uddin Muhammad Ghori, son of Bahâ-uddin Sâm, the younger brother of 'Alâ-uddin.
4. Shihâb-uddin, brother of Ghiyâs-uddin.
5. Ghiyâs-uddin Mahmûd, son of Ghiyâs-uddin.
6. Bahâ-uddin Sâm, son of Ghiyâs-uddin Mahmûd.
7. Atsiz, son of Jahân-sôz, and last of the kings of Ghôr of this branch.

### 'Ala-uddin I. حسن کانگوہ

Bahmani, Hasan Kângoh Bahmani, the first Bahmani king of the Deccan. He was a native of Dehli, and in the service of a Brahmanical astrologer named Kângoh, or Gângoh, enjoying high favour with the prince Muhammad Tughluq, afterwards king of Dehli. This Brahman assured Hasan that he perceived from his horoscope that he would rise to great distinction, and be eminently favoured of the Almighty; and made him promise that if he ever should attain regal power, he would use the name of Kângoh and employ him as his minister of finance, a request with which Hasan readily complied. The Governor of Daulatâbâd and others having revolted took possession of the place, and selected Hasan (who had then the title of Zafar Khân and a jâgir in the Deccan) to be their king. On Friday the 3rd August, A.D. 1347, 24th Rabi' II. A.H. 748, they crowned him and raised him on the throne, with the title of 'Alâ-uddin Hasan Kângoh Bahmani at Kulbarga, which place became the royal residence and capital of the first Muhammadan king of the Deccan, and was named Ahsanâbâd. Towards the end of the reign of Muhammad Tughluq of Dehli, he subdued every part of the Deccan previously subject to the throne of Dehli. The death of 'Alâ-uddin Hasan happened ten years, ten months, and seven days after his accession to the throne, about the 10th February, A.D. 1358, 1st Rabi' I. A.H. 759. He was succeeded by his son, Muhammad Shâh I. Bahmani. The following is a list of the kings of the Bahmani dynasty of Kulbarga or Ahsanâbâd with the years of their accessions:

- |                             |                      |
|-----------------------------|----------------------|
| 'Alâ-uddin Hasan I. . . . . | A.H. 748, A.D. 1347. |
| Muhammad Shâh I. . . . .    | A.H. 759, A.D. 1358. |
| Mujâhid Shâh . . . . .      | A.H. 776, A.D. 1375. |
| Dâud Shâh . . . . .         | A.H. 780, A.D. 1378. |
| Mahmûd Shâh . . . . .       | A.H. 780, A.D. 1378. |
| Ghiyâs-uddin . . . . .      | A.H. 799, A.D. 1397. |
| Shams-uddin . . . . .       | A.H. 799, A.D. 1397. |

Firuz Shah Roz-afzân A.H. 800, A.D. 1397.  
 Ahmad Shah Wali . A.H. 825, A.D. 1422.  
 'Alâ-uddin Ahmad II. A.H. 838, A.D. 1435.  
 Humâyûn the cruel.  
 Niqân Shah.  
 Muhammad Shah II.  
 Mahmûd II.  
 Ahmad Shah III.  
 'Alâ-uddin III.  
 Wali-ul-ullah.  
 Kalim-ul-ullah, with whom the Bahmani dynasty terminates, and is succeeded by Amir Barid at Ahmadâbâd Bidar.

### 'Ala-uddin II. (Sultan) علاؤالدین (سلطان)

(ثاني سلطان), son of Sultân Ahmad

Shâh Wali Bahmani, ascended the throne at Ahmadâbâd Bidar in the Deccan in the month of February, A.D. 1435, A.H. 838, and died after a reign of 23 years, 9 months, and 20 days in the year A.D. 1457, A.H. 862. He was succeeded by his son, Hunusayn, a cruel prince.

### 'Ala-uddin Khilji (Sultan) علاؤالدین (खल्जी) سکندر ثانی سلطان

styled Sikandar-i-Sânî, "the second Alexander," was the nephew and son-in-law of Sultân Jalâl-uddin Firuz Shah Khilji, whom he murdered at Kara-Manikpûr, in the province of Allâhabâd, on the 29th July, A.D. 1296, 17th Ramañgân, A.H. 695, and marching thence with his army ascended the throne of Delhi in the month of October the same year, Zil-hijja, A.H. 695, after having defeated and removed Rukn-uddin Ibrâhim, the son of Firuz Shah. He was the first Musalmân king who made an attempt to conquer the Deccan. He took the fort of Chitor in August, A.D. 1303, 3rd Muhamarran, A.H. 703. It is said that the empire never flourished so much as in his reign. Palaces, mosques, universities, baths, mausolea, forts, and all kinds of public and private buildings, seemed to rise as if by magic. Among the poets of his reign, we may record the names of Amir Khusrau, Khwâja Hasan, Sadruddin Ali, Fakhr-uddin Khawâs, Hamîd-uddin Râja, Maulâna 'Arif, 'Abdul-Hakim, and Shihâb-uddin Nâshîn. In poetry, Amir Khusrau and Khwâja Hasan had the first rank. In philosophy and physic, Maulâna Badr-uddin Dâmishqî. In divinity, Maulâna Shitâbî. In astrology, Shaikh Niqâm-uddîn Ashîvî acquired much fame. 'Alâ-uddin died, according to Firishta, on the 6th Shawwâl, A.H. 716, or 19th December, A.D. 1316, after having reigned more than twenty years. He was buried in the tomb which he had constructed in his life-time near the Manâhir Masjid in Old Delhi. Amir Khusrau, in that part of his Diwâñ called *Baqî-i-Naqîqa*, says that he died on the 6th Shawwâl, A.H. 715, i.e. about the 30th December, A.D. 1315. After his death, Malik Naib Kâfûr, one of the eunuchs of the king,

placed his youngest son, Sultân Shihâb-uddin 'Umar, who was then only seven years old, on the throne. After a short time, however, the eunuch Kâfûr was slain, and Shihâb-uddin was set aside, and his elder brother, Mîbarsk Khâu, under the title of Mîbarsk Shah, ascended the throne on the 1st April, A.D. 1316, 7th Muhamarram, A.H. 716, but according to Firishta in 1317. It was the boast of 'Alâ-uddin that he had destroyed one thousand temples in Banâras alone. He is best known now by the beautiful gateway to the Kutb Mosque, and the unfinished tower by which he hoped to rival the Kutb Minâr.

### 'Ala-uddin 'Imad Shah علاؤالدین (عمراد شاہ)

succeeded to the government of Barâr in the Deccan after the death of his father, Fath-ullah 'Imad Shah, about the year A.D. 1513, and following the example of other chiefs of the house of Bahmani, declared himself king of Barâr, and established his royal residence at Gawal. He contracted an alliance by marriage with the sister of Ismâ'îl 'Adîl Shah, named Khadija, in A.D. 1528, A.H. 935, and died some time about the year A.D. 1532, A.H. 939. He was succeeded by his son Daryâ, 'Imad Shah.

### 'Ala-uddin Kaiqubad (Sultan) علاؤالدین (کیقباد)

a prince of the Saljuqian dynasty. When Sultân Malik-Shâh conquered Râm or Anatolin, in Asiatic Turkey, he conferred on Sulaimân, the son of Kuthlumish, that kingdom, whose descendants reigned till the time of Abûqâ Khan, the Tartar king of Persia. 'Alâ-uddin Kaiqubad was a descendant of Sulaimân Shah, and died about the year A.D. 1239, A.H. 637. *Vide* Sulaimân bin-Kuthlumish.

### 'Ala-uddin Majzub (Shah) علاؤالدین (مجذوب شاہ)

a Muhammadan saint of Âgra, commonly called Shâh 'Alîwal Balâwal, son of Sayyid Sulaimân. He died in the beginning of the reign of Islam Shah, son of Sher Shah, in the year A.D. 1546, A.H. 933. His tomb is in Âgra, at a place called Nâl-kî Mandî, where crowds of Mussalmans assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arches.

### 'Ala-uddin Mas'ud (Shah) علاؤالدین (مسعود شاہ)

Sultân of Delhi, was the son of Sultân Rukn-uddin Firuz, and grandson of Shams-uddin Iltutmish, was raised to the throne of Delhi after the murder of Bahriñ Shah, in May, A.D. 1242, Zil-qu'dâ, A.H. 639. He died on the 10th June, A.D. 1246, 23rd Muhamarran, A.H. 644, after a reign of four years, and was succeeded by his brother (or uncle), Sultân Nâqîr-uddîn Mahmûd,

**'Ala - uddin Muhammad al-Samarqandi (Shaikh)** (علاؤالدین محمد شاہ), author of a compendium of Al-Qudūrī's *Mukhtasar*, which he entitled the *Tuhfat-ul-Fukahā*. This work was commented upon by his pupil Abū-Bakr bin-Mas'ūd al-Kāshāni, who died in A.D. 1191, A.H. 587. This comment is entitled *al-Badā'i'* as-*Ṣanā'i'*

**'Ala-uddin Husain Shah** (علاؤالدین شاد حسین شاد), king of Bengal. He was the son of Sayyid Ashraf, and after defeating Muazzaf Shah at Gaur in A.H. 899, ascended the throne of Bengal. He reigned with justice for a considerably longer period than any of his predecessors until the year A.D. 1521, A.H. 927, when he died a natural death, after a reign of 28 years. His son Nuṣrat Shah succeeded him.

**'Ala-uddin (Sultan)** (علاؤالدین سلطان) سلجوچی), a king of the race of Saljuq, who reigned in Iconium, and died in the year A.D. 1301, A.H. 700.

**'Ala-uddin (Sultan)** (علاؤالدین سلطان) بادشاہ دہلی), the last king of Dehli of the Sayyid dynasty, succeeded his father Sultān Muhammād Shāh to the throne in January, A.D. 1446, Shawwāl, A.H. 819. Bahālō Lodi, in A.D. 1451, A.H. 855, at the instigation of Hamid Khan wazir, took possession of Dehli during the absence of the king, who was then at Badāq. 'Alā-uddin continued to reside at Badāq unmolested till his death, which happened in the year A.D. 1478, A.H. 883; his reign at Dehli being about six years, and his government at Badāq 28 years.

**'Ala-uddin (Sayyid)**, of Oudh, whose poetical name was Wāṣili, is the author of a *Tarjībānd*, commonly called *Māmugimān*, with which word it commences. He was a native of Khurāsān, came to India about the year A.D. 1300, became a disciple of Nizāmuddin Auliā, and fixed his residence in Oudh.

**'Ala-uddin Takash** (علاؤالدین تکش), a Sultān of Khwārizm. *Vide* Takash.

**'Ala - ul - mulk Kotwal (Malik)** (علاءُالملک کوتوال ملک). He served under Sultān 'Alā-uddin Khilji, king of Dehli, and was the uncle of Ziyā-uddin Barni, the author of the *Tārikh Firāz-Shāhī*. He was then very old and so fat that he was not able to attend the court more than once a month. He was living in A.D. 1300, A.H. 699.

**'Al-Aziz Billah Abu-al-Mansur Tarar** (العزيز بالله ابو المنصور طرار), son of Mu'izz-ud-din-ullah, second *khalifa* of Egypt the Fājimite dynasty, succeeded his father in A.D. 976, and committed the management of affairs entirely to the care of Jauhar, or Ja'far, his father's long-experienced general and prime minister. This famous warrior, after several battles with Al-Attākin, the amir of Damascus and the Karmatiāns, died in A.D. 990, A.H. 381. 'Al-Aziz died on his way to Syria, in the 21st year of his reign and 42nd of his age, and was succeeded by his son, Abul-Mansūr.

**Al-Baghawi** (البغوي). *Vide* Abul-Faraj - al - Baghawi and Abū - Muhammād Farrāi ibn-Mas'ūd al-Baghawi.

**Al-Batani** (البطاني), commonly called Albategnius, was an Arabian astronomer who wrote a treatise on the knowledge and the obliquity of the Zodiac of the stars. He died in 929. He greatly reformed astronomy, comparing his own observations with those of Ptolemy. This book was printed at Nüremberg, in 1537, 4to., and at Bologna in 1545. He died A.D. 929.

**Al-Biruni** (البرونى), an Arabian author, whose original work, entitled *Tārikh Hind*, was compiled in India in about A.D. 1030-33. *See* Abū-Raihān.

**Al-Bukhari** (البخاري), who received this name from Bukhārā, the place of his birth or his chief residence, was a famous lawyer by name of Muhammād Ismā'il. His collection of traditions on the Muhammādan religion, commonly called *Sahih-ul-Bukhāri*, is of the greatest authority of all that have ever been made; he called it *Al-Sahih*, i.e. genuine, because he separated the spurious ones from those that were authentic. He says, he has selected 7,275 of the most authentic traditions out of 10,000, all of which he looked upon to be true, having rejected 200,000 as false. He died at Bukhārā in the year A.D. 870, A.H. 256. *Vide* Muhammād Ismā'il Bukhārī.

**Al-Dawani**. *Vide* Dawānī.

**Al-Farghani** (الفرغاني), surname of Ahmad ibn Kathīr or Kasīr, an Arabian astronomer of the ninth century, author of an introduction to astronomy. [*Vide* Farghānī.]

**'Alha and Udal** (آلها و أودل), princes of Mahōba. There is a heroic ballad sung or recited by the Hindū sepoys in a kind of

monotonous, but not unmusical sort of chant, accompanied by a *sotto voce* beat of the *dhôl*, which rise to a *constricito* in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Alîha', the Râja of Mahôba, a town in Bundelkhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valour, but the favour of the goddess Kâli, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Udal, a warrior of equal estimation; but they are preserved only traditionally by the Powârs, and their amateur students. The verses are in *Bhakha*.

**Al-Hadi (الهادى),** the fourth khalif of the house of 'Abbâs, succeeded his father, al-Mahdi, on the 4th August, A.D. 785, 23rd Muharram, A.H. 169, to the throne of Baghdâd. He reigned one year and one month, and having formed a design to deprive his younger brother, Hârûn-al-Rashid, of his right of succession, and even to assassinate him, was poisoned by his prime minister about the month of September, A.D. 786, Rabî I. A.H. 170. On his death his brother, the celebrated Hârûn-al-Rashid, ascended the throne.

**Al-Hakm,** also called *ibn Abdûl Hakm*, an Arabian author, who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Spenger, in the former's second volume of *The Pyramids of Gizeh*) lived about A.D. 1450, or six hundred years after the death of the khalif al-Mamûn of Baghdâd, but by a manuscript note recorded by a gentleman of the British Museum 1868, it appears that al-Hakm was nearly contemporary with that prince, who flourished between A.D. 813 and 813. Al-Hakm writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurid, and filled by him chiefly with celestial spheres and figures of the stars, together with the perfumes used in their worship; and that khalifa al-Mamûn found the body of a man deposited, with jewels, arms, and golden writing, in the coffer, when he broke into the king's chamber of the Great Pyramid. But neither Abû Mûshar Jâfar bin Muhammad Balkhi, who wrote in about A.D. 890, nor *ibn Khurdalbeh*, in A.D. 920, have one word about al-Mamûn, or any opening of the pyramid. But when we descend to Masaûdi, in A.D. 967, he, after an astonishing amount of romancing on what took place at the building of the pyramids 300 years before the Flood, mentions that, not al-Mamûn, but his father, khalifa Hârûn-al-Rashid, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel con-

taining 1000 coins of the finest gold, each just one ounce in weight, and making up a sum which exactly repaid the cost of his operations, at which, it is added, he greatly wondered. About the year A.D. 1170, or 340 years after al-Mamûn's age, that prince is mentioned by Abû Abd-ullah Muhammad bin Abdur Rahîm Alkaïsi, who states that he was informed that those who went into the upper parts of the Great Pyramid in the time of al-Mamûn, came to a small passage, containing the image of a man in green stoue, and within that a human body with golden armour, etc., etc.

**Al-Hasan (الحسن),** an Arabian who wrote on optics, about the year A.D. 1100.

**'Ali (علي ابن ابى طالب),** son of Abû-

Talib, was the cousin and son-in-law of Muhammad. He was born 23 years before the Hijri, i.e., in the year A.D. 599, at the very temple itself. His mother's name was Fâjima, daughter of Asad the son of Hâshim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by 'Usmân and 'Umar, and retired into Arabia, where his mild and enlarged interpretation of the Qurân, increased the number of his proselytes. After the death of 'Usmân, the 3rd khalifa, he was acknowledged khalifa by the Egyptians and Arabians in July, A.D. 655, but in less than five years after he was compelled to resign that title, and Mu'âwiya was proclaimed *khalifa* at Damascus. 'Ali was subsequently wounded by 'Abdur-Rahmân ibn-Muljîm in a mosque at Qûfa, whilst engaged in his evening prayers, on Friday the 22nd January, A.D. 661, 17th Ramazân, A.H. 40, and died four days after. 'Ali, after the decease of his beloved Fâjima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters. The most renowned of them are the two sons of Fâjima, viz., Hasan and Hussain, as also Muhammad Hanîf, by another wife. Among the many surnames, or honorable titles bestowed upon 'Ali, are the following: *Wasi'*, which signifies "legatee and heir;" *Murtaza*, "beloved by God;" *Asad-ullah-ul-Ghâlib*, "the victorious lion of God;" *Hâdar*, "a lion;" *Shâh Mardân*, "king of men;" *Sher Khudâ*, "the lion of God." His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, "Ali is for me and I am for him; he stands to me in the same rank as Aaron did to Moses; I am the town in which all knowledge is shut up, and he is the gate of it." However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the *khalifas* of the house of Umayya, from Mu'âwiya down to the time of 'Umar ibn-

'Abdul-'Aziz, who suppressed the solemn malediction. There were besides several khalifas of the house of 'Abbâs, who expressed a great aversion to 'Ali and all his posterity; such as Mu'tazid and Mutawakkil. On the other hand, the Fâtimite khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer (*azân*), which is chanted from the turrets of the mosques. He is the first of the twelve Imâms, eleven of whom were his descendants. Their names are as follows:

1. 'Ali, the son of Abû-Tâlib.
2. Imâm Hasan, eldest son of 'Ali.
3. " Husain, second son of 'Ali.
4. " Zain-ul-'Abidin, son of Husain.
5. Muhammad Bâqir, son of Zain-ul-'Abidin.
6. Imâm Ja'far Sâdiq, son of Muhammad Bâqir.
7. Imâm Mûsa Kâzim, son of Ja'far Sâdiq.
8. " Ali Mûsa Raza, son of Mûsa Kâzim.
9. Imâm Muhammad Taqî, son of Mûsa Raza.
10. Imâm 'Ali Naqî, son of Muhammad Taqî.
11. Imâm Hasan 'Askari, son of 'Ali Naqî.
12. " Mahdi, son of Hasan 'Askari.

As to the place of 'Ali's burial, authors differ; but the most probable opinion is, that he was buried in that place which is now called Najaf Ashraf, in Kûfa, and this is visited by the Muhammadans as his tomb.

The followers of 'Ali are called Shi'as, which signifies sectaries or adherents in general, a term first used about the fourth century of the Hijra.

'Ali is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashîd-uddîn-Wâjdat), and a *Dîwân* of didactic poems, often read in Madrasahs.

In mentioning 'Ali's name, the Shi'a use the phrase "alaihi as-salâm," which is used after the names of prophets; the Sunnis say, "karrâma allâhu wajhahu," may God honour his face.

**'Ali bin Ahmad bin Abû-Bakr Kûfi (علي بن احمد بن ابوبکر کوفی)**,

son of Ahmad bin-Abû-Bakr Kûfi, a resident of Uch and author of the history of Sindh in Arabic called *Tuhfat ul-Kirâm*. This work was translated into Persian and called *Châch Nâma*, a translation of which was made in English by Lieutenant Postans and published in the *Jour. As. Soc.* in 1838.

**'Ali bin Ahmad al-Mashhoor bi-ahdi (علي بن احمد المشهور بـ احدي)**,

son of Ahmad, commonly called Wâjhî, was an Arabian author who wrote three Commentaries, viz.: *Wasîf*, *Zâkir*, and *Bâsit*, and also *Kitâb Nuzûl*. He died in A.D. 1075, A.H. 468.

**'Ali bin Hamzâ (علي بن حمزہ)**, son of Hamzâ, author of the *Târikh Isfahâni*.

**'Ali bin Husayn Wa'îz (علي بن حسين واعظ)**, son of

Husain Wâîz Kâshîfî, the famous writer of the *Anvâr-i-Sohâli*, author of the work called *Lâtfîf-uz-Zarâf*, containing the anecdotes of Muhammad, of the twelve Imâms, of the ancient kings of Persia, and of various other persons. He is also the author of another work entitled *Rushhât*, containing the Memoirs of the Shâfi'î Shaikhs of the Nakshbandi order. 'Ali died in A.D. 1532, A.H. 939. He is also called 'Ali Wa'ez.

[Vide *Sâfi-uddîn Muhammad*.]

**'Ali bin Muhammad Qûsanjî (علي بن محمد قوسنجي)**, son of

Muhammad Qûsanjî, an astronomer, and author of the *Sharh-ul-Jadid*, the new commentary. He died A.D. 1474, A.H. 879.

**'Ali bin Usman (علي بن عثمان)**, son of 'Usmân

Gîlânî, author of the *Kashf-ul-Mahjûb*, containing a minute description of the twelve orders of Shâfi'îs, etc., written in A.D. 1499, A.H. 905. He is also called Pîr 'Ali Hajwîri.

**'Ali bin Abû al-Hassan (علي ملقب به ابو الحسن)**, sur-named Abul Hasan. *Vide* Abul-Hasan 'Ali.

**'Ali bin Nâsir (علي تخلص ملا ناصر على)**, the poetical name of Mullâ Nâsir 'Ali, which see.

**'Ali (علي)**, the poetical name of a poet who converted the *GHazals* of Hâfiz into *Mukhammas*.

**'Ali 'Adil Shah I. (علي عادل شاد)**, of Bijâpûr, surnamed

Abul-Muzaffar, succeeded to the throne of that kingdom after the death of his father Ibrahim 'Adil Shah I, in A.D. 1558, A.H. 965. He reigned about 22 lunar years, and as he had no son, he appointed in the year A.D. 1579 his nephew, Ibrahim, son of his brother Tahmâsp, his successor; and the following year on the night of Thursday the 10th April, 1580, 23rd Safar, A.H. 988, he was assassinated by a young eunuch. He was buried in the city of Bijâpûr, where his tomb or mausoleum is called by the people, "Rauza Ali."

[Vide *Ain Translation*, i. p. 545.]

**'Ali 'Adil Shah II. (علي عادل شاد ثانی)**, of Bijâpûr,

succeeded his father Muhammad 'Adil Shah in his childhood in November, A.D. 1656, Muharram, A.H. 1067, and was unable to remedy the disorders which had occurred in his kingdom, by the rebellion of the

celebrated Marhatta chief Sewājī, who had possessed himself of all the strongholds in the Kokan country, and erected several new forts. Under pretence of making his submissions to the Sultān, he begged an interview with the Bijāpur general, Afzal Khān, whom he treacherously stabbed in an embrace. Rustam Khān was afterwards sent against him, and defeated. 'Ali 'Adil Shāh died in the year A.D. 1672, A.H. 1083, after a turbulent reign of eleven or twelve years. He was succeeded by his son Sikandar 'Adil Shāh.

### 'Ali Ahmad (Shaikh) (علی احمد شیخ),

the son of Shaikh Husain Naqshī, a learned man and engraver who died suddenly on hearing a verse of the poet Khwāja Hasan of Dehli repeated in the presence of the emperor Jahāngīr on the 13th April, o.s. 1609, 18th Muhamarram, A.H. 1018.

### 'Ali Akbar (Shaykh) (علی اکبر), the eldest son

of Imām Husain, killed in battle together with his father on the 10th October, A.H. 680.

### 'Ali Akbar (Shaykh) (علی اکبر), author of the

work called *Majma'-ul-Aulā*, containing a detailed account of all the Muhammadan saints, dedicated to the emperor Shāh Jahān, who was a great admirer of saints, A.D. 1628, A.H. 1038.

### 'Ali Akbar (الله ابادی) (علی اکبر),

of Allahābād, author of the *Fasūl Akbari* and *Usūl Akbari*, and several other works.

### 'Ali Asghar (شیخ اصغر) (علی اصغر), proper name

of Imām Zain-ul-'Ābidin, which see.

### 'Ali Asghar (شیخ اصغر) (علی اصغر قنوجی), of

Qanānj, author of a commentary on the Qurān called *Sacākib-ut-Tanzīl*. He died in the year A.D. 1727, A.H. 1140.

### 'Ali Bahadur (بہادر) (علی نواب بہادر),

Nawāb of Banda, eldest son of Shamsher Bahādūr I., and grandson of the Marhatta chief Bājī Rāo Peshwā I. He received the investiture of Bundelkhand from Nānā Farnawis, the Pūna minister, about the year A.D. 1790, and accompanied by his brother Ghāni Bahādūr, and supported by a powerful army, invaded Bundelkhand, but was opposed by Nānā Arjun (the guardian of Bakhat Singh, a descendant of Rājā Chātursāl), who falling in the contest, and Rājā Bakhat Singh being taken prisoner, Ali Bahādūr acquired the whole of that part of the rāj of Banda which belonged to Bakhat Singh and all the rāj of Pauna. He reigned about eleven or twelve years, and as at the time of his death,

which happened in A.D. 1801 or 1802, his eldest son, Shamsher Bahādūr II. was absent at Pūna, his youngest son Zulfikār Ali was proclaimed (in violation of the title of his eldest brother) as his successor by his uncle Ghāni Bahādūr and his Diwān Himmat Bahādūr Goshānī. Ghāni Bahādūr, however, was soon after expelled by Shamsher Bahādūr, who took possession of the rāj.

### 'Ali Bahadur Khan (علی بہادر خان),

the last Nawāb of Banda and son of Zulfikār Ali Khān Bahādūr. He is the author of a diwan and a masnawī called *Mehrullah*. He was removed for alleged complicity in the rebellion of 1857.

### 'Ali Bai (بائی) (علی بائی), (whose name is

spelt in our English Biographical Dictionaries Ali Bey) was a native of Natolia, son of a Greek priest. In his thirteenth year he was carried away by some robbers as he was hunting, and sold to Ibrahim, a lieutenant of the Janissaries, at Grand Cairo, who treated him with kindness. 'Ali distinguished himself against the Arabs, but when his patron was basely assassinated in A.D. 1758, by Abraham the Circassian, he avenged his death, and slew the murderer with his own hand. This violent measure raised him enemies, and his flight to Jerusalem and to Ptolemais or Acre with difficulty saved him from the resentment of the Ottoman Porte, that had demanded his head. Time, however, paved the way to his elevation. Those who had espoused the cause of the Circassian were sacrificed to the public safety; and 'Ali, recalled by the public voice, governed the country with benevolence and equity. In a battle fought against a rebellious Mamlūk to whom he had entrusted part of his army, 'Ali saw some of his troops desert, and unwilling to survive a defeat, he defended himself with the fury of a lion, till he was cut down by a sabre and carried to the conqueror's tent, where eight days after he expired of his wounds, April 21st, A.D. 1773, in his 45th year, and left behind him a character unrivalled for excellence, for courage, and magnanimity.

### 'Ali Bai (بائی) (علی بائی). The titles by

which he was known in the Muhammadan countries were al-Amīr, al-Hakīm, al-Faqīh, al-Shārif, al-Hāj 'Ali Bāi ibn Usmān Bāi al-Abbās, Khādim Baitullāh al-Harām, i.e. the prince, the learned, doctor of the law, of the blood of Muhammad, pilgrim, 'Ali Bāi, son of Usmān Bāi, of the race of the Abbāsidī, servant of the house of God. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge. It was in A.D. 1802 that he visited England. In June, A.D. 1803, he sailed from Spain to Morocco, and travelled through Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, and wrote a history of his travels, which was translated

into English and published in London in the year A.D. 1816, entitled *The Travels of 'Ali Bāi*. In his visit to the isle of Cyprus he surveyed some curious remains of antiquity that have been usually overlooked. Having been admitted in his character of a Muhammadan prince to sweep the interior of the Ka'bā at Mecca, the most sacred office that a Musalman can perform, and to visit it repeatedly, he has given, from personal inspection, a more minute and exact account of the Temple of Mecca than other travellers could lay before the public. His notice of the venerated mountain beyond Mecca, the last and principal object of the pilgrimage to that city, and his description of the interior of the Temple of Jerusalem, which no Christian is permitted to enter, is said to contain much new information.

**'Ali Barid I.** (علي باريد) succeeded his father, Amīr Barid, to the throne of Ahmadābād Bidar in the Deccan in the year A.D. 1542, and was the first of this family who assumed royalty. He died after a reign of more than twenty years in A.D. 1562, A.H. 970, and was succeeded by his son Ibrāhīm Barid.

**'Ali Barid II.** succeeded his father Kasīn Barid II. in the government of Ahmadābād Bidar in A.D. 1572, and was deposed in A.D. 1609 by his relative Amīr Barid II. who succeeded him, and was the last of this dynasty.

**'Ali Beg** (علي بيگ), a Pole, born of Christian parents. When young he was made prisoner by the Tartars and sold to the Turks, who educated him in the Muhammadan faith. He rose in the Turkish court, and was appointed interpreter to the Grand Signor, and translated the Bible and the English Catechism into the Turkish language. His great work is on the liturgy of the Turks, their pilgrimages to Mecca, and other religious ceremonies, translated into Latin by Dr. Smith. He died A.D. 1675.

**'Ali Beg (Mirza)** (علي بيگ مرزا), a native of Badakhshān who held a high rank in the service of the emperor Akbar; and was honoured with the office of 4,000 in the reign of Jahāngir. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shaikh Main-uddin Chishti at Ajmir, and happening to see the tomb of Shāhbāz Khān Kambū, he embraced it, and crying out with a loud voice, that "he, when living, was one of his oldest and best friends," gave up the ghost. This happened on the 11th March, o.s. 1616, 2nd Rabi I. A.H. 1025.

**'Ali bin al-Husain al-Masa'udi al-Hudaili** (علي بن الحسين مسعودي هدالى), the far-famed author of the *Marūj-uz-Zahab*,

and who has been, with some justice, termed the Herodotus of the East, was also a writer on the Shia' traditions. He died A.D. 957, A.D. 346.

**'Ali Buya or Ali ibn Buya** (علي بويه), entitled 'Imād-ud-daula, the first of a race of kings of Fars and 'Irāq. The flatterers of this family, which is called Dilāmi or Dīlāma (from the name of their native village, Dilam) and Buya or Buuyites (from that of one of their ancestors named Buya), trace their descent to the ancient kings of Persia; but the first of this race that history notices was a fisherman of Dilam whose name was Bnyā. His eldest son, 'Ali Buya, was employed by a governor of his native country, named Murawij, and was in the command of the chief part of his army, with which he encountered and defeated Yākūt, the governor of Isfahān, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued Yākūt into Fars, defeated him again, and took possession of the whole of that province as well as those of Kirmān, Khūzistān and 'Irāq in A.D. 933, A.H. 321. This chief was afterwards tempted by the weak and distracted state of the Khilāfat or Caliphate, to a still higher enterprise; accompanied by his two brothers, Hasan and Ahmad, he marched to Baghād. The Khalif al-Rāzi Billāh fled, but was soon induced to return, and his first act was to heap honours on those who had taken possession of his capital. 'Ali Buya, on agreeing to pay annually 600,000 dinars of gold, was appointed viceroy of Fars and 'Irāq, with the title of Amīr-ul-Umrā, and the title of 'Imād-ud-daula. His younger brother Ahmad received the title of Maizz-ud-daula, and was nominated wazir to the Khalif. Hasan, who was his second brother, received the title of Rukn-ud-daula, and acted, during the life of 'Ali Buya, under that chief. 'Ali Buya fixed his residence at Shiraz, and died on Sunday the 11th November, A.D. 949, 16th Jamad I. A.H. 338, much regretted by his soldiers and subjects. He was succeeded by his brother Rukn-ud-daula.

*Sultans of the race of Buya, who reigned 108 lunar years in Persia.*

'Imād-ud-daula 'Ali Buya; Maizz-ud-daula Ahmad; Rukn-ud-daula Hasan, sons of Buya.

Azd-ud-daula; Mūyyad-ud-daula; Fakhr-ud-daula Abū Ḥasan, sons of Rukn-ud-daula.

Majd-ud-daula, son of Fakhr-ud-daula. Izz-ud-daula Bakhtyār, son of Maizz-ud-daula.

**'Ali Durdazd (Moulana)** (علي دردزد) (مولانا استرابادي), of Astarābad.

A poet who was contemporary with Katib Tarshizi, who died in A.D. 1435, A.H. 840. He is the author of a *diwān*. He was living in A.D. 1436, in which year his wife died, on which account he wrote a beautiful elegy.

**Alif bin Nur Kashani** (الف بن نور کاشنی), author of another *Matla-ul-Anwār*, besides the one of the same name written by Mullā Husain Wāez. This is a complete history of Muhammad, his descendants, with Memoirs of the *khalifs*.

**'Ali Ghulam Astarabadi** (علي غلام استرابادي), a poet who served under the kings of Deccan and was living in A.D. 1565, A.H. 972, in which year Rāmraj the rāja of Bijāngar was defeated and slain in a battle against the Muhammadan princes of Deccan, of which event he wrote a chronogram.

**'Ali Hamdani** (علي همداني). *Vide* Sayyid 'Ali Hamdāni.

**'Ali Hamza** (علي حمزة), author of the *Jasāhir-ul-Asrār*, a commentary on the abstruse meaning of the verses of the Qurān, etc., being an abridgment of the *Miftāh-ul-Asrār*, written in A.D. 1436. 'Ali Hamza's poetical name is 'Azuri, which see.

**'Ali Hazin (Shaikh Muhammad)** (علي حزین). *Vide* Hazin.

**'Ali ibn Isa** (علي ابن عيسى), general of the *khalif* al-Amīn, killed in battle against Tahir ibn Hussain, the general of the *khalif* al-Māmūn, in the year A.D. 811, A.H. 195, and his head sent as a present to the *khalif*.

**'Ali ibn ul-Rijal** (علي ابن الرجال), author of the Arabic work on astronomy called *Albāra' ahkām Najūm*.

**'Ali Ibrahim Khan** (علي ابراهيم خان), a native of Patna, who became judge of Banaras. He was the author of twenty-eight mans and several other works, and a *tazkira* or biography of Urdu poets, which he wrote about the year A.D. 1782, A.H. 1196, and which he entitled *Gubzār-i-Ibrāhim*. His poetical name is *Khalil*. He is called Hāl by Ishki (q.v.).

**'Ali Jah (علي جاه)**, the eldest son of the Nizām of Haidarābād. He rebelled against his father in June, A.D. 1795, was defeated and made prisoner, and died shortly after.

**'Ali Lala (Shaikh Razi-uddin)**, a native of Ghazni. His father Sayyid Lalū was the uncle of Shaikh Sanā'i the poet. He was a disciple of Najm-uddin Kubrā and his title Shaikh-ul-Shaikh. He died A.D. 1244, A.H. 642, aged 76 lunar years.

**'Ali Mahaemi** (علي مهامي), a native of Mahaem in the Deccan, was the son of Shaikh Ahmad, and is the author of the commentary on the Qurān entitled *Tafsir Rahmāni*. He died A.D. 1431, A.H. 835.

**'Ali Mardan Khan** (علي مردان خان),

Amīr-ul-Umra, was a native of Persia and governor of Qandahār on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign Shāh Safī, he gave up the place to the emperor Shāh Jahān, and himself took refuge at Dehlī in the year A.D. 1637, A.H. 1047. He was received with great honour, was created Amīr-ul-Umra, and was, at different times, made governor of Kashmīr and Kabul, and employed in various wars and other duties. He excited universal admiration at the court by the skill and judgment of his public works, of which the canal which bears his name at Dehlī still affords a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to Kashmīr, where he was going for change of air, on the 16th April, A.D. o.s. 1657, 12th Rajab, A.H. 1067, and was buried at Lahore in the mausoleum of his mother. He left three sons, viz., Ibrahīm Khān, Isma'il Beg and Is-hāq Beg, of whom the two last were slain in the battle which took place between Dārā Shikoh and 'Alamgīr at Dhaulpur on the 29th May, o.s. 1658, 7th Ramazan, A.H. 1068. He is believed to have introduced the bulbous Tartar dome into Indian architecture.

**'Ali Mosi Raza** (علي موسى رضا), the

eighth Imām of the race of Ali, and the son of Müsi Kāzim the seventh Imām. His mother's name was Umm Sayyid; he was born in the year A.D. 764 or A.D. 769, A.H. 147, and died on Friday the 12th August, A.D. 818, 9th Safar, A.H. 203. His wife's name was Umm Habil, the daughter of the Khalif al-Māmūn. His sepulchre is at Tūs in Khurasān. That town is now commonly called Mash-had, that is, the place of martyrdom of the Imām. To the enclosure wherein his tomb is raised, the Persians give the name of "Rauzat Rizāwī," or the garden of Razā, and esteem it the most sacred spot in all Persia. The chief ornament and support of Mash-had is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. Nasīr-ullah Mirzā, the son of Nādir Shāh, carried away the golden railing that surrounded the tomb, and Nādir Mirzā, son of Shāh-rukh Mirzā and grandson of Nādir Shāh, took down the great golden ball which ornamented the top of the dome over the grave, and which was said to weigh 60 maunds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these necessitous and rapacious princes. 'Ali Müsi Razā was poisoned by the *khalif* al-Māmūn, consequently is called a martyr.

**'Ali Muhammad Khan (علي محمد خان)**, founder of the Rohila government.

It is mentioned in Forster's Travels, that in the year A.D. 1720 Bashārat Khān and Dāud Khān, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen, came into Hindūstān in quest of military service. They were first entertained by Madan Shāh, a Hindū chief of Serauli (a small town on the north-west quarter of Rohilkhand) who by robbery and predatory excursions maintained a large party of banditti. In the plunder of an adjacent village, Dāud Khān captured a youth of the Jāt sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Ali Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Some years after, the Rohilas quarrelling with Madan Shāh, retired from his country, and associating themselves with Chānd Khān, the chief of Bareli, they jointly entered into the service of Azmat Khān, the governor of Moradābād. After the death of Dāud Khān, who was slain by the mountaineers in one of his excursions, the Rohila party in a short space of time seized on the districts of Madan Shāh and 'Ali Muhammad Khān was declared chief of the party. From the negligence of government and the weak state of the empire of Dehlī in the reign of Muhammad Shāh, he possessed himself of the district of Katir (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, A.D. 1745, Safar, A.H. 1158, in a fortress called Banka and 'Aoulā taken prisoner, but was released after some time, and a jāgīr conferred on him. The emperor Muhammad Shāh died in April, A.D. 1748, A.H. 1161, and 'Ali Muhammad Khan some time after him in the same year at 'Aoulā, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sa'd-ullāh Khān, Abdullāh Khān, Faiz-ullāh Khān, and Dūndē Khān. Sa'd-ullāh Khān succeeded to his father's possession, being then twelve years old.

[*Vide* Sa'd-ullāh Khān.]

**'Ali (Mulla) (علي ملا)**, Muhaddis or the traditionist, whose poetical name was "Tārī," died in the year A.D. 1573, A.H. 981, and Mullā 'Alam wrote the chronogram of his death.

**'Ali Murad Khan (علي مراد خان)**, a king of Persia of the Zand family. He succeeded to the throne after the death of Sādiq Khān in March, A.D. 1781, and assumed the title of wakil. He reigned over Persia five years, and was independent of the government two years prior to this period. Persia during this time enjoyed a certain degree of peace. He continued to confine his rival 'Akā Muhammad Khān to the province of Māzindarān. He died in A.D. 1785.

**'Ali Murad (Mir),** present chief of Khairpūr (1869).

**'Ali Naqi (Imam) (علي نقى امام)**

was the tenth Imām of the race of 'Ali, and the son of Imām Muhammad Taqī, who was the ninth Imām. He was born in the year A.D. 828, A.H. 213, and died on the 17th June, A.D. 869, 3rd Rajab, A.H. 255. His tomb is in Sarmanrāe (which is also called Sāmīra) in Baghdād, where his son Muhammad Askari was also buried afterwards.

**'Ali Naqi Khan (Nawab) (علي نقى خان نواب)**

(خان نواب), the father-in-law and prime minister of Wājīd 'Ali Shāh, the last king of Lucknow. He died at Lucknow of cholera about the 1st December, 1871, 17th Ramzān, A.H. 1278.

**'Ali Naqi (علي نقى), Dīwān of Prince**

Murad Baksh, son of Shalyah, whom he slew with his own hand.

**'Ali Nawedi (علي نويدي),** a poet and

pupil of Shāh Tāhir Andjāni, came to India, where he was patronized by Abūl Fath Husain Nizām Shāh I. in the Deccan. For some time he was in disgrace with his patron and changed his Takhalus or poetical name from Nawedi to Nā-umāidi (or hopeless). He died in A.D. 1567, A.H. 975, at Ahmadnagar in the Deccan.

**'Ali Quli Beg. *Vide* Shāh Afghān Khān.**

**'Ali Quli Beg of Khurasan (علي قلبي)**

(بیگ), author of a tazkira or biography of poets.

**'Ali Quli Khan (Nawab) (علي قلبي خان).** *Vide* Ganna Begam.

**'Ali Qusanji (Mulla) (علي قسانجي).**

*Vide* Mullā 'Ali Qusanji.

**'Ali Qusanji (Mulla) (علي قوسنجي),**

author of the *Sharah Tajrid*, and *Hāshia Kashshāf*. He died in A.D. 1405, A.H. 808.

**'Ali Shahab Tarshizi (علي شهاب ترشیزی)**

, a poet who was a native of Tarshish. He flourished in the reign of Shāh-rokh Mirzā, and found a patron in his son Muhammad Jogi, in whose praise he wrote several panegyrics. He was contemporary with the poet Azuri, who died A.D. 1462, A.H. 866.

**'Alisher (Amir) (عليشیر امیر), surnamed**

Nizām-uddīn, was the prime minister of the Sultān Husain Mirzā (q.v.), ruler of Khurāsān. He sprang from an illustrious family of the Jaghtai or Chaghtai tribe. His father, Gajkīn Bahādūr, held one of the principal offices of government during the reign of Sultān Abūl Qāsim Bābār Bahādūr, great grandson of Amir Taimūr. His grandfather, by his mother's side, was one of the principal Amirs of Sultān Bāiqara Mirzā, the grandfather of Sultān Husain Mirzā. 'Alisher, who was born A.D. 1440, and educated at the same school as his future patron, attached himself originally to Sultān Abūl Qāsim Bābār Mirzā, who was greatly attached to him, and called him his son. After his death he retired to Mash-had and continued his studies there; which place he subsequently quitted for Samarcand, on account of the disturbances which broke out in Khurāsān, and applied himself diligently to the acquirement of knowledge in the college of Khwāja Fazl-ullāh. When Sultān Husain Mirzā became uncontrollable ruler of Khurāsān (A.D. 1469), he requested Sultān Ahmad Mirzā, at that time ruler of the countries beyond the Oxus, to send 'Alisher to him. On his arrival he was received with the greatest distinction, and raised to the highest posts of honour. 'Alisher's palace was open to all men of learning: and notwithstanding that the reigns of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honoured by his own Sultān and his officers, but foreign princes also esteemed and respected him. After being employed in the capacity of diwān and prime minister for some time, love of study induced him to resign, and bidding a final adieu to public life, he passed the remainder of his days in composing Turkish and Persian works, of which Sām Mirzā recounts the names of no less than twenty-one. Daulat Shāh, the biographer, Mirkhānd and his son Khūndamīr, the historians, dedicated their works to him, and amongst other men of genius who were cherished by his liberality may be mentioned the celebrated poet Jāmī. His collection of Odes in the Chaghtai or pure Turkish dialect, which he wrote under the poetical name of Nawāl, amounts to 10,000 couplets, and his parody of Nizāmī's five poems, containing nearly 30,000 couplets, is universally admired by the cultivators of Turkish poetry, in which he is considered to be without a rival. In the Persian language also he wrote a collection of Odes, under the poetical name of Fānī or Fanāī, consisting of 6000 distiches. He was also a proficient in painting and some of the plastic arts. 'Alisher died on Sunday the 6th December, A.D. 1500, 15th Jamād I. A.H. 906, five years before his royal friend and master Sultān Husain Mirzā. Khūndamīr has recorded the year of his death in an affectionate chronogram: "His highness the Amir, the asylum of divine guidance, in

whom all the marks of mercy were conspicuous, has quitted the thorny brake of the world, and fled to the rose-garden of compassion. Since the 'light of mercy' has descended on his soul, those words represent the year of his departure." One of his works is called *Majalīs-ul-Nafās*.

**'Ali Tabar (Prince) (علي طبار شہزادہ),**

was the son of prince 'Azim Shāh, and grandson of the emperor 'Alamgīr. He died in the year A.D. 1734, A.H. 1147.

**'Ali Waez (Ali) (علي واعظ), the son of the famous Husain Wāez Kāshī of Hirāt.**

[*Vide* 'Ali, son of Husain Wāez.]

**'Ali Wardi Khan (علي وردی خان),** also called Alahwardi Khān, which see.

**'Ali Yezdi (علي یزدی).** *Vide* Sharaf-uddīn 'Ali Yezdi.

**Aljaitu (الجایتو),** a Tartar king of Persia, who assumed the title of Muhammad Khāndā Bandā on his accession to the throne, which see.

**Al-Khassaf (الخساف).** *Vide* Abū Bakr Ahmad bin-'Umar al-Khassāf.

**'Allama Dawani.** *Vide* Dawānī.

**'Allama Hilli (Shaikh) (علامہ حلی شیخ),** the great Shia lawyer, whose

full name is Shaikh al-'Allāma Jamāl-uddin Hasan bin Yūsuf al-Mutak̄hir Hilli, was the author of the *Khulāsat-ul-Aqā'īl*, a biography of eminent Shias. His chief works on the subject of traditions are the *Istikād al-Yat̄bār*, the *Masābih al-Anwār*, and the *Durar-i-aṣ-ṣaṣ-al-Marjān*. He died in A.D. 1326, A.H. 726.

[*Vide* Jamāl-uddin Hasan bin Yūsuf.]

**'Allami.** *Vide* Afzal Khān.

**'Allami (علمی),** the poetical name of Shaikh Abūl Fazl, the favorite wazīr and secretary of the emperor Akbar.

**'Allami Shirazi (علمی شیرازی),** or

the philosopher of Shirāz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of tracts on pure and mixed mathematics, entitled *Durrat-ul-Tāj*.

**Al-Mahdi (المهدي), the third khalif**

of the race of Abbâs, succeeded his father, Abû Ja'far al-Mansûr, to the throne of Baghdâd, and was inaugurated on Sunday the 8th October, A.D. 775, 6th Zil-hijja, A.H. 158. From the accession of al-Mahdi to the year A.D. 781, A.H. 164, the most remarkable event was the rebellion of al-Maqna (or al-Maqanna), which see. All this time war had been carried on with the Greeks, but without any remarkable success on either side. But after the suppression of the rebellion of al-Maqna, the khalif ordered his son Harûn-al-Rashid to penetrate into the Greek territories with an army of 95,000 men. Harûn then, having entered the dominions of the empress Irene, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalif by paying him an annual tribute of 70,000 pieces of gold, which for the present at least delivered her from the deprivations of these barbarians. After the signing of the treaty, Harûn returned home laden with spoils and glory. This year (*i.e.* the 164th year of the Hijrî or A.D. 781) according to some of the oriental historians, the sun one day, a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it happened. Al-Mahdi was poisoned, though undesignedly, by one of his concubines, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy over the khalif, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalif; who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired. This event took place on the eve of Thursday the 4th August, A.D. 785, 23rd Muhurram, A.H. 169, in a village called Ar Rad in the dependencies of Mâsabâdân. He was succeeded by his eldest son al-Hâdi.

**Al - Mahdi (المهدي), a khalif of  
Barbary. *Vide* Obeid-ullah al-Mahdi and  
Muhammad al-Mahdi.****Al-Mamun (المامون), surnamed 'Ab-**  
dullâh, was the seventh khalif of the race of the Abbasides, and the second son of Harûn-al-Rashid. He was proclaimed khalif at Baghda'd on the 6th October, A.D. 813, 6th Safar, A.H. 198, the day on which his brother al-Amîn was assassinated. He conferred the government of Khurasân upon Tâhir ibn Husain, his general, and his descendants with almost absolute and unlimited power. This happened in the year A.D. 820, A.H. 205, from which time we may date the dismemberment of that province from the empire

of the khalifs. During the reign of this khalif nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mâmûn conquered part of Crete, had the best Greek writers translated into Arabic, and made a collection of the best authors. He also calculated a set of astronomical tables and founded an academy at Baghda'd. In Khurasân he made Tûs, at that time the capital of the kingdom, his place of residence. Under his patronage Khurasân became the resort of learned men; and the city of Tûs, the great rival of Baghda'd. He died of a surfeit on the 18th August, A.D. 833, 17th Rajab, A.H. 218, after a reign of 20 years and some months in Asia Minor, aged 48 years, and was buried at Tarsus, a city on the frontiers of Asia Minor. His wife named Bûrân, daughter of Hasan ibn Sahl, his prime minister, out-lived him 50 years, and died on Tuesday the 22nd September, A.D. 884, 27th Rabî I. A.H. 271, aged 80 years. Al-Mâmûn was succeeded by his brother al-Mâtasim Bilâl.

**Al-Mansur (المؤمن), 2nd khalif of  
Barbary of the Fatimite race. *Vide* Ismâîl,  
surnamed al-Mansûr.**

**Al-Mansur (المؤمن), whose former**  
name was Abû Ja'far, was called al-Mansûr, the victorious, by his overcoming his enemies. He was the second khalif of the noble house of Bani Abbâs or Abbasides, and succeeded to the throne of Irak at Baghda'd after the death of his brother Abûl Abbâs surnamed al-Saffâh, in A.D. 754, A.H. 136. He was opposed by his uncle, 'Abdullah, son of Ali, who caused himself to be proclaimed khalif at Damascus, but was defeated by al-Mansûr's general, Abû Muslim. He laid the foundation of the city of Baghda'd on the banks of the Tigris in A.D. 762, and finished it four years after. He was a prince of extraordinary talent and taste, and an ardent lover of science and literature. He got the Pahlawi copy of Pilpay's Fables translated into Arabic. In the year A.D. 775, A.H. 158, the khalif set out from Baghda'd in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Bir Maimûn, whence his body was carried to Mecca, where, after 100 graves had been dug, that his sepulchre might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22 lunar years. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhams and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expense all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdi. A Christian physician, named Bactshua, was very eminent at the court of al-Mansûr, who understanding that

he had an old infirm woman for his wife, sent him three beautiful Greek girls and 3,000 dinars as a present. Bactishua sent back the girls and told the *khalif* that his religion prohibited his having more than one wife at a time; which pleased the *khalif* so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurāsān.

### Al-Maqna or al-Maqanna (المقنع)

a famous impostor of Khurāsān who lived in the reign of al-Mahdi the *khalifa* of Baghdād. His true name was Hākām ibn Hāsham, and he had been an under-secretary to Abū Muslim, governor of that province. He afterwards turned soldier, and passed thence into Māwarunnahr, where he gave himself out as a prophet. The name of al-Maqna, as also that of al-Burqāi, that is, the veiled, he received from his custom of covering his face with a veil or girdle-mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance, and a stammerer; though his followers pretended he did this for the same reason that Moses did, *i.e.*, lest the splendour of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sāzinda Māh, or the Moon-maker. This wretch, not content with being reckoned a prophet, arrogated to himself divine honours; pretending that the Deity resided in his person. He had first, he said, assumed the body of Adam, then that of Noah, and subsequently of many other wise and great men. The last human form he pretended to have adopted was that of Abū Muslim, a prince of Khurāsān, from whom it proceeded to him. At last this impostor raised an open rebellion against the *khalif*, and made himself master of several fortified places in Khurāsān, so that al-Mahdi was obliged to send one of his generals with an army against him about the year A.D. 780, A.H. 163. Upon the approach of the *khalifa*'s troops, al-Maqna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the *khalifa*'s forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly he threw himself into the flames. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years. English readers will remember the use made of this story by the author of Lalla Rookh.

### Al-Mo'tamid Billah (المتمد بالله)

the fifteenth *khalif* of the house of Abbās, was the son of al-Mutwakkil Billāh. He was raised to the throne of Baghdād by the Turks after the murder of al-Muhtadi in A.D. 870, A.H. 256. This year the prince of the Zanjians, Ali or al-Habib, made incursions to the very gates of Baghdād, doing prodigious mischief wherever he passed. In the year A.D. 874, Ya'kūb ibn-Lys having taken Khurāsān from the descendants of Tāhir, attacked and defeated Muhammad ibn Wāsil (who had killed the *khalif*'s governor of Fars, and afterwards made himself master of that province), seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhams. In the year A.D. 879, A.H. 265, Ahmad ibn Tūlān rebelled against the *khalif* and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Ummya in Spain, *i.e.*, the African Moslems, or Aghlabites, who had for a long time acted independently; Ahmad ibn Tūlān in Syria and Egypt; Ya'kūb ibn-Lys in Khurāsān, and al-Habib in Arabia and Irāq. In the year A.D. 883, A.H. 270, al-Habib was defeated and slain by al-Muwaqqi, the *khalif*'s brother and coadjutor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. In the year A.D. 891, A.H. 278, the Qarmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the *khalifs* and their subjects. Al-Mo'tamid reigned 22 lunar years 11 months and some days, and died in the year A.D. 892, A.H. 279. He was succeeded by his nephew, al-Mo'tazid Billah, the son of al-Muwaqqi.

### Al-Mo'tasim Billah (المتعصم بالله)

was the fourth son of Harūn-al-Rashid, and the eighth *khalif* of the house of Abbās. He succeeded to the throne by virtue of his brother al-Mamūn's express nomination of him to the exclusion of his own son al-'Abbās, and his other brother al-Qāsim, who had been appointed by Harūn-al-Rashid. In the beginning of his reign, A.D. 833, A.H. 218, he was obliged to employ the whole forces of his empire against one Bābak, who had been for a considerable time in rebellion in Persia and Persian Irāq, and had taken upon himself the title of a prophet. He was, however, defeated and slain. In the year A.D. 838, A.H. 223, the Greek emperor Theophilus invaded the *khalif*'s territories, where he behaved with the greatest cruelty, and, by destroying Sozopetra, the place of al-Mo'tasim's nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of Amorium. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several paces. As the people of Baghdād disturbed him with frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called Sāmira, and afterwards Sarmanri (for that

which gives pleasure at first sight), and stood in the Arabian 'Irāq. He was attached to the opinion of the Matazalites who maintain the creation of the Qurān; and both he and his predecessor cruelly persecuted those who believed it to be eternal. Al-Mo'tasim died on Thursday the 5th January, A.D. 812, 18th Rabi I. A.H. 227. He reigned eight years, eight months and eight days, was born in the eighth month (Shaban) of the year, was the eighth khalif of the house of Abbas, ascended the throne in the 218th year of the Hijri, died on the eighteenth of Rabi I. lived forty-eight years, fought eight battles, built eight palaces, begat eight sons and eight daughters, had 8,000 slaves, and had 8,000,000 dinars, and 80,000 dirhams in his treasury at his death, whence the oriental historians gave him the name of al-Musamman, or the Octonary. He was the first khalif that added to his name the title of *Billāh*, equivalent to the *Dei Gratia* of Christian sovereigns. He was succeeded by his son al-Wāthiq or Wāsiq Billāh.

**'Al-Mo'tazid Billah (المُتَّازِدُ بِاللَّهِ),** the son of al-Muwaqqi, the son of al-Mutwakkil Billah, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghīdād after the death of his uncle al-Mo'tamid Billah in A.D. 892, A.H. 279. In the first year of his reign, he demanded in marriage the daughter of Khamarawia, Sultān or khalif of Egypt, the son of Ahmad ibn Tūlān; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the year A.D. 895, A.H. 282. He carried on a war with the Qarmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbas taken prisoner. The khalif some time after his marriage granted to Hārūn, son of Khamarawia, the perpetual prefecture of Awāsam and Kinnisrin, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He reigned nine years, eight months and twenty-five days, and died in A.D. 902, A.H. 289. His son al-Muktafi Billāh succeeded him.

**Al-Mughira (المُغِيرَ), the son of**

Sayyid and governor of Kūfa in the time of Mū'āwia, the first khalif of the house of Umayya. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yersoun, though some say that it was with looking at an eclipse. By the followers of Ali he was accounted to be of the wrong party, and one of the chief of them. For thus they reckon: There are five elders on Ali's side: Muhammad, Ali, Fātimā, Hasan and Husain; and to these are opposed Abū Bakr, 'Umar, Muāwia, Amrū and al-Mughira. He died in the year A.D. 670, A.H. 50, at Kūfa. A great plague had been raging in the city, which made him retire from it; but returning upon its violence abating, he nevertheless caught it, and died of it.

### Al-Muhtadi (المُهْتَدِي), the four-

teenth khalif of the Abbasides, was the son of one of Wāthiq's concubines named Kurb, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghīdād after the dethronement of al-Mutai'z Billāh in A.D. 869, A.H. 255. The beginning of his reign is remarkable for the irruption of the Zanjians, a people of Nubia, Ethiopia, and the country of Caffres, into Arabia, where they penetrated into the neighbourhood of Basra and Kūfa. The chief of this gang of robbers was 'Alī ibn Muhammād ibn Abdūl Rahmān, also called al-Habib, who falsely gave himself out to be of the family of 'Alī ibn Abū Taleb. This made such an impression upon the Shias in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. In the year A.D. 870, A.H. 256, al-Muhtadi was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mo'tamid.

### Al-Mukhtar (المُخْتَار), a celebrated

Muhammadan chief who had beaten all the generals of the khalifis Yezid, Marwān, and Abdūl Mālik, and had made himself sole master of Babylonian 'Irāq, whereof Kūfa was the capital. He persecuted all those he could lay his hands on, who were not of Husain's party; he never pardoned any one of those who had declared themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Husain's blood or that of his relations. He sent an army against 'Ubeid-ullah the son of Zavād, who was sent by the khalif Abdūl Mālik towards Kūfa with leave to plunder it for three days, and slew him in battle in August, A.D. 686, Muhamarram, A.H. 67. Al-Mukhtar was killed at Kūfa in a battle fought with Misā'a'b, the brother of Abdullāh, the son of Zuber, governor of Basra, in the month of April, A.D. 687, Ramzan, A.H. 67, in the 67th year of his age. It is said that he killed nearly 50,000 men.

### Al-Muktafi Billah (المُكْتَفِي بِاللَّهِ)

was the seventeenth khalif of the house of Abbas who reigned in Baghīdād. He succeeded his father, al-Mo'tazid Billāh, in A.D. 902, A.H. 289, and proved a warlike and successful prince. He gained several advantages over the Qarmatians, but was not able to reduce them. The Turks, however, having invaded the province of Māwarunnahr, were defeated with great slaughter; after which al-Muktafi carried on a successful war against the Greeks, from whom he took Selencia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmad ibn Tūlān in A.D. 905, A.H. 292; he then renewed the war with success against the Greeks and Qarmatians.

Al-Muktafi died in A.D. 908, A.H. 295, after a reign of about six years and a half. He was the last of the Khalifs who made any figure by their warlike exploits. His successors al-Muqtadir, al-Qâbir, and al-Kâzi, were so distressed by the Qarmatians and numberless usurpers who were every day starting up, that by the 325th year of the Hijri, A.D. 937, they had nothing left but the city of Baghîdâ.

### Al-Muqtadi Billah (المقتدي بالله)،

surnamed Abû Qâsim Abd-Allâh, the son of Muhammad, and grandson of al-Qâsim Billah, was raised to the throne of Baghîdâ after the death of his grandfather in A.D. 1075, A.H. 467, by orders of Sultân Malikshâh Saljuqî, who was then the real master of the empire. He was the 27th Khalif of the race of Abbâs, reigned 19 lunar years and 5 months and died A.D. 1094, A.H. 487. His death induced Barkayârâj the Saljuqî, the reigning Sultân of Persia, whose brother Mahmûd had died about the same period, to go to Baghîdâ, where he confirmed al-Mustâzîr, the son of the late Khalif, as his successor, and was himself hailed by the new lord of the faithful, as Sultân of the empire.

### Al-Muqtadir Billah (المقتدر بالله)،

the eighteenth Khalif of the house of Abbâs, was the son of al-Muqtâzid Billâh. He succeeded his brother al-Muktafi to the throne of Baghîdâ in A.D. 908, A.H. 295. He reigned 24 lunar years 2 months and 7 days, and was murdered by a eunuch on the 29th October, A.D. 932, 25th Shawwal, A.H. 320. He was succeeded by his brother al-Qâbir Billâh.

### Al-Muqtâzid Bi-amr-illah (المقتضي بامر الله)،

Bi-amr-illah, the son of al-Mustâzîr, was the 31st Khalif of the house of Abbâs. He succeeded his nephew al-Râshîd in A.D. 1136, A.H. 530, reigned about 24 lunar years and died in A.D. 1160, A.H. 555, leaving his kingdom to his son al-Mustâzîd.

### Al-Mustâzîd Billah (المستعلي بالله)،

the sixth Fatimite Khalif, succeeded his father, al-Mustâzîr Billâh, in the government of Egypt and Syria. During his reign, the power of that dynasty was impaired, and its authority weakened, their political influence having ceased in most of the Syrian cities, and the provinces of that country having fallen into the possessions of the Turks on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and encamped before Antioch in the month of October, A.D. 1097, Zil-qadâ, A.H. 490; they obtained possession of it on the 20th June, 1098, 16th Rajab, A.H. 491; the following year they took Maarrat Nomâin, and in the month of July, 1099, Sha'bân, A.H. 492, they became

masters of Jerusalem, after a siege of more than 40 days. This city was taken on a Friday morning; during the ensuing week a great multitude of Moslems perished, and upwards of 70,000 were slain in the Masjid al-Aqsa (or mosque of Umar) — al-Mustâzîd was born at Cairo on the 24th August, A.D. 1076, 20th Muhamarram, A.H. 469, proclaimed Khalif on Thursday the 28th December, A.D. 1094, 18th Zil-hijja, A.H. 477, and died in Egypt on the 10th December, A.D. 1101, 16th Safar, A.H. 493. His son Amar bi Akhâm-ullâh Abu Ali Mansûr succeeded him.

### Al-Mustâzîd Billah (المستعلي بالله)،

surnamed Abû Ahmad Abdullâh, was the thirty-seventh and last Khalif of the race of Abbâs. He succeeded his father, al-Mustâzîr, to the throne of Baghîdâ in A.D. 1142, A.H. 640. In his time Halâk Khân Tartar, emperor of the Mughals and grandson of the great conqueror Changiz Khân, besieged Baghîdâ for two months, and having taken that place, seized al-Mustâzîd and his four sons, whom he put to a most cruel death with 800,000 of its inhabitants. Halâk Khân was very desirous of seizing upon Baghîdâ, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunni followers, who were all of the same faith with the Khalif, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Baïf Abbâs had already been numbered, the effeminate Mustâzîd had personal vices enough to lead to and excuse the final extinction of his race! Ibn al-Qâma, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasîr-uddîn Tûsî, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Ithâfâl. Nasîr-uddîn had a few years before been at Baghîdâ, seeking shelter from persecution, and when he was introduced to Mustâzîd, the latter asked him to what country he belonged? "Tûs, please your holiness," answered Nasîr-uddîn. "Art thou of the asses, or of the oxen of Tûs?" said the Khalif (meaning the two principal branches of the Shiâ faith — Akhâbirîs and Uâliîs). Mortified as the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Tûs, please your highness." "Where, then, are thy horns?" said the insolent buffoon. "I have them not with me," replied Nasîr-uddîn, "but if your holiness permit, I will go and fetch them." "Make haste, hence, thence, and deformed animal," said the Khalif, "and never again appear in my presence in so imperfect a state!" Nasîr-uddîn kept his promise well, for, at the moment when Baghîdâ was on

the point of being surrendered, and the khalif driven to the last extremity, he sent him a message to the effect that the ox of Tüs was at the gate with *his horns*, and inquiring, when it would please his holiness to receive him? Nasir-uddin had in the city another old offender, whom he was anxious also to chastise. This was ibn Hājib, also one of the khalif's ministers, and a person of great reputation for his learning; but being an Arabian Sunni, and a very bigoted one too, he had behaved still more cruelly than his master to the distressed Persian Shia when he sought protection at Baghdād. Ibn Hājib, having been seized with depression of spirits, the physicians had recommended him (and the priests had granted him dispensation) to take, occasionally, a little wine. This happened when Nasir-uddin was at Baghdād. One day, ibn Hājib feeling himself particularly melancholy, and having, in consequence, taken a larger dose than usual, he became unusually merry, and requested Nasir-uddin to accompany him on the Tigris. Having reached the middle of the stream, he stopped the boat, and produced the several volumes of Nasir-uddin's works, which the learned refugee had presented to the khalif—some of them in the original manuscript, and not yet transcribed, and in the presence of their anxious author, he threw them all, one after another, into the river, with such spiteful force, that the water was splashed about in every direction; when turning himself, on each occasion, to his mortified guest, he exclaimed with a sarcastic smile of triumph, "How wonderfully it bubbles!" When the turn of Nasir-uddin came he, too, gave full vent to his revenge. He ordered ibn Hājib to be eased up to his neck, in an ox's hide, just taken off the animal, and, having filled the skin with air, he laid it for a few hours in the sun, till it became quite dry, and sounded like a drum. Then the victor advanced close to his half exhausted enemy, gave him a kick of triumph, and, as he rolled on the ground, exclaimed, "How wonderfully it rattles!" The fall of Baghdād took place on Sunday the 10th February, A.D. 1258, 4th Safar, A.H. 656, from which time Baghdād was added to the other conquered provinces of this proud emperor. Al-Mustāsim reigned 15 lunar years and 7 months.

### Al-Musta'in Billah (المستعين بالله),

the son of Muhammad, the son of al-Mo'tasim Billah, was the twelfth khalif of the race of Abbās. He ascended the throne of Baghdād in A.D. 862, A.H. 248, after the death of his cousin or brother al-Mustanṣar Billah, but was forced to abdicate the throne in A.D. 866, A.H. 252, by his brother al-Mo'tiz Billah, who afterwards caused him to be privately murdered.

### Al-Mustakfi Billah (المستكفي بالله)

was the 22nd khalif of the Abbaside family, and the son of al-Muktafi, the son of al-Mo'tazid Billah. He succeeded his uncle

al-Muttaqī in A.D. 945, A.H. 333, reigned in Baghdād one year and four months, and was deposed by his wazir in A.D. 946, A.H. 334. After him al-Mutia' Billah was raised to the throne.

### Al-Mustanṣar Billah (المستنصر بالله),

the son of Tāhir, was the fifth khalif of Egypt of the Fātīmite race. He succeeded his father A.D. 1036, and with the assistance of a Turk named Basāsiri, conquered Baghdād and imprisoned al-Kāem Billah about the year A.D. 1054, and for a year and a half was acknowledged the only legitimate chief of all the Musalmāns. Basāsiri was defeated and killed by Tughrāl Beg A.D. 1059, A.H. 487.

[*Vide* Basāsiri. Al-Mustanṣar died in 1094, having reigned 60 years; and was succeeded by his son al-Mustaa'li Billah Abū Qāsim.]

### Al-Mustansir Billah I. (المستنصر بالله),

the eleventh khalif of the race of Abbās, ascended the throne of Baghdād after the murder of his father, al-Mutwakkil, in December, A.D. 861, Shawwal, A.H. 247, and had reigned only six months, when he was cut off by the hand of death in A.D. 862, A.H. 248. He was succeeded by his cousin al-Musta'in Billah.

### Al-Mustansir Billah II. (المستنصر بالله)،

surnamed Abū Ja'far al-Mansūr, ascended the throne of Baghdād after the death of his father, al-Tāhir, in A.D. 1226, A.H. 623. He was the 36th khalif of the house of Abbās, reigned about 17 years, and died A.D. 1242, A.H. 640, leaving his kingdom to his son al-Mustaa'li Billah, the last of the khalifs.

### Al-Mustanṣid Billah (المستنجد بالله),

the 32nd khalif of the race of Abbās, succeeded to the throne of Baghdād after the death of his father al-Muktāfi, in A.D. 1160, A.H. 555, reigned 11 lunar years and died in A.D. 1171, A.H. 566, when his son al-Mustazi succeeded him.

### Al-Mustarashid Billah (المسترشد بالله),

the twenty-ninth khalif of the Abbaside family, succeeded his father, al-Mustazahr, to the throne of Baghdād in A.D. 1118, A.H. 512. It is related by ibn Khallikān that when Sultān Mas'ud, the son of Muhammad, the son of Malikshāh Saljūkī, was encamped outside the town of Marāgha in Azurbejān, al-Mustarashid was then with him, and on Thursday the 28th or, according to ibn Mustaifi, the 14th or 28th Zil'qadā, A.H. 529 (corresponding with the 24th August or 7th September, A.D. 1135), a band of assassins broke into the khalif's tent and murdered him. Al-Mustarashid reigned 17 lunar years and some months, and was succeeded by his son al-Rāshid Billah.

**Al-Mustazhir Billah** (المُسْتَظْهِر بِاللَّهِ), the son of al-Muqtadī, was the twenty-eighth khalif of the dynasty of Abbās. He was placed on the throne of Baghdād after the death of his father in A.D. 1094, A.H. 487, by Barkyaraq Saljūkī, the Turkish Sultān of Persia. He reigned 25 lunar years and some months, and at his death, which happened in the year A.D. 1118, A.H. 512, he was succeeded by his son al-Mustarshid.

**Al-Mustazi Bi-amr-illah** (المُسْتَخِي بِأَمْرِ اللَّهِ),

(بامر الله), the thirty-third khalif of the Abbaside family, succeeded his father, al-Mustanjad, to the throne of Baghdād in A.D. 1171, A.H. 566. He reigned about seven years and died in A.D. 1179, A.H. 575, when his son al-Nāṣir Billāh succeeded him.

**Al-Mutaa'zz Billah** (المُتَعَزِّز بِاللَّهِ), the

son of al-Mutwakkil, was the 13th khalif of the race of Abbās. He deposed his brother al-Mustain in A.D. 866, A.H. 252, and having caused him to be murdered privately, ascended the throne of Baghdād. He did not, however, long enjoy the dignity of which he had so iniquitously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khalifs as they pleased) in the year A.D. 869, A.H. 255. After his deposition, he was sent under an escort from Sarr Manrae to Baghdād, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish troops had mutinied for their pay; and al-Mutaa'zz not having money to satisfy their demands, applied to his mother, named Kabiha, for 50,000 dinars. This she refused, telling him that she had no money at all, although it afterwards appeared that she was possessed of immense treasure. After his deposition, however, she was obliged to discover them, and even deposit them in the hands of the new khalif al-Muqtadī. They consisted of 1,000,000 dinars, a bushel of emeralds, and another of pearls, and three pounds and three quarters of rubies of the colour of fire.

**Al-Mutia' Billah** (المُطَيِّع بِاللَّهِ), the twenty-third khalif of the race of Abbās, was the son of al-Muqtadir Billāh. He ascended the throne of Baghdād after al-Mustakfi in A.D. 946, A.H. 334, reigned 29 lunar years and 4 months, and died in A.D. 974, A.H. 363. It was in his time that the temporal power of the khalifs of Baghdād, after having been long sustained by Turkish mercenaries, was completely and finally broken by the Byzantine Romans, led by Nicephorus Phocas and John Zimisces. [Smith's Gibbon (ed. 1862), vi. pp. 106, 422, 427-8.] His son al-Taya' succeeded him.

**Al-Muttaqi Billah** (المُتَقَى بِاللَّهِ), the son of al-Muqtadir, was the twenty-first

khalif of the dynasty of Abbās. He succeeded his brother al-Rāzī Billāh to the throne of Baghdād in A.D. 941, A.H. 329, reigned 3 years 11 months and 15 days, and died in A.D. 945, A.H. 333. He was succeeded by his nephew al-Mustaqqī, the son of al-Muktafi.

**Al-Mutwakkil 'Al-allah** (المُتَوَكِّل عَلَى اللَّهِ).

This was the name and title assumed by Abū Fazl Ja'far on his accession to the throne of Baghdād. He was the tenth khalif of the house of Abbās, and the son of al-Mōtasim Billāh. He succeeded his brother al-Wāthik or Wāsiq in the year A.D. 847, A.H. 232, and began his reign with an act of the greatest cruelty. The late khalif's wazir having treated al-Mutwakkil ill in his brother's lifetime, and opposed his election to the khilafat, was on that account now sent to prison, and afterwards thrown into an iron furnace lined with spikes or nails heated red hot, where he was miserably burnt to death. During this reign nothing remarkable happened, except wars with the Greeks, which were carried on with various success. He was very intolerant, especially of the Jews and Christians, on whom he heaped many indignities. He did not stop there. In his imbecility and ferocity he forbade the pilgrimage to Karbala, and caused the sacred repository of the ashes of Husain and the other martyrs interred there to be razed. He reigned 14 years 9 months and 9 days, and was assassinated and cut into seven pieces on the 24th December, A.D. 861, 17th Shawwal, A.H. 247, at the instance of his son al-Mustanasar, who succeeded him.

**Al-Muwaffiq Billah** (المُوْفَقُ بِاللَّهِ),

the son of al-Mutwakkil Billāh, the khalif of Baghdād and brother and coadjutor of the khalif al-Mātamid, to whom he was of much service in his battles against his enemies. He died of elephantiasis or leprosy in the year A.D. 891, A.H. 278, and while in his last illness could not help observing that of 100,000 men whom he commanded, there was not one so miserable as himself. His son Mō'tazid, after the death of his brother al-Mōtamid in A.D. 892, succeeded to the throne of Baghdād.

**Al-Muwyyid (Isma'il)** (المُوْيَد اسْمَاعِيل),

whose name is spelt in Lemprière's *Universal Biographical Dictionary* "Alombuadad," and in Watkin's *Biographical Dictionary* "Almuvadad," was an Arabian historian, who gave a chronological account of the Saracen affairs in Sicily from A.D. 842 to 904. This MS. is in the Library of the Escorial, in Spain, and a Latin version of it is inserted in Muratori's *Rerum Italicarum Scriptores*.

**Al-Muzani** (المُزَانِي). *Vide* Abū Ibrāhīm Ismail.

**Al-Nasir Billah** (النَّاصِر بِاللَّهِ), or al-Nasir-uddin allah, the son of al-Mustazi,

succeeded his father to the throne of Baghdād in A.D. 1179. He professed the Shī'a' faith, and after a long reign of 46 lunar years and 11 months, died in the year A.D. 1225. He was the 34th khalif of the house of Abbās, and was succeeded by his son al-Tāhir Billāh.

**Alp Arsalan** (الب ارسلان), (which means in the Turkish language "the valiant lion"), was a king of Persia of the Seljūkian dynasty, and the son of Dāūd Beg Saljūkī. He succeeded his uncle Tughral Beg in A.D. 1063, A.H. 455, married the sister of the khalif Qāim Billāh, and his name was pronounced in the public prayers of the Muhammadans after that of the khalif. He was a warlike prince; and, having spoiled the Church of St. Basil in Cæsarea, defeated Romanus Diogenes, Emperor of the Greeks in A.D. 1068, A.H. 460, who was seized and carried to the conqueror. Alp Arsalan demanded of his captive, at the first conference, what he would have done if fortune had reversed their lot. "I would have given thee many a stripe," was the imprudent and virulent answer. The Sultān only smiled and asked Romanus what he expected would be done to him. "If thou art cruel," said the Emperor, "put me to death. If vain-glories load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vain-glorious, he nobly released his prisoner, and, giving all his officers who were captives dresses of honour, sent them away to their homes. Alp Arsalan after a reign of more than nine years was stabbed about the 15th December, A.D. 1072, 30th Rabi I. A.H. 465, by a Khwārizmian desperado whom he had taken prisoner and sentenced to death. He was buried at Marv in Khurāsān, and the following is the translation of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exalted to the heavens, come to Marv, and you will behold it buried in the dust." He was succeeded by his son Malikshāh.

**Alp Arsalan**, who is by some called Apal Arsalan, was the son of Atsiz, a Sultān of Khwārizm, whom he succeeded in A.D. 1166, A.H. 551-557, and died in A.D. 1162.

**Alptakin or Alptagin** (الب تكين).  
*Vide* Alaptakin.

**Al-Qadir Billah** (القادر بالله), the twenty-fifth khalif of the Abbaside family, was the son of Is-hāq, the son of Muqtadir Billah. He ascended the throne of Baghdād after the dethronement of al-Taya' in A.D. 991, A.H. 381. He was a contemporary of Sultān Mahmūd of Ghazni; reigned 41 lunar years and 3 months, and died A.D. 1031, A.H. 422. He was succeeded by al-Qāimbi-amrillah.

**Al-Qadiri or Qadiri** (القادري), a sect of Muhammadans. These are a branch of the

Mu'tazillis, and differ in their opinions from the orthodox Musalmāns, in that they deny God's decree, and assert free will; affirming that the contrary opinion makes God the author of evil.

**Al-Qahir Billah** (القاھر بالله), the nineteenth khalif of the race of the Abbasides, and the third son of al-Mo'tazid Billah, succeeded his brother al-Muqtadir to the crown of Baghdād in October, A.D. 932, Shawwāl, A.H. 320. He had reigned only one year, five months and twenty-one days when his wazir ibn Maqāf deprived him of his sight with a hot iron on Wednesday the 23rd April, A.D. 934, 6th Jamād I. A.H. 322, and raised al-Rāzī Billah, the son of Muqtadir, to the throne. It is said that al-Qāhir, after this, as long as he lived, was obliged to beg for charity in the mosque at Baghdād, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalifa."

**Al-Qaim** (القائم), second khalif of the Fātimite race of Barbary; he succeeded his father Obeid-ullah al-Mahdi A.D. 924, A.H. 312. During his reign we read of nothing remarkable, except the revolt of Yezid ibn Kondat, a man of mean extraction. Al-Qāim reigned nearly 12 years and died in A.D. 945, A.H. 334. His son Ismail al-Mansūr succeeded him.

**Al-Qama** (علقمة), son of Qys, was one of the pupils of Abdullāh bin Masa'ūd, and an eminent man. He died in A.D. 681, A.H. 61.

**Al-Qaim Billah or Al-Qaim-bi-amrillah** (القائم بالله), surnamed Abū Ja'far Abdullāh, the 27th khalif of the house of Abbās. He succeeded his father Qādir Billah to the throne of Baghdād in A.D. 1031, A.H. 422, reigned 44 lunar years and 8 months, and died in A.D. 1075, A.H. 467, which was soon after Sultān Malikshāh the Seljūkī had ascended the throne of Persia, and as that monarch was the real master of the empire, the nomination of a successor was deferred till he was consulted. He deputed a son of his prime minister Nizām-ul-Mulk to Baghdād with orders to raise al-Muqtadi, the grandson of al-Qāim, to the (nominal) rank of the commander of the faithful.

**Al-Rashid or Harun al-Rashid** (هارون الرشید), the celebrated hero of the Arabian Nights, was the fifth khalif of the race of Abbās, and son of al-Mahdi; he succeeded his eldest brother al-Hādi to the throne of Baghdād in A.D. 786, A.H. 170. This was one of the best and wisest princes that ever sat on the throne of Baghdād. He was also extremely fortunate in all his undertakings, though he did not much extend his

dominions by conquest. In his time the Moslem empire may be said to have been in its most flourishing state, though, by the independency of the Moslems in Spain, who had formerly set up a khalif of the house of Umyya, his territories were not quite so extensive as those of some of his predecessors. He possessed, however, the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natolia, Media or Azurbejian, Babylonia, Assyria, Sindh, Sijistan, Khurasan, Tabristan, Jurjan, Zabolistan, Mawarunnahr, or great Bukharia, Egypt, Libya, Mauritania, etc., so that his empire was still by far the most powerful of any in the world, and indeed extended farther than the Roman empire ever had done.

In the beginning of the year A.D. 802, A.H. 186, he divided the government of his extensive dominions among his three sons in the following manner: To al-Amin the eldest, he assigned the provinces of Syria, Irak, the three Arabias, Mesopotamia, Assyria, Media, Palestine, Egypt, and all the part of Africa extending from the confines of Egypt and Ethiopia to the Straits of Gibraltar, with the dignity of khalif; to al-Mamun the second, he assigned Persia, Kirmān, the Indies, Khurasan, Tabristan, Kābulistān and Zabulistan, together with the vast province of Mawarunnahr; and to his third son al-Qasim, he gave Armenia, Natolia, Jurjan, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, al-Amin was to ascend the throne immediately after his father's decease; after him al-Mamun; and then al-Qasim, whom he had surnamed al-Mōtasim.

The most considerable exploits performed by this khalif were against the Greeks, who by their perfidy provoked him to make war upon them, and whom he always overcame. In the year A.D. 803, A.H. 187, the khalif received a letter from the Greek Emperor Nicephorus, commanding him to return all the money he had extorted from the Empress Irene, or expect soon to see an Imperial army in the heart of his territories. This insolent letter so exasperated Hārūn, that he immediately assembled his forces and advanced to Heraclea, laying the country through which he passed waste with fire and sword. For some time also he kept that city straitly besieged, which so terrified the Greek Emperor that he submitted to pay an annual tribute.

In the year A.D. 804, A.H. 188, war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Hārūn invaded Phrygia; defeated an Imperial army sent to oppose him, and having ravaged the country, returned without any considerable loss. In the year A.D. 806, A.H. 190, the khalif marched into the Imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of

Heraclea, from which he is said to have carried 16,000 prisoners; after which he made himself master of several other places, and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Hārūn, the withholding of which had been the cause of the war; and concluded a peace upon the khalif's own terms. Charlemagne respected his character, and Hārūn in token of his friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. Hārūn reigned 23 years, and died in Khurasan on the eve of Saturday the 24th March, A.D. 809, 3rd Jamad II., A.H. 193, and was buried at Tūs, which is now called Mashhad. He was succeeded by his eldest son, al-Amin.

### Al-Rashid Billah (الراشد بالله), the

thirtieth khalif of the Abbasides, succeeded his father, al-Mustarashad, in August or September, A.D. 1135, Zil-kad, A.H. 529, and died in the year A.D. 1136, A.H. 530. He was succeeded by al-Muqtasi, the son of al-Mustazahir.

### Al-Razi. See Rāzī.

### Al-Razi Billah (الرازي بالله), the son

of al-Muqtadir and the twentieth khalif of the house of Abbās, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghdād, after the dethronement of his uncle al-Qāhir Billah by the wazir Ibn Maqla in April, A.D. 934, Jamad I. A.H. 322. In the year 936, the khalif finding himself distressed on all sides by usurpers, and having a wazir of no capacity, instituted a new office superior to that of wazir, which he entitled Amir-ul-Umra. This great officer, Imād-ud-daula Ali Böya, was trusted with the management of the finances in a much more absolute and unlimited manner than any of the khalif's wazirs ever had been. Nay, he officiated for the khalif in the great mosque at Baghādād, and had his name mentioned in the public prayers throughout the kingdom. In short the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the Amir-ul-Umra. In the year A.D. 937, the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasat, Basra, Kūfa with the rest of the Arabian Irāq, were considered as the property of the Amir-ul-Umra, though they had been in the beginning of the year seized upon by a rebel called al-Baridi, who could not be driven out of them.

The country of Fars, Faristan, or Persia properly so called, was possessed by Imād-ud-daula Ali ibn Böya, who resided in the city of Shiraz.

Part of the tract denominated al-Jabal, together with Persian Irāq, which is the

mountainous part of Persia, and the country of the ancient Parthians, obeyed Rukn-ud-daula, the brother of Inad-ud-daula, who resided at Isfahān. The other part of the country was possessed by *Washmakin* the Dilomite.

Dayār Rabia, Dayār Bikr, Dāyār Modar, and the city of Musal, acknowledged for their sovereign a race of princes called Hamdanites.

Egypt and Syria no longer obeyed the *khalifas*, but Muhammad ibn Tāj, who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Sicily and Crete were governed by princes of their own.

The provinces of Khurāsān and Malvarun-nahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samāniids.

The provinces of Tabrīstan, Jurjan or Georgia, and Māzindarān, had kings of the first dynasty of the Dilomites.

The province of Kirmān was occupied by Abū Ali Muhammed ibn Elyia al-Sānnāni, who had made himself master of it a short time before. And

Lastly, the provinces of Yemama and Bahryñ, including the district of Hajar, were in the possession of Abū Tāhir the Karmatian.

Thus the *khalifas* were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the *khalifas* continued till the extinction of the *Khilāfat* by Halākū Khān the Tartar in the year A.D. 1258, A.H. 656.

Al-Rāzi Billāh reigned 7 years 2 months and 11 days, and died in A.D. 941, A.H. 329. He was succeeded by his brother al-Muttaqī.

**Al-Saharawi** (الصحراوي). *Vide* Abū Qūsim.

**Al-Saffah** (السفاح), surname of Abū

Abbās, the son of Muhammed, the son of Ali, the son of 'Abdullāh, the son of Abbās, the uncle of the prophet. He was proclaimed *khalifa* by the inhabitants of Kūfa on Friday the 29th November, A.D. 749, 13th Rabi II., A.H. 132, upon which a battle took place between him and Marwān II., the last *khalifa* of the house of Umayya and Omnaides, in which the latter was slain, 5th August, A.D. 750, 26th Zil-hijja, A.H. 132. Al-Saffah after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbasides, which continued to be transmitted to his family from father to son for 624 lunar years, during a succession of 37 *khalifas*, till they were dispossessed by Halākū Khān the Tartar king of Persia in A.D. 1258, A.H. 656. By the elevation of the house of Abbās to the dignity of *khilāfat*, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few ex-

ceptions these *khalifas* were the noblest race of kings that ever adorned the throne of sovereignty. Abū Abbās died, after a reign of more than four years, of the small-pox, on Sunday the 9th June, A.D. 754, 13th Zil-hijja, A.H. 136, and was succeeded by his brother Abū Ja'far Almansūr.

*List of the khalifas of the race of Abbās who reigned at Baghdād.*

1. Al-Saffah, or Abū 'Abbās al-Saffah.
2. Al-Mansūr.
3. Al-Mahdi, son of al-Mansūr.
4. Al-Hādi, son of al-Mahdi.
5. Al-Rashid, or Hārūn al-Rashid, son of al-Mahdi.
6. Al-Amin, son of Hārūn.
7. Al-Mamūn, son of Hārūn.
8. Ibrahim, son of Mahdi, competitor.
9. Al-Mo'tasim Billāh, son of Hārūn.
10. Al-Wāthiq, or Wāsiq, son of Mo'tasim.
11. Al-Mutawakkil.
12. Al-Mustanásar Billāh.
13. Al-Mo'tia' Billāh.
14. Al-Muhtadi Billāh.
15. Al-Mo'tamid.
16. Al-Motazid Billāh.
17. Al-Muktafi Billāh.
18. Al-Muqtadir Billāh.
19. Al-Kāhi Billāh.
20. Al-Rāzi Billāh.
21. Al-Muttaqī Billāh.
22. Al-Mustakfi Billāh.
23. Al-Mutia' Billāh.
24. Al-Tāyi' Billāh.
25. Al-Qādir Billāh.
26. Al-Qāim bi-amr-illāh.
27. Al-Muqtadī Billāh.
28. Al-Mustazhī Billāh.
29. Al-Mustarshid Billāh.
30. Al-Rāhid Billāh.
31. Al-Muktafi bi-amr-illāh.
32. Al-Mustanjad Billāh.
33. Al-Mustazi bi-amr-illāh.
34. Al-Nāṣir Billāh.
35. Al-Tāhir bi-amr-illāh.
36. Al-Mustanásar Billāh II.
37. Al-Mu'tasim Billāh, the last *khalif*.

**Al-Tāhir bi-amr-illāh Muhammed** (الطاهر بامر الله محمد) succeeded his father, al-Nāṣir Billāh, to the throne of Baghdād in A.D. 1225, A.H. 622. He was the thirty-fifth *khalif* of the house of Abbās, reigned 9 months and 11 days, and died in A.D. 1226, A.H. 623. His son al-Mustanásar II. succeeded him.

**Al-Tāya'** (or *al-Tayi'*) **Billāh** (الطاعي بالله), the son of al-Mutia' Billāh, was the twenty-fourth *khalif* of Baghdād. He succeeded his father in A.D. 974, reigned 17 years and 4 months, and was deposed by Bahā-ud-daula in A.D. 991, when Qādir Billāh, the son of Is-hāq, the son of Muqtadī, was raised to the throne.

**Altīmsh** (التمش). *Vide* Shams-uddin Altīmsh.

**Al-Walid** (الوليد). *Vide* Walid.

**Al-Wathik** or **al-Wasik** Billah (الوازن), the ninth khalif of the family of the Abbasides, succeeded his father, al-Mō'tasim Billāh, on the 5th January, A.D. 842, 18th Rabi I., A.H. 227, to the throne of Baghdād. The following year, he invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign. He reigned 5 lunar years 7 months and 3 days, and died in A.D. 847, A.H. 232. He was succeeded by his brother al-Mutwakkil. He is the *Father* of Beckford's well-known tale.

**'Alwi** (علوی), poetical name of Shaikh Wajī-uddīn, which see.

**'Alwi** (علوی), poetical name of Mīr Tāhir 'Alwi, who died at Kashmir previous to the year A.D. 1723, A.H. 1136. He is the author of a diwan and a *Masnavi*; the latter contains the story of the blacksmith and the cotton cleanser called Qissat Haddad wa Hallāj.

**'Alwi Khan (Hakim)** (علوی خان), a physician, who was invited from Persia by the Emperor Muhammad Shāh, and died at Dehlī in A.D. 1748, A.H. 1161. His title was Mō'tmid-nl-Malik Sayyid 'Alwi Khān Hakim. He is the author of a medical work called *Jūma'-ul-Jau'a'ma'*.

**'Amad** (عماد), 'Amād Shāh, 'Amād-uddīn, etc. *Vide* Imād, Imād Shāh, etc.

**'Ama-'aq or Uma-'aq Bukhari** (عمق). *Vide* Abū Nājib-al-Bukhāri.

**Amanat** (امانت), poetical name of Sayyid Aghā Hasan, son of Āghā Razwī, author of a Diwan.

**Amanat 'Ali (Maulwi)** (امانت علی), author of a small work entitled *Bahār Ajam*, containing 121 letters written by him to different persons, in pure Persian.

**Amanat Khan Mirak** (امانت خان میرک), title of Mīr Ma'in-uddīn Ahmad Khān Khwāfi, a native of Khwāf in Khurasān. He was a nobleman of high rank in the time of the Emperor 'Alamgīr, and died in the year A.D. 1684, A.H. 1095, at Aurangābad. He is the author of the work called *Shari'at ul-Islām*.

**Amanat Khan** (امانت خان), title of Mīr Hussain, son of Amanat Khān Khwāfi. He was honoured with the title of his father about the year A.D. 1688, A.H. 1100, by the Emperor 'Alamgīr, and raised to the rank of a nobleman. He held different offices under that Emperor, and died at Surat A.D. 1699, A.H. 1111.

**Amanat Khan** (امانت خان), a celebrated Nastāliq writer, who in the 11th year of the reign of the Emperor Shāh Jahān wrote the inscriptions on the Tāj at Agra.

**Amani (Mir)** (امانی میر), of Kābul, died in A.H. 981, or A.D. 1573.

**Amani** (اماتی), poetical name of Mirzā Amān-ullāh, the eldest son of Mahabat Khān. He flourished in the time of the Emperor Shāh Jahān, and died in the year A.D. 1637, A.H. 1047. He is the author of a diwan.

[*Vide* Khān Zamān Bahādur and Mahabat Khān.]

**Aman-ullah (Hafiz)** (امان الله حافظ), of Benares, was an author and Qāzī of Lucknow in the time of the Emperor 'Alamgīr. He died in A.D. 1721, A.H. 1133.

**Aman-ullah Husaini** (امان اللہ حسینی), author of an *Inshā* which goes by his name, *Inshāe Amān-ullāh Husaini*.

**Ahmad Shah Abdali** (ابدالی) (احمد شاہ) (ابدالی) on his seventh invasion of Hindustan arrived at the Satlaj in A.D. 1764. Amar Singh waited on him, but was ordered to shave his head and beard before entering the royal presence. By a nazara or present of a lac of rupees, he purchased permission to appear bearded and unshorn, and received investiture with the title of Maha Raja Rājagān Mahindar Bakashr, which title is now borne by the head of the Patiala family.

**Amar-ibn-obaid**. *Vide* Umar-ibn-ubaid.

**Amar Singh** (امر سنگ), Rāja of Patiala, was the son of Sardal Singh, who survived his father, Rājā Ala Singh, two or three years. Ahmad Amur Singh, *vide* Rana Amar Singh.

**Amar Singh Rana**, son of Rama Pallal Singh of Chittore, died in A.H. 1028

**Amar Singh** (امر سنگ), son of Gaj Singh, a rājpūt chief of the tribe of Rājhor. He killed Salābat Khān Mīr Bakhsī in the 17th year of Shāh Jahān in the presence of the Emperor, on Thursday evening the 25th July, o.s. 1644, 30th Jamādi I., A.H. 1054, and was by the order of the Emperor pursued and cut to pieces after a gallant defence near one of the gates of the fort of Agra, which is to this day called Amar Singh Darwāza or Amar Singh Gate. An account of this prince's early history will be found in Tod's *Rājasthān*.

**Amar Singh** (امر سنگہ), of Benares, whose poetical name was Khushgū, held a government appointment in the Koel district. He compiled a short history of Akbar's palace and of the Tāj of Agra, and put the Bahār Dānish into verse and called it *Tarjuma Bahār Dānish*. This book is to be distinguished from the Izhār Dānish, an Urdu translation of *Bahār Dānish* by Mullazāda at Palnar.

**Amar Singh (Rana)**, son of Rana Purtab Singh. *Vide* Rana Sankar.

**Ambaji Inglia**, a general of the Gwalior State who served under Mahādaji Sindhia from 1787, and who continued his services, both military and political, under his nephew Daulat Rao. The last mention of him is in Lake's war in Hindustan, in which he succeeded Gen. Perron [Keene's *History of India*, i. pp. 274, 360, 372].

**Amili** (آملي), a poet who was the author of a Diwān. This person appears to be the same with Shaikh Baha-uddin 'Amili.

**Amin** (امين), the sixth khalif of the house of Abbās. *Vide* al-Amin.

**Amin** (امين), poetical name of Shāh Amin-uddin of Azimābād, who flourished about the year A.D. 1715, A.H. 1127, and left a diwān of Ghazals, etc.

**Amina** (عیناً), the wife of 'Abdullah, and mother of Muhammad the prophet of the Musalmāns. She was the daughter of Wahab the son of 'Abdul Manāf. She is represented as the most beautiful, prudent, and virtuous lady of her tribe, and consequently the most worthy of such an extraordinary person as 'Abdullah. She died six years after the birth of her son Muhammad, about the year A.D. 577.

**Amina Begum** (امينة بیگم). *Vide* Ghasiti Begum.

**Amin Ahmad or Amin Muhammad Razi** (امين احمد رازى), the author of the Biographical Dictionary called *Haft Aklim*. (The seven climates.) This book, which he finished in the time of the emperor Akbar in A.D. 1594, A.H. 1002, contains a short description of the seven climates of the Temperate Zone, and the Topography of their principal cities; with memoirs of the illustrious persons and eminent poets which each has produced.

**Amin-uddin Khan**, Nawāb of Lohārū, descended from Ahmad Baksh, a Minister of the Alwar State in 1803-1826. The Nawāb succeeded his unhappy brother Shams-ul-din (q.v.) in 1835; and died on the 31st December, A.D. 1869, aged 70 years. His eldest son, Mirzā 'Ala-uddin Khān, succeeded to his estates at Lohārū, on the 11th January, 1870.

**Amini** (اميني), poetical name of Amīr. Sultan Ibrahim, a contemporary of Khwāja 'Asafī, who died in A.D. 1520, A.H. 926. Amini wrote a chronogram on that occasion.

**Amin-uddin (Mir)** (مسر), a poet and a great jester, was contemporary with the poets Moulana Ali Kāhi and Khwāja Ali Shahāb.

**Amin-uddin (Amir)** (امير). *Vide* Yemin-uddin (Amir) and Tughrāi.

**Amin-ud-daula Abul Jin** (امين الدوّلہ) (ابوالجین), surnamed the Samaritan, was a physician, and had been wazir to Mālik Sālah Isma'īl. He was strangled at Cairo in A.D. 1250, A.H. 648, and there were found in his house, amongst other precious articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

**Amin-ud-daula Khan** (امين الدوّلہ خان), a rebel, was blown from the mouth of a gun on the 3rd August, 1857, at Āgra.

**Amir bi Ahkam Allah** (امير حکام اللہ), surnamed Abū Ali Mansūr, seventh khalif of the Fatimite dynasty of Egypt, succeeded his father, al-Mustaa'li Billāh, in December, 1101. From this time to the reign of 'Azid li-din Allah, during which period five khalfis ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contests between the wazirs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khalfis of their civil power, and left them nothing but a shadow of spiritual dignity. These contests at last gave occasion to a revolution, by which the race of Fatimite khalfis were totally extinguished.

[*Vide* 'Azid li-din Allah.]

**Amir** (امير), poetical name of Amīr-ud-daula Nasir Jang, commonly called Mirza Mendhū, son of Nawāb Shujā-ud-daulā and brother to Nawāb Asaf-ud-daulā.

**Amiran Shah** (امیران شاد). *Vide* Mirān Shāh.

**Amira Singh Tappa** (امیرہ سنگہ تپہ), also called Amar Singh, a Gurkha general. He was the highest in rank and character of all the military chiefs of Nipāl. In 1814 during his campaign against Sir David Ochterlony in the Kamāon hills, he evinced equal valour and patriotism; but was compelled to surrender, at Malaun near Simla, 10th May, 1815.

[Keene's *History of India*, ii. p. 21.]

**Amir Barid I.** (امیر برید), the son of Qāsim Barid, whom he succeeded in the government of Ahmadābād Bidar in A.D. 1504, A.H. 910. During his rule the king Sultān Muhammād Shāh Bahmanī died in A.D. 1517, A.H. 923, when Amir Barid placed Sultān 'Alā-uddin III. on the throne, and after his death Sultān Kalim Ullāh, who being treated with great rigour by the Amir, fled from Bidar to Ahmadnagar, where he died shortly after. With Kalim Ullāh ended the dynasty of the Bahmanī kings of Deccan. Amir Barid reigned over the territories of Ahmadābād Bidar with full power more than 25 years, and died at Daulatābād in A.D. 1542, A.H. 949. He was buried at Ahmadābād Bidar, and succeeded by his son Ali Barid.

**Amir Barid II.** (امیر برید ثانی)

succeeded to the government of Ahmadābād Biwar after deposing his relative Ali Barid Shāh II. in A.D. 1609, and was the last of the Barid Shahi dynasty.

**Amiri** (اميري), the poetical name of

Maulānā Sultān Muhammād, a distinguished man who lived in the time of Shāh Tahmasp Safwī I. He praised this sovereign in his poems, and is the translator of Amir Ali Sher's *Tazkira*, called *Mujālis-ul-Nafā'is*, from Turkī into Persian. He is also the author of the *Bostān ul-Khayāl*.

**Amir Khan** (امیر خان), title of Mir

Abūl Wafā, the eldest son of Mir Qāsim Khān Namkin, was a nobleman in the time of the emperors Jahangīr and Shāh Jahān. At the time of his death he was governor of Thatta, where he died A.D. 1647, A.H. 1057, aged more than 100 years. His former name was Mir Khān, but having made a present of one lac of rupees to Shāh Jahān, he was honoured with the title of Amir Khān.

**Amir Khan** (امیر خان میر میران),

surnamed Mir Mirān, the son of Khalil-ullāh Khān Yezdi, was a nobleman of high rank in the time of the emperors Shāh Jahān and 'Alamgīr, and a great favourite of the latter. He died at Kābul on the 28th April, A.D. 1698, 27th Shawwal, A.H. 1109, and the emperor conferred the title of Amir Khān on his son.

**Amir Khan (Nawab)** (امیر خان نواب),

entitled U'mdat-ul-Mulk, was the son of the principal favourite of the emperor 'Alamgīr, of the same name, and a descendant of the celebrated Shāh Na'mat-ullāh Wali. He was himself a favourite of the emperor Muhammād Shāh; was appointed governor of Allahābād in A.D. 1739, A.H. 1152, and re-called to court in A.D. 1743, A.H. 1156. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in his conversation than was consistent with respect to his own dignity,

when he was on business with the emperor, which by degrees disgusted Muhammād Shāh and made him wish his removal from office. He was consequently, with the consent of the emperor, stabbed with a dagger by a person who had been discharged from his service, and fell down dead on the spot. This circumstance took place on Friday the 26th December, 1747, 23rd Zil-hijja, A.H. 1159. He was buried after four days in the sepulchre of Khalil-ullāh Khān his grandfather, which is close to the Sarāe of Rūh-ullāh Khān at Delhi. His poetical name was Anjām. He composed logographs, and has left Persian and Rekhta Poems. There is a full account of Amir Khān in the *Sujar-ul-Mutukkharin*, where he is said to have died in the same year as the emperor.

**Amir Khan** (امیر خان), the famous

ally of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Jaswant Rāo Holkar, who becoming insane in 1806 and incapable of the administration of his own affairs, this Muhammadan chief endeavoured to establish an ascendancy at his court, but soon left it with the army he commanded to pursue the separate object of his own ambition, and became the chief supporter of the Pindaris. A treaty was ratified with him by the British Government on the 19th December, 1817. He had on various pretexts avoided the ratification of the engagements which his agent had concluded with the resident of Delhi, but the movement of troops to his vicinity, and their occupation of positions which left him only the option between engaging in an unequal conflict and signing this treaty, induced him to adopt the safer course. He was confirmed in the possession of all the territories he held from the Holkar family, but compelled to surrender his large trains of artillery to the English Government, and to disband that great body of plunderers which had been for more than two years the scourge of Mālwā and Rājpūtāna. Amir Khān died A.D. 1834, A.H. 1250. His *Life* was written by a Hindu named Basāwan Lāl; and the Memoir was translated into English by the late Thoby Prinsep.

**Amir Khan** (امیر خان), whose proper

name was Mir Khān, but was changed by the emperor 'Alamgīr by adding an alif to it into Amir Khān. On a spot of seven bighas of ground, he had built his house close to the place called Guzur Tijara, including the mādhalla of Chhipitolā. In the first year of the emperor 'Alamgīr he was appointed governor of the fort of Shāhjahanabad, and in the eleventh year of the reign of the emperor he was appointed Sūbadār of Kābul.

**Amir Khan Sindhi** (امیر خان سندھی),

title of Mir Abdul Karīm, son of Amir Khān, the son of Mir Abūl Qāsim Namkin. He was employed in various offices during the reign of 'Alamgīr, Bahādur Shāh and Farrukhsiyar, and died some time before the accession of Muhammād Shāh to the throne of Delhi.

**Amir Khond** (امیر خوند). *Vide* Mir Khünd or Khawind Shâh.

**Amir Khusru** (امیر خسرو). *Vide* Khusro (Amîr).

**Amir Mahmud** (امیر محمود فخر الدین), surnamed Fakhr-uddin, and commonly called Ibn-Yemin, was the son of Amir Yemin-uddin, entitled Mâlik-ul Fuzlâ, i.e., the prince of the learned. Amir Mahmûd was an excellent poet, and died on Saturday the 29th January, A.D. 1368, Jumâdi II. A.H. 769, in Persia. He is mentioned in Dr. Sprenger's Catalogue, p. 67, to have died in 749 Hijri corresponding with A.D. 1348, and in the *Tashira Daulat Shâhî* it is mentioned that he died in A.H. 745, A.D. 1344. He has left a Diwân.

**Amir Mirza (Nawab)** (امیر میرزا نواب)

was the son of George Hopkins Walters, a pensioned European officer, who, with his family, consisting of a wife, two daughters and one son, had established himself in Lucknow as a merchant many years ago. After his death his family, through the intrigues of one Baksh Ali Khân, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Seraglio of king Nasir-uddin Hydar and became one of the queen of that monarch, under the title of Wilayeti Mahal, or the King's European consort. The elder daughter also received the name and title of Ashraf-un-nisa Begam. She remained unmarried all her life. The brother, Joseph Walters, received the name of Amir Mirzâ. He was brought up as a Musalmân of the Shi'a sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayeti Mahal's death, her elder sister Ashraf-un-nisa Begam succeeded to her estate, consisting of Government Securities valued at 11,400,000 rupees besides jewellery, movable and immovable property of considerable value. In 1832 Ashraf-un-nisa died, and was succeeded by Amir Mirzâ, her brother, who squandered almost the whole property by his reckless prodigality. Amir Mirzâ died on the 10th January, 1870, in his 66th year.

**Amir Mo'izzi** (امیر معزی), a celebrated poet of Samarcand, who served under Sultan Malik Shâh and Sultan Sanjar Saljûki, and was honoured with the title of Mâlik-us-Shâh-Shâhî, or the Royal Poet. He was accidentally killed by an arrow shot by the latter prince. His Diwân contains 15,000 verses. His death happened in the year A.D. 1147, A.H. 542. His proper name was Amir Ali.

**Amir Shahî Sibzawari** (امیر شاھی سبزواری), of Sabzwâr, a poet who flourished in the time of Shâhrûkh Mirzâ, about the year A.D. 1436. *Vide* Shâhî (Amîr).

**Amir Taimur** (امیر تیمور صاحبقران),

styled Sâhib Qirân, because he reigned more than 30 years, or because he was born in a conjunction of the planets so called. He is also called Timurlang (Tamerlane) from some defect in his feet; was born at Kush in ancient Sogdania on Tuesday, the 9th April, A.D. 1336, 27th Sha'bân, A.H. 736. Some say he was the son of a shepherd, and others that he was descended in a right line from Qâjûl Bahâdûr, son of Tûmana Khân, of the same lineage with Chângâr Khân, the celebrated conqueror of Persia. His father's name was Amir Turâghâi and mother's Takina Khâtûn; however, his obscurity was soon forgotten in the glory of his exploits. Distinguished by his courage and unbounded ambition, he gained a number of faithful adherents, and seized the city of Balkh, the capital of Khurasân, and having put to death Amir Hussain, the ruler of that place, whose sister he had married, he ascended the throne on Wednesday the 10th April, A.D. 1370, 12th Ramzân, A.H. 771. He then subdued Kandahâr, Persia and Baghdâd, and seconded by an enthusiastic army he penetrated to India, took Dehli on Tuesday the 17th December, A.D. 1398, 7th Rabi II. A.H. 801, with its immense treasures, and returned to punish Baghdâd that shook off his yoke. The offending city was given up to pillage, and 80,000 of her inhabitants put to the sword. Now master of the fairer part of Asia, he interfered, at the request of the Greek emperor, in the affairs of Bâiazid (Bajazet), emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Bâiazid; he marched against the new enemy, and was defeated by him in Phrygia, after a battle of three days, on Friday the 21st July, A.D. 1402, 19th Zil-bijja, A.H. 804. Bâiazid fell into the hands of the emperor, and was carried about in mockery in an iron cage. To these conquests Taimûr added Egypt and the treasures of Cairo, and then fixed the seat of his empire at Samarcand, where he received the homage of Manuel Palaeologus, emperor of Constantinople, and of Henry III. King of Castile, by their ambassadors. Taimûr was preparing fresh victories by the invasion of China, when death stopped his career on Wednesday the 18th February, A.D. 1405, 17th Sha'bân, A.H. 807, in the 36th year of his reign, aged 71 years, and was buried at Samarcand. He was the ancestor of Bâbâr, who founded the dynasty of the Mughul emperors of Dehli. After his death he received the title of "Firdaus Makâni," i.e., "May paradise be his place of residence." He had four sons, viz., Jahângîr Mirzâ, Umar Shaikh Mirzâ, Mirân Shâh and Shâhrûkh Mirzâ. Tamerlane on his death-bed named his grandson Pîr Muhammed, son of Jahângîr Mirzâ, the universal heir of all his dominions; but the contempt with which his will was treated after death was equal to the veneration which had been paid to his authority during his life. The Sultan Khalil, another of his grandsons, immediately took possession of the capital of Samarcand, and proclaimed

himself emperor. Pir Muhammad did not live long enough to assert his rights, but was assassinated six months after the death of his grandfather. After his death, Shâhrûkh Mirzâ, the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Pir Muhammad.

*List of the kings of Samargand of the race of Amir Taimûr.*

Khalil Sultân, the son of Mirân Shâh.  
Shâhrûkh Mirzâ, son of Amir Taimûr.

Ala-ud-daula Mirzâ.

Ulugh Beg Mirzâ, son of Shâhrûkh.

Mirzâ Babar, who subsequently conquered Delhi, and became the first emperor of the Mughuls in India.

Mirzâ Abdul-Latif.

Mirzâ Shâh Muhammad.

Mirzâ Ibrahim.

Sultân Abû Sayyid.

Mirzâ Yâdgâr Muhammad.

**Amir Yemin-uddin (امیر یمین الدین),**

entitled Mâlik-ul-Fuzlâ, i.e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultân Muhammad Khudâ Banda, and died in A.D. 1324, A.H. 724. [*Vide* Tughardî.]

**Amjad 'Ali Shah (امجد علی شاد)**

was the son of Muhammad Ali Shâh, whom he succeeded on the throne of Lucknow as king of Oudh, with the title of Suria Jâh, on the 17th May, A.D. 1842, 5th Rabi II, A.H. 1258, and died on the 16th March, A.D. 1847, 26th Safar, A.H. 1263. He was succeeded by his son Wâjîd Ali Shah, in whose time Oudh was annexed to the British Government on the 7th February, A.D. 1856.

**Ammar ibn Hissan (عمار ابن حسان)**

was Ali's general of the horse, and was killed in battle fought by Ali against Mu'âwia, the first khalif of the house of Umaiâ, in the month of July, A.D. 657, Safar, A.H. 37. He was then about 90 years of age, and had been in three several engagements with Muhammad himself. He was one of the murderers of Usmân, the third khalif after Muhammad.

**Amra-al Qais (امر القيس),** the son

of Hajar, one of the most illustrious poets the Arabians had before Muhammadanism. He is one of the seven poets whose poems have, for their excellency, been hung in the temple of Mecca. These poems were called *Muallakat* (suspended), and as they were written in letters of gold, they were also called *Muzâhibât*. The names of these seven celebrated poets are Amra-al-Qais, Tarafa, Zuhîr, Labid, Antâr, Amrû and Hârath.

[Amra-al-Qais is the same person who is commonly called Majnûn, the lover of Laila, and Labid was his friend and master. Amir Khussu's *Loves of Majnun and Laila* has been translated into English.]

**Amrit Rao (امرت راؤ),** a Mahârattâ

chief who had been placed on the masnad of Pûnâ by Holkar in A.D. 1803, but deposed by the British, and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghuñâth Râo, commonly called Raghaba. For some time he resided at Banaras and then in Bundelkhand, and died at the former station in A.D. 1824.

**'Amru bin Muâwia (عمرو بن معاویہ),**

an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

**'Amru ibn Al-'As (عمرو ابن العاص),**

a celebrated Muhammadan, at first the enemy and afterwards the friend of Muhammad, of whom it is reported by tradition that Muhammad said, "There is no truer Musalman, nor one more steadfast in the faith than 'Amrû." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Úmar the khalif sent him into Egypt, which he reduced in A.D. 641, A.H. 20, and became lieutenant of the conquered country. Usmân continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Usmân's death. Upon this event, he went over to Mu'âwia upon his invitation, and took a great part in the dispute between 'Ali and Mu'âwia. The latter restored him to the lieutenancy of Egypt, and continued him in it till his death, which happened in A.D. 663, A.H. 43. Before he turned Muhammadan he was one of the three poets who were famous for writing lampoons upon Muhammad, in which style of composition 'Amrû particularly excelled. There are some fine proverbs of his remaining, and also some good verses. He was the son of a courtesan of Mecca, who seems to have numbered some of the noblest of the land among her lovers. When she gave birth to this child, the infant was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amrû, he received the designation of Ibn-al-'As.

**'Amru bin Sa'id (عمرو بن سعید),** the son of

Sa'id, was a cousin of the khalif 'Abdul-Malik. In the year A.D. 688, A.H. 69, the khalif left Damascus to go against Misâ'aib, the son of Zuber, and appointed Amrû to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalif sent for him and killed him with his own hand.

**'Amru bin Lais (عمرو بن لیث),**

brother of Ya'kûb ibn Lais, whom he succeeded in the government of Khurâsân, etc., in A.D. 878, A.H. 265, and ruled over those countries for 23 years. He was at last

seized by Amir Isma'il Sāmānī in A.D. 900, A.H. 288, and sent to Baghdād, where he was confined for some time; his execution was the last act of the Khalif Al-Mo'tazid, who gave orders for it a few months before his own death in A.D. 901, A.H. 289. He was blind of one eye. With Amrū fell the fortunes of his family. His grandson Tāhir struggled for power in his native province; but after a reign of six years, during which he conquered Fārs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdād. The only other prince of the family of Bāñ Lais that attained any eminence was a chief of the name of Khalāl, who established himself in Sistān and maintained his power over that province till the time of Sultān Mahmūd of Ghaznī, by whom he was defeated and made prisoner.

**Amurath**, names of several emperors of Turkey, as written by English writers, being a corruption of Murād, which see.

**Anandpal** (اندپال), son of Jaipāl I., rāja of Lāhore, whom he succeeded about the year A.D. 1001, and became tributary to Sultān Mahmūd of Ghaznī. He died about the year 1013, and was succeeded in the government by his son Jaipāl II.

**Anarkali** (انارکلی), the name of a lady, otherwise "Nadira Begam," who lived in the time of the emperor Jahāngīr. Her mausoleum is at a place called Anārkali in Lāhore, which has been recently used as a church. Different stories are told concerning the name Anārkali, by which the mausoleum as well as the station in its vicinity is known. According to some, it was the name of a princess in Jahāngīr's time, while others say that Anārkali was a beautiful handmaid with whom Jahāngīr fell in love, and who, on Akbar becoming aware of it, was buried alive. These stories may not be true; but this much is at least certain, that the woman after whose name the building is called, lived in the time of Akbar, or his son Jahāngīr, that Jahāngīr or some other prince was madly in love with her, and that her death took place under such mournful circumstances as broke the heart of the fond lover, and led him to compose the following couplet, still found engraved on her tombstone: "Oh! could I see again the face of my lost friend, I would thank my God until the day of judgment."

**Anand Rao, Gaikwar** (اند رو گیکوار), a Marhattā chief of Baroda, with whom the English Government had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Peshwa.

**Anas** (آنس), a poet of Arabia.

**'Andalib** (عندلیب). *Vide* Khwāja Nāsir.

**Anis** (انس), poetical name of Mohan Lāl, which see.

**Anisi Shamlu** (انیس شاملو), a poet named Yūl Quli Beg. He was an intimate friend and constant companion of Prince Ibrāhim Mirzā, a grandson of Shāh Isma'il Safwī, consequently took the takhalas of Anisi. When 'Abdullah Khān Uzbāq took Hirāt he made a proclamation in his army, that the life of Anisi be spared, and treated him with great respect. He came to India and received a salary of 50,000 rupees and a jagir. He died at Barhānpūr in A.D. 1605, A.H. 1014, and has left a Dīwān and a Masnavi called *Mahmūd Atāz*.

**Ang or Ungh Khan**, a king of the Trit Tartars, who resided at Karakoram, and to whom the celebrated Jangez Khān was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jangez Khān having thrown off his allegiance, a war ensued, which ended in the death of Ang Khān in A.D. 1202.

**Anjam** (انجم), the poetical name of Nawāb Umdat-ul-Mulk Amir Khān. *Vide* Amir Khān.

**Anup Bai** (انوب بائی), the wife of the emperor Jahāndār Shāh, and mother of Alamgīr II. king of Dehlī.

**Anushtakin** (انوشتکن), the cup-bearer of Sultān Sanjar, and father of Sultān Qutb-uddin Muhammad of Khwārizm.

**Ans bin Malik** (آنس بن مالک). *Vide* Abu Hamza bin Nasr-al-Ansāri.

**'Ansuri** (عنصري), a poet of the court of Sultān Mahmūd. *Vide* Unsāri.

**Antar** (انتار), one of the seven Arabian poets, whose poems were hung up in the temple of Mecca in golden letters, and from that circumstance were called Mu'allakāt (suspended), or Muzahhibat (golden). The first volume of the history of Antār, called *The Life and Adventures of Antār*, was translated into English and published in December, A.D. 1818, in England.

[*Vide* Amra-al-Kais.]

**Anwari (انوری), a famous Persian poet**

surnamed Ashad-uddin. He formerly took for his poetical name "Khāfiwāri," but he changed it afterwards to "Anwari." From the superiority of his poetical talents he was called the king of the poets of Khurāsān. He was a native of Abīwārd in Khurāsān, was the favourite of Sultān Sanjār Saljūkī, and the rival of the poet Rashīdī surnamed Watwāt, who espoused the cause of Atsīz, the Sultān of Khwārizm. Whilst the two princes were engaged in war, the two poets assailed one another by rhymes sent on the point of arrows. He is also said to have been the greatest astronomer of his age. It so happened in the year A.D. 581 or 582, September, A.D. 1186, that there was a conjunction of all the planets in the sign of Libra; Anwari predicted a storm which would eradicate trees and destroy every building. When the fatal day arrived it was perfectly calm, and there was the whole year so little wind, that the people were unable to winnow their corn. He was therefore accused for his predictions as an astrologer, and was obliged to fly to Balkh, where he died in the reign of Sultān Alāud-dīn Takash in A.D. 1200, A.H. 596. His death is mentioned in the *Khulāsat-ul-Ashā'ir* to have taken place in A.H. 587, and others have written A.H. 592. Anwari, when very young, was sitting at the gate of his college, called Mansūria in Tūs, when a man richly dressed rode by him on a fine horse, with a numerous train of attendants; upon his asking who it was, he was told that it was a poet belonging to the court. When Anwari reflected on the honour conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and having finished a poem, presented it to the Sultān, who approved the work and invited him to his palace, and raised him even to the first honours of the State. He found many other poets at court, among whom were Salmān, Zahir and Rashīdī, all men of wit and genius. Anwari has left us a collection of highly esteemed poems on various subjects, called *biwān Anwari*. Verses from his poems are quoted by Sa'dī in his *Gulistān*.

**Anwari Khan (انوری خان), a corruption of Abū Raihān, which see.**

**Anwar-uddin Khan (انور الدین خان),** Nawāb of the Carnatic, a soldier of fortune, who had attained power by treacherous connivance to the murder of the legitimate heir, a child whose guardian he had been appointed by Nizām-ul-Mulk. He at first served under one of the emperors of Dehlī, and was appointed governor of Kōrā Jahānābād. Ill success, or perhaps ill conduct, preventing him from being able to pay the usual revenues of his government to the throne; he quitted it privately, and went to Ahmadābād, where Ghāzi-uddin Khān, the father of Nizām-ul-Mulk, gave him a post of considerable trust

and profit in the city of Sūrat. After the death of Ghāzi-uddin, his son, who had succeeded in the Sūbadari of the southern provinces, appointed him Nawāb of the Carnatic, or Vellore and Rājmandrūm, countries which he governed from A.D. 1725 to 1741, and in A.D. 1744 he was formally created governor of the country. He was killed in battle fought against Muzaffar Jang, the grandson of Nizām-ul-Mulk, on the 23rd July, o.s. A.D. 1162, who took possession of the Carnatic. Anwar-uddin was then 107 years old. His eldest son was made prisoner and his second son, Muhammad Ali, fled to Trichinopoly. A heroic poem called *Anvar Nāma*, in praise of this Nawāb was written by Abdi, in which the exploits of Major Lawrence, and the first contests between the English and French in India are recorded with tolerable accuracy. (*Vide* Sa'ādī-ullah Khān.) His son Muhammad Ali was confirmed by Nawāb Nasir Jang in the government of the Carnatic in A.D. 1750.

**Aohad Sabzwari (Khwaja) (اوحد سبزواری خواجہ)**

**Khwāja Fakhr-uddin**, a physician, astronomer, and poet, of Sabzwār. He died A.D. 1463, A.H. 868, aged 81 lunar years, and left a Diwān in Persian containing Ghazals, Qasidas, etc.

**Aohadi (اوحدی), the poetical name of**

**Saikh Aohad-uddin of Isfahān or Marāgha**, a celebrated Persian poet who put into verse the *Jām-i-Jam*, a book full of Muhammadan spirituality, which he wrote in imitation of the Hadiqa of Sanā'i; he also wrote a Diwān containing verses. He was liberally rewarded by Arghūn Khān, the king of the Tartars. He was a pupil of Aohad-uddin Kirmānī; died in A.D. 1337, A.H. 738, and was buried at Marāgha in Tabrezīz.

**Aohad - uddin Isfahani (Shaikh)**

(اوحد الدین اسفهانی), a Persian poet. *Vide* Aohadi.

**Aohad - uddin Kirmani (Shaikh)**

(اوحد الدین کرمانی), author of the *Mi'bāh-ul-Arvāh*. He flourished in the reign of Al-Mustansar Billāh, khulif of Baghdād, and died in the year A.D. 1298, A.H. 697. His poetical name is Hāmid. He was a contemporary of Shaikh Sa'dī of Shirāz.

**Aohad-uddin (اوحد الدین), the surname of the celebrated Anwari, which see.**

**Aoji (اوجی), a poet who died in**

A.D. 1640, A.H. 1050.

**‘Apā Sahib (آپا صاحب),** a nephew of

Rāghōjī Bhonsla II., and cousin to Parsarām Bhonsla, commonly called Bālā Sāhib, rāja of Nāgpur or Berār. The latter succeeded his father in March, A.D. 1816, but being an idiot and unfit to rule, ‘Apā Sāhib assumed the chief authority under the title of Regent, and had the sole conduct of the public affairs. Although he was in a great degree indebted for his elevation to the English Government, he early evinced a disposition as inconsistent with the gratitude which he owed to that State, as with the obligations of good faith. It was also discovered that he had secretly murdered his predecessor, Bālā Sāhib (Parsarām), in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year A.D. 1818, and brought to the Residency, where he continued in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Raichora, a village within one march from Jahalpūr, he contrived, by bribing some of his guards, to make his escape. It is believed that after having for a short period found a refuge in Asfrugurh, he fled to the Panjab, where he remained a miserable dependant on the charity of Rāja Ranjit Singh. After the dethronement of ‘Apā Sāhib, the grandson of Rāghōjī Bhonsla was raised to the masnad of Nāgpur.

[*Vide Keene's India*, ii. 34, f. f.]

**Apā Sahib (آپا صاحب),** also called

Shalyi, third brother of Partāp Singh Narāyan, rāja of Satāra. After the dethronement of his brother in A.D. 1839, he was placed on the masnad of Satāra by the British Government, and died on the 5th April, 1848. Before his death he expressed a wish that he might adopt as a son, a boy by name Balwant Rāo Bhonsla. It was, however, determined to annex Satāra.

**Aqa Muhammad Khan Qajar (آقا محمد خان قاجار)**

king of Persia, of the tribe of Qājār, and son of Muhammad Hasan Khān Qājār, ruler of Māzandarān. He was made an eunuch in his childhood by ‘Ādil Shāh, the nephew and immediate successor of Nādir Shāh. After the death of ‘Ādil Shāh he obtained his release, and joined his father, who was afterwards slain by Karim Khān Zand, king of Persia. Āghā, or Āqā Muhammad, was obliged to surrender himself to him, and was a prisoner in the city of Shirāz. He had for some time been very strictly guarded, and was never allowed to go beyond the walls of the town, but afterwards he was permitted to go a-hunting. When the last illness of Karim Khān assumed a dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and,

favoured by the confusion of the moment, he reached his province of Māzandarān in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the death of ‘Ali Murād Khān, ruler of Persia, in A.D. 1785, he made himself master of Isfahān without a battle, but had for several years to contend with Lujī ‘Ali Khān, the last prince of the Zand family, before he became sole master of Persia. Lujī ‘Ali Khān was put to death by him in A.D. 1795, 14th Muḥarram, A.H. 1212. Āqā Muhammad Khān was murdered on the 10th July, A.D. 1797, by two of his attendants, whom he had sentenced to death, in the 63rd year of his age. He had been a ruler of a great part of Persia for 20 years, but had only for a short period enjoyed the undisputed sovereignty of that country. He was succeeded by his nephew, Fath ‘Ali Shāh, who died in A.D. 1834, A.H. 1250. After him, his grandson, Muhammad Shāh, the son of ‘Abbas Mirzā, mounted the throne, and died in 1847, when his son, Nāṣir-uddin Ahmad Shāh, the present king of Persia, succeeded him.

**Aqa Razi (آقا رضی),** a poet of Persia, who came to India, and after his return home, died in A.D. 1615, A.H. 1024.

**‘Aqidat Khan (عقیدت خان),** title of Mir Mahmūd, brother of Aṣlāt Khān Mashhadī. He came to India in the 14th year of ‘Ālamgīr, A.D. 1670, and was raised to the rank of 1,000 and 400 sawārs.

**‘Aqil (عقل),** ‘Aqil the brother of ‘Ali. There is a story of him that being displeased with his brother ‘Ali the Khalīta, he went over to Mu’āwiya, who received him with great kindness and respect, but desired him to curse ‘Ali; and as he would not admit of any refusal, ‘Aqil thus addressed the congregation: “O people, you know that ‘Ali, the son of Abū-Tālib, is my brother; now Mu’āwiya has ordered me to curse him, therefore, may the curse of God be upon him.” So that the curse would either apply to ‘Ali or to Mu’āwiya.

**‘Aqil Khan (عاقل خان),** ‘Aqil Khān, nephew of Afzal Khān wazīr, a nobleman of 3,000, who served under the emperor Shah Jahān, and died A.D. 1649, A.H. 1059.

**‘Aqil Khan (Nawab) (عاقل خان نواب),** the title of Mir ‘Askari. He was a native of Kharāwāl, in Khurasān, and held the office of wizārat in the time of the emperor ‘Ālamgīr. He was an excellent poet; and as he had a great respect for Shāh Burhān-uddin, entitled Rāz-i-Hāfi, he chose the word Rāzī for his poetical title. He is the author of several works, among which are a Masnawī and Diwān. He died A.D. 1695, A.H. 1108. [*Vide Rāzī*.]

**'Arabshah (عرب شاه)**, author of a history of Amir Taimûr (Tamerlane) called *Ajdeh-ul-Maqdâr*, and of a treatise on the unity of God. He was a native of Damascus, where he died in A.D. 1450, A.H. 854. He is also called Ibn 'Arabshah and Ahmad Ibn Arabshah.

**Aram Bano Begam (آرام بانو بیگم)**, a daughter of the emperor Akbar, who died in the 40th year of her age in A.D. 1624, A.H. 1033, during the reign of Jahângîr, her brother, and is buried in the mausoleum of Akbar at Sikandra in Agra. Her tomb is of white marble. Her mother's name was Bibi Daulat Shâh, and her sister's name Shakr-un-nisâ Begum.

**Aram Shah (Sultan) (آرام شاه)**, king of Delhi, succeeded his father, Sultan Qutb-uddin Aibak, in A.D. 1210, A.H. 607, and had scarcely reigned one year when he was deposed by Altîmîsh the adopted son and son-in-law of Qutb-uddin who assumed the title of Shams-uddin Altîmîsh.

**Araru (ارار)**, a zamindâr of Kôrâ in the province of Allahâbâd, was of the tribe of Khîchar, who, taking advantage of the weakness of the empire, slew Nawâb Jâg Nîsâr Khân (brother to the wazir's wife), chakdar of that district in A.D. 1731, A.H. 1144, upon which 'Azîm-ullah Khân, the son of the deceased, was sent with an army to chastise him, but the zamindâr took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Dehlî, leaving his army under the command of Khwârizm Beg Khân. Arârû, emboldened by the Nawâb's retreat, attacked and slew the deputy; upon which the wazir Qâmrâddîn Khân applied for assistance to Bahârân-ul-Mulk Sa'âdat Khân Sûbâdar of Oudh, for the reduction of the rebel, Sa'âdat Khân marched against Arârû in A.D. 1735, A.H. 1148, killed him in a battle and sent his head to the emperor Muhammad Shâh. The skin of his body was flayed off, and sent stuffed with straw to the wazir.

**Ardai Viraf (اردی وراف)**, a priest of the Magian religion, who lived in the time of Ardisher Bâbagân, king of Persia, and is the author of the *Ardai Virâf Nâma*, which he wrote in the Zend, or the original Persian language.

[See Naushehrwân Kirmanî.]

**Ardisher Babakan (اردشیر بابکان)**, or Bâbagân, the son of Bâbak, was, we are told, a descendant of Sâsân, the son of Bahman and grandson of Isfandîr. He was the first king of the Nâsâniân dynasty. His father Bâbak, who was an inferior officer in

the public service, after putting to death the governor appointed by Ardawâr (Artabanes) made himself master of the province Fars. The old man survived but a short time. His son Ardisher, after settling the affairs of Fars, not only made himself master of Isfâhan, but of almost all Irâq, before Ardawâr, who was the reigning prince, took the field against him, about the year A.D. 223. The armies met in the plains of Hormuz, where a desperate battle ensued, in which Ardawâr lost his crown and his life; and the son of Bâbak was hailed in the field with the proud title of Shâhân Shâh, or King of kings. He was contemporary with Alexander Severus, the Roman emperor. Ardisher (whom the Roman historians call Artaxerxes) having reigned fourteen years as absolute sovereign of Persia, resigned the government into the hands of his son, Shâhpûr, called by the Romans Sapor or Sopores, in the year A.D. 238.

*The following is a list of the kings of Persia of the Sâsâniân race:—*

1. Ardisher.
2. Shâhpûr I.
3. Hormuz II.
4. Bahram I.
5. Bahram II.
6. Bahram III.
7. Narsi.
8. Hormuz II.
9. Shâhpûr II.
10. Ardisher II.
11. Shâhpûr III.
12. Bahram IV.
13. Yezdijard I.
14. Bahram Gôr.
15. Yezdijard II.
16. Hormuz, or Hormuz III.
17. Firiz.
18. Balas or Palash.
19. Kubâd.
20. Jamâsp.
21. Naushehrwân (Kastra).
22. Hormuz.
23. Khusro Parwez.
24. Sheroyâ.
25. Ardisher III.
26. Shahriâr.
27. Tûrân, or Pârân Dukht.
28. Azarmi Dukht.
29. Farruzkhan Bakhtiâr.
30. Yezdijard III.

**Ardisher (اردشیر)**, (or Artaxerxes) II.

succeeded his father Shâhpûr II. in the year A.D. 380, and sat on the throne of Persia only four years, during which period no event of consequence occurred. He was deposed in A.D. 384 by his brother Shâhpûr III. who succeeded him.

**Ardisher (اردشیر)**, (or Artaxerxes) III.

a king of Persia, of the Sâsâniân race, who reigned about the year A.D. 629, after Sheroyâ.

**Ardisher Darazdast** (اردشیر درازدست), an ancient king of Persia,

Persia, the Artaxerxes Longimanus of the Greeks, surnamed Bahman, was the son of Isfandiār. He succeeded his grandfather, Gashtasp, as king of Persia in b.c. 464. He is celebrated for the wisdom he displayed in the internal regulation of his empire. In the commencement of the reign of this monarch, the celebrated Rustam was slain by the treachery of his brother. This prince is supposed to be the Ahasuerus of Scripture, who married Esther, and during the whole of his reign shewed the greatest kindness to the Jewish nation. The long reign of this monarch includes that of two or more of his immediate successors, who are not noticed by Persian writers. According to them, he ruled Persia 112 years, and was succeeded by his daughter Queen Humāi.

**Arghun Khan** (ارغون خان), the son of Abākā Khān and grandson of Halākū Khān, was raised to the throne of Persia after the murder of his uncle Ahmad Khān, surnamed Nekōdār, in August, A.D. 1284, Jamād I. A.H. 683. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-din Muhammad Sālib Diwān, his father's wazir, who, disgusted with court, had retired to Isfahān: but this able minister was hardly re-established in his office, before his enemies persuaded the prince that he had actually poisoned his father; and the aged wazir was in the same year made over to the public executioner. Amīr Būkā, the rival of Shams-ud-din, rose, upon his fall, to such power that he was tempted to make a grasp at the crown; but he was unsuccessful, and lost his life in the attempt. Arghūn Khān died on Saturday, the 10th March, A.D. 1291, 5th Rabi I. A.H. 690, after a reign of 6 years and 9 months, and was succeeded by his brother Kaijaptū or Kaikhātū. His mother was a Christian.

[*V. Sup.* Abu Kaan.]

**Arghun Shah Jani Qurbani (Amir)** (ارغون شاہ جانی قربانی امیر), who

reigned in Naishapūr and Tūs about the year A.D. 1337, and was defeated by the Sarbadals of Sabzvār.

**'Arif** (عارف), the poetical name of the son of Ghulām Husain Khān. He was an excellent Urdū poet of Dehli, and died in A.D. 1852, A.H. 1268.

**'Arifi (Maulana)** (عارفی), a Persian poet who flourished in the time of the wazir khwāja Muhammad bin Is-hāq, and wrote a work in his name called *Dāh Nāma*. He lived in the 9th century of the Hijri era.

**'Arifi (Maulana)** (عارفی), son of

Mubārik Maskhara, was a learned Musalmān, and was living in A.D. 1580, A.H. 988, when he wrote a chronogram on the death of Qāsim Kāhi, who died in that year, during the reign of the emperor Akbar.

**Arjumand Bano Begam** (بانو ارجمند) (أرجمند بانو)،

entitled Mumtāz Mahāl (now corrupted into Tāj Mahāl and Tāj Bibi) was the favourite wife of the emperor Shāh Jahān, and daughter of 'Asaf Khān, wazir, the brother of the celebrated Nūr Jahān Begam. She was born in the year A.D. 1592, A.H. 1000, and married to the prince Mirzā Khurram (afterwards Shāh Jahān) in A.D. 1612, A.H. 1021, by whom she had several children. She died in child-bed a few hours after the birth of her last daughter, named Dāhar Ārā, on the 7th July, o.s. 1631, 17th Zil-hijja, A.H. 1040, at Burhānpur in the Deccan, was at first buried there in a garden called Zainabād, but afterwards her remains were removed to Āgra, where a most splendid mausoleum was built over her tomb, with a coating of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in A.D. 1645, A.H. 1055, and is now called the "Tāj," or "Tāj Mahāl," which is said to have cost the enormous sum of £3,000,000. The chronogram of her death contains the date in the word "Gham," or Grief. She was also called Kudsia Begam and Nawāb 'Alia Begam.

**Arjun Singh** (ارجن سنگھ) was one of the three sons of Rāja Mānsingh.

[*Vide Āīn Translation*, i. p. 485.]

**Arpa Khan** (ارپا خان), one of the princes of the Tartar family, was crowned king of Persia after the death of Abū Saïd Khān Bahādur, in November, A.D. 1335, A.H. 736. He reigned five months and was killed in battle against Mūsi Khān in A.D. 1336, who succeeded him.

[*Vide Abū Saïd Khān Bahādur.*]

**Arsalan Khan** (ارسان خان), title of

Arsalān Quli, the son of Alahwardi Khān I., was a nobleman in the service of the emperor Alāngir, and was living about the year A.D. 1696, A.H. 1108.

**Arsalan Shah** (ارسان شاہ), the son of

Sultān Mas'ud III. of Ghazni. He murdered his brother Sherzād in A.D. 1115, A.H. 509, and having ascended the throne, he imprisoned all his other brothers excepting Bahrām Shāh, who fled to Khurāsān and sought assistance of Sultān Sanjar his uncle.

Sanjar in the year A.D. 1118, A.H. 512, marched to Ghazni, and in a battle defeated Arsalān Shāh, who made his escape to Lāhore, but was soon after taken prisoner and put to death, when Bahram Shāh ascended the throne.

**Arsalan Shah** (اُرسلان شاد), a king of Kharizm, and son of Atsiz. *Vide* Alp Arsalān.

**Arsalan Shah Saljuki** (اُرسلان شاد سلجوقی), the son of Tughral II and grandson of Sultān Muhammad, brother to Sultān Sanjar. Arsalān Shāh died in January, A.D. 1176, A.H. 571. His son Tughral III. who succeeded him, was the last Sultān of the family of the Saljūkides, who reigned in Persia.

**'Arsh-Ashaiani** (عرش آشیانی), the title given to the emperor Akbar I. after his death.

**'Arshi** (عرشی), whose proper name was Mir Muhammad Momin, was a brother of Mir Sālah Kashifi, the son of Mir Abdullāh Muškīf Qalam Husaini, who was a celebrated calligrapher under Jahāngir. Arshi is the author of a poem called *Shāhid-Arshi*, composed in the year A.D. 1659, A.H. 1070, also of another work entitled *Mehr wa Wafā*, and of a Diwān.

**Artaxerxes.** *Vide* Ardisher.

**Arzami Dukht** (ارزمی دخت), a queen of the Persians, whose general named Mehrān being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijard III. upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalmāns. The accession of Yezdijard is placed by Sir John Malcolm in A.D. 632, A.H. 11, but Major Price fixes it in A.D. 635, A.H. 14.

[*Vide* Taurāndukht.]

**Arzani Begam** (اُرزانی بیگم) was the daughter of Shahriar, who was married, in the 16th year of Jahāngir's reign, to Mihr-un-nisā, the daughter of Nur Jahān.

[*Vide* Āin Translation i. p. 331.]

**Arzu** (اُرزو), the poetical name of Sirāj-ud-din Ali Khān, which see.

**Asa Ahir** (آسا اہیر), a shepherd chief, who built the fortress of Asīrgarh in the Deccan in the 14th century; he had some 2000 retainers. The hill had long before been encircled by a wall to protect the cattle, and it was to employ the poor that Asā constructed, instead of the fortifications, which still remain, beyond all comparison, the strongest native built fortress in India. Asā was put to death by Malik Nasir, the Muhammadan chief Khandais, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Asīrgarh and all Nimar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

**Asad** (اسد), the poetical name of Mirzā Asad-ullah Khān, usually called Mirzā Noushāh. His ancestors were of Samarqand, but he was born at Āgra; but was brought up and lived at Dehli, where he rose to great fame as a poet and writer of the Persian language, whilst his compositions in Urdu were not less admired. He won the favour of Bahādur Shāh, the last king of Dehli, who conferred upon him the title of Nawāb, and appointed him royal preceptor in the art of poetry. He is the author of a Persian *Inshā*, a *Masnavi* in praise of 'Ali, and a *Diwān* in Persian and another in Urdu. Both have been printed. He was in A.D. 1852, when sixty years of age, living at Dehli, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghālib, which see. He died in the year A.D. 1869, A.H. 1235.

**Asadi Tusi** (اسد طوسی), a native of Tūs in the province of Khurāsān, and one of the most celebrated Persian poets at the court of Sultan Mahmud of Ghazni, whom the Sultan often entreated to undertake the legendary history of Persia, but he excused himself on account of his age. His best work is supposed to be lost. He was the master of Firdausi, who afterwards composed the *Shāh Nāma*. It is said that Firdausi on his departure from Ghazni requested him to finish the *Shāh Nāma*, which was yet incomplete, and that Asadi composed that part of the poem between the Arabian conquest of eastern Persia under the Khalif 'Umar, to the end, consisting of 4000 couplets. The year of Asadi's death is unknown, but it appears from the above circumstance that he was living in A.D. 1010, A.H. 401, in which year Firdausi departed from Ghazni. The most celebrated of the other works of Asadi now extant is his dispute between Day and Night, a translation of which in English verse is to be found in the *Rose Garden of Persia*, by Louisa Stuart Costello, published, London, 1845.

**Asad Khan (Nawab)** (اسد خان نواب), entitled Asāf-ud-daula and Jumlat-ul-Mulk, was descended from an illustrious family of

Turkmans. His father, who fled from the oppressions of Shâh Abbâs, of Persia, into Hindûstan, was raised to high rank by the emperor Juhângîr with the title of Zulfiqâr Khân, and married to the daughter of a new relation to his empress Nûr Jahân. His son Asad Khân (whose former name was Ibrahim) was very early noticed by Shâh Jahân, who married him to a daughter of his wazîr 'Asaf Khân, and promoted him to the office of second Bakhsî, which he held till the 15th year of 'Alamgîr (A.D. 1671), when he was raised to the rank of 4000, and a few years afterwards to the office of wazîr and highest order of nobility, seven thousand. In the reign of Bahâdur Shâh he was appointed Wakil Mutlaq (an office superior to wazîr), and his son Isma'il made Mir Bakhsî or chief paymaster, with the title of Amir-ul-'Umra Zulfikâr Khân; but on the accession of Farrukh-iâr, he was disgraced, his estates seized, and his son put to death. After that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year A.D. 1717, A.H. 1129, aged 90 lunar years, and was buried with great funeral pomp at the expense of the emperor, in a mausoleum, erected by his father for the family.

**Asad-ullah al-Ghalib** (اسد الله الغالب), the conquering lion of God, an epithet of Ali the son-in-law of Muhammad.

**Asad-ullah Asad Yar Khan (Nawab)** (اسد الله اسد يار خان); he lived in the time of the emperor Muhammad Shâh, and died in A.D. 1745, A.H. 1158. His poetical name was *Insân*, which see.

**Asad-ullah Khan (Mirza)** (اسد الله میرزا). *Vide* Asad and Ghâlib.

**Asaf** (آصف), a native of Qumm in Persia, who came to India in the reign of the emperor Shâh Jahân, and is the author of a Diwân. [The name comes from the legendary minister of Solomon, who appears to have been merely a musician; *vide* I. Chron. c. xvi. 7.]

**Asafi (Khwaja) (آسفی خواجه)**, son of Khwaja Na'mat-ul-lâh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazîr to Sultân Abû Sa'id Mirzâ; for, they say, Asaf or Asaph of the Scriptures, was wazîr to king Solomon. He was one of the contemporaries and companions of Jâmi, and took instructions from him in the art of poetry. He died about the month of August, A.D. 1520, 16th Shaban, A.H. 926, aged more than 70, and was buried at Herat; but according to the work called *Khulâsat-ul-Asâ'âr*, he died in A.H. 920. He is author of a Diwân or book of Odes called *Diwân Asafi*, and a Masnawî in the measure of *Mâkhân-ul-Asrâr*.

**Asaf Jah (آصف جاد)**, the title of the celebrated Nizâm-ul-Mulk of Haiderâbâd.

**Asaf Khan I. (آصف خان)**, surnamed

Abdul Majid, was a nobleman in the time of the emperor Akbar, who in A.D. 1565, A.H. 973, distinguished himself by the conquest of Garrakôtâ, a principality on the Narbada, bordering on Bundelkhand. It was governed by a Queen or Râni named Durgâwati, who opposed the Muhammadan general in an unsuccessful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khân; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to 'Asaf Khân in jâgir.

**Asaf Khan II. (آصف خان)**, title of

Khrâj-Ghayas-ud-din Alî Qaiwani, the son of Aqâ Mullând, uncle to Asaf Khân Jâfar Beg. He held the Bakhsîgari in the time of the emperor Akbar, and after the conquest of Gujurat in A.D. 1573, A.H. 981, in which he distinguished himself, the title Abbâs Khân was conferred on him. He died at Gujurat in A.D. 1581, A.H. 989, and after his death his nephew Mirzâ Jâfar Beg was buried with the title of Asaf Khân.

**Asaf Khan III. (آصف خان جعفر)**

(میرزا جعفر), commonly called Mirzâ Ja'far Beg, was the son of Mirzâ Badi-uz-Zamân and grandson of Aqâ Mullâ Quzwini. He was born at Quzwin, and came to India in his youth, A.D. 1577, A.H. 985. At the recommendation of his uncle Mirzâ Ghaiâs-ud-din, who was a nobleman in the court of the emperor Akbar, and bore then the title of Asaf Khân, was received with honour, and after the death of his uncle the office of Bakhsîgari was conferred on him with the title of Asaf Khân, A.D. 1581, A.H. 989. He was an excellent poet, and was one of the many that were employed by the emperor in compiling the *Târikh Alfî*, and after the assassination of Mulla Ahmad in A.D. 1588, A.H. 996, the remainder of the work was written by him up to the year A.H. 997. He is also called Asaf Khân Mirzâ Ja'far Bakhsî Begî, and is the author of a poem called *Shîrin wa Khwâro*. The office of chief Diwân was conferred on him by the emperor in A.D. 1598, A.H. 1007, and in the reign of Juhângîr he was raised to the high post of wazârat. He died in the year A.D. 1612, A.H. 1021. In his poetical compositions he used the name of Ja'far. One of his sons, who also bore the name of Ja'far, became an excellent poet and died in the time of 'Alamgîr, A.D. 1682, A.H. 1094.

**Asaf Khan IV.** (آصف خان), the title of 'Abūl Hasan, who had several other titles conferred on him at different times, such as Ya'tqād Khān, Yemīn-ud-daula, etc., was the son of the celebrated wazir Ya'tmīd-ud-daula, and brother to Nūr Jahān Begam. After his father's death in A.D. 1621, A.H. 1030, he was appointed wazir by the emperor Jahāngīr. His daughter Arjumand Bāno Begam, also called Mumtāz Mahal, was married to the prince Shah Jahān. Asaf Khān died at Lāhore in the 16th year of Shah Jahān on the 10th November, o.s. 1641, 17th Sha'bān, A.H. 1061, aged 72 lunar years, and was buried there on the banks of the Rāwi opposite to the city of Lāhore. Besides Mumtāz Mahal, he had four sons, riz., Shāista Khān; Mirzā Masih, who was drowned in a drunken frolic in the river Behat in Kashmīr; Mirzā Hussain, of moderate abilities and little note; and Shahnawaz Khān, who rose to much reputation and distinction.

**Asaf-ud-daula (آصف الدوّلہ),** a title of Asad Khān, which see.

**Asaf-ud-daula (Nawab)** (آصف الدوّلہ نواب), the eldest son of Nawāb

Shujā'-ud-daula of Audh, after whose death in January, A.D. 1775, Zil-qada, A.H. 1188, he succeeded to his dominions, and made Lucknow the seat of his government, which formerly was at Faizābād. He died after a reign of twenty-three lunar years and seven months on Friday the 21st September, A.D. 1797, 28th Rabi' I, A.H. 1212, and was buried in the Imām Bārā at Lucknow, of which he was the founder. His eldest adopted son, Wazir Ali Khān, agreeably to his request, was placed on the masnād, but was after four months deposed by Sir John Shore, then Governor of Calcutta, and Sa'īdat Ali Khān, the brother of the deceased, raised to the masnād. Asaf-ud-daula is the author of a Diwān in Urdu and Persian.

**Asalat Khan (اسالت خان),** title of

Mir Abdul Hādi, son of Mir Mirān Yezdi, was a nobleman in the service of the emperor Shah Jahān. He died in the year A.D. 1647, A.H. 1057.

**Asalat Khan (اسالت خان),** title of

Mirzā Muhammad, son of Mirzā Radī' of Mashhad. He came to India in the 19th year of Shah Jahān, A.D. 1645, A.H. 1055, and was raised to the rank of 5,000 by the emperor 'Alamgīr, in whose time he died, A.D. 1666, A.H. 1076.

**Asam or Atham (آسم),** poetical name of Hafiz-ullāh, which see.

**Asar (آسر),** poetical name of Akhānd Shāfi'i or Shāfi'u'āi of Shirāz, who died at Lār in the year A.D. 1701, A.H. 1113, and left a Diwān containing 10,000 verses.

**Asar (آسر),** poetical name of Nawāb Hussain Ali Khān, son of Amir-ud-daula Hādar Beg Khān. He is the author of a Diwan.

**Asghar (اصغر حسین خان),** Husain Khān (Nawab) of Furrkhābād, in 1874, went to Bombay, intending to proceed to Mecca on a pilgrimage.

**Asha'rī (اشعری),** the surname of one of the most celebrated doctors among the Muslims, named Abūl Hasan Ali bin-Ismā'il. Originally a resident of Bassora and a teacher of the sect which flourished there in the tenth century A.D.; he publicly renounced their doctrines and finally removed to Baghdād, where he died in his 70th year, after writing more than half a hundred works on the side of orthodoxy. He died about 932.

[*Vide Mu'tazila.*]

**'Ashiq (عاشق),** poetical name of Mahdi Ali Khān, grandson of Nawāb Ali Mardān Khān. He is the author of three Diwāns in Urdu, two in Persian, a book called *Hamla Hadāri*, and several works.

**'Ashiq (عاشق),** poetical name of Shaikh Nūr-ud-din Muhammad, the author of the Masnavi called *Asīh wa Tarāb* (Enjoyment and Merriment), composed in A.D. 1668, A.H. 1079.

**'Ashiq Pasha (عاشق پاشا),** a Turkish poet, who was born at Hirshari, in the reign of Sultan Orkhan, the successor of Othman, and died at no very advanced age, in the reign of Murād I. He was, says Von Hammer, one of the richest Shaikhs of his time, but lived nevertheless the life of a simple dervish, from conscientious motives. His Diwān or great work, in imitation of Jalal-ud-din Rūmī's, is a collection of mystical poetry, exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

**'Ashiq (عاشق),** poetical name of Mau-lānā Abūl Khair of Khwārizm, which see.

**Ashir-ud-din (اشیر الدین),** pronounced by the Indians Asir-ud-din, which see.

**Ashk (اشک),** poetical name of Muhammad Khalīl-ullah Khān, which see.

**Ashna (آشنا)**, poetical name of Mirzā Muhammad Tāhir, who had the title of Ināit Khān. He was a son of Nawāb Zafar Khān Ihsān, and died in A.D. 1666, A.H. 1077. His complete work is called *Kullāt 'Ashnā*, in which Kasidas are to be found in praise of Shāh Jahān and Dārā Shikoh.

**Ashna (آشنا)**, poetical name of Ghaiās-ud-dīn, who died in A.D. 1662, A.H. 1073.

**Ashob (آشوب)**, poetical name of Muhammad Bakhsh, a poet who flourished in Audi during the reign of Āsaf-ud-daulā and his father Shujā'-ud-daulā. He is the author of a Diwān.

**Ashraf (اشرف)**, or Darwesh Ashraf. He flourished under Bāisanghar's son, and has left a Diwān.

**Ashraf Ali Khan Koka (اشرف علی خان کوکہ)**. *Vide* Fighān.

**Ashraf (اشرف)**, poetical name of Mirzā Muhammad Sa'id of Māzandarān, son of Mūlā Muhammad Qānā'. He came to India and was appointed to instruct Zebun Niśā Begam, the daughter of the emperor 'Alamgir. He died at Mungair. He is the author of a Diwān and several Masnavis.

**Ashraf (اشرف)**, poetical name of Muhammad Hasan, son of Shāh Muhammad Zamān of Allahābād. He was probably alive in A.D. 1852, and is the author of a Masnavi called *Ma'dan Faiz*.

**Ashraf (اشرف)**, a chief of the Afghāns of the tribe of Ghilzai, who was elected on the 22nd April, o.s. 1725, by the Afghāns as successor of his cousin or uncle Mahmūd, another chief of the same tribe, who had usurped the throne of Persia in the time of Sultān Husain Safi, whom he kept in confinement. Ashraf on his accession murdered the latter, and sent his corpse to be interred in Qumm. He was defeated by Nādir Quli (afterwards Nādir Shāh) in A.D. 1729, A.H. 1142, who placed Shāh Tahmāsp II., son of Sultān Husain on the throne. Ashraf was afterwards seized and murdered by a Billoch chief between Kirmān and Qandahār in January, A.D. 1730, A.H. 1143, and his head sent to Shāh Tahmāsp.

**Ashraf Khan (اشرف خان)**, title of Mirzā Muhammad Ashraf, the son of Islām Khān Mashhadī. In the reign of Shāh Jahān he held the rank of 1500, and the title of Ya'tmād Khān. In the time of 'Alamgir he was raised to the rank of 3000 with the title of Ashraf Khān, and died five days after the conquest of Bijāpūr on the 17th September, A.D. 1686, 9th Zil-qada, A.H. 1097.

**Ashraf Khan (اشرف خان)**, whose proper name was Muhammad Asghar, was a Sayyad of Mashhad, and held the office of Mīr Munshi in the time of the emperor Akbar. He wrote a beautiful hand, and was an excellent poet. He composed a chronogram on the death of Muhammad Yūsaf in A.D. 1562, A.H. 970; another on the completion of the mosque of Shaikh Salim Chishti at Fathāpur Sikri in A.D. 1571, A.H. 979; and one on the conquest of Sūrat by Akbar on the 1st January, A.D. 1573, 25th Sha'bān, A.H. 980. He accompanied Mumāin Khān Khānkhanān to Bengal and died at Lakhnautī in the year A.D. 1575, A.H. 983. At the time of his death he held the rank of 2,000.

**'Ashrat (عشرت)**. *Vide* Ishrat.

**'Ashrati (عشرتی)**. *Vide* Ishrati.

**'Ashrati (عشرتی)**, the name of a poet. *Vide* Ishrati.

**'Asi (عاصی)**, the poetical name of Ghulām Sarwar, author of the Qāf Nāma, which consists of Ghazals, all the verses of which end in Qāf, hence the name; another peculiarity is that the first letter of every verse of the first Ghazal is Alif, of the second Be, of the third Te, etc., a ghazal for every letter of the alphabet.

**'Asif Khan**. *Vide* Āsaf Khān.

**'Asimi (عاصمی)**, an Arabian poet who lived in the time of Khwāja Nizām-ul-Mulk, and wrote beautiful panegyrics in his praise.

**Asir (اسیر)**, poetical name of Sayyid Gūlzar Ali, the son of Nazīr, a poet of Agra. He is the author of an Urdū Diwān, and is still living in Āgra (1878).

**Asir (اسیر)**, commonly called Mirzā Jalāl Asir, a celebrated poet of Persia and a relation of Shāh Abbaś the great. He flourished about the year A.D. 1600, never came to India, and is the author of a Diwān in Persian. He died in A.D. 1630, A.H. 1040.

**Asir-ud-din Akhsikati (اسیر الدین اخسیکتی)**, a native of Akhsikat,

a city in the province of Farghāna, was an excellent poet and contemporary with Khākāni. He died in A.D. 1211, A.H. 608. He spent the greatest part of his life at the courts of the Atābaks, and stood in high favour with Arsalañ Shāh, the son of Tughral, Eldiguz and Qizil Arsalañ.

**Asir-ud-din Aomani or Aamani** (اسیر الدین اومنی), a poet of Hamdān, who was a pupil of Nasr-ud-din Tāsi. He is the author of a *Diwān* in Persian and Arabic.

**Asir-ud-din ibn-Umar al-Abhari** (اسیر الدین ابن عمر الابهاری), author of the *Kashf, Zubda, and Hidāya*, which is also called *Hiddiyet-ul-Hikmat, the Guide to Philosophy*. He died in A.D. 1344, A.H. 745.

**'Asjudi** (مسجدی), a powerful poet at the court of Sultān Mshmūd of Ghazni, was a native of Mary, and one of the scholars of 'Unsari. He evinced in his works much genius; but they are scarce, and the greatest part of them are lost.

**Askaran (Raja)** (اسکران راجہ), brother of Rāja Bihārī Mal Kachhwāhā. He served under the emperor Akbar for several years, and died some time after the year A.D. 1588, A.H. 996. After his death, his son Rāj Singh was raised to high rank and honours.

**'Askari (Imam)** (امام). *Vide* Hasan Askari.

**'Askari (Mirza)** (اسکری میرزا), third son of the emperor Bābār Shāh. On the accession of his eldest brother, Humāyūn, to the throne of Delhi, the district of Sārkār Sambhal was conferred on him as jāgīr. He was subsequently kept in confinement for some time on account of his rebellious conduct by Humāyūn on his return from Persia. He afterwards obtained permission to go on a pilgrimage to Mecca, but died on his way across the deserts of Arabia in the year A.D. 1594, A.H. 961. He left one daughter, who was married to Yūsuf Khān, an inhabitant of Mashhad.

**Asmai** (اصمی), surname of Abū Sa'īd Abdul Malik bin Qureb, which see.

**'Asmat** (حصمت), or Ismat, poetical name of Khwāja Asmat-ullah of Bukhāra. He was descended from a noble family of Bukhāra tracing his ancestry to Ja'far, the son of Abū Talib, the father of Ali. He was successful in all kinds of poetical composition; and flourished in the time of prince Mirzā Khalīl, the grandson of Amir Taimūr, whom he instructed in the art of poetry. He died in the year A.D. 1426, A.H. 829, and has left a *Diwān* consisting of 20,000 verses.

**'Asmat-ullah** (البہت حصمت). *Vide* Asmat.

**'Asmat-ullah (Mulla)** (حصمت البہت مولا), of Sahārānpūr, was the author of the work called *Shurah Khulāsat ul-Hidāb*. He died in A.D. 1626, A.H. 1035.

**Asoka** (اسوکہ), the son of Bindusāra and grandson of Chandragupta, rāja of Pataliputra in Magadha. He reigned for about forty years, until the year A.D. 223. His reign is most important. Numerous inscriptions made by his order have been discovered in various parts of India. In his edicts he styles himself "Piyadāsi."

**'Assar** (عسار) (oil-presser), the poetical name of Shams-ud-din Muhammād. He was a native of Tabrez, and author of a romantic poem called *Mehr wa Muakhtari*, the Sun and Jupiter, which he completed on the 20th February, A.D. 1377, 10th Shawwāl, A.H. 778, and died in the year A.D. 1382, A.H. 783.

**Aswad** (اسود), or Al-Aswad. *Vide* Musilima.

**'Ata** (اعتا), the poetical name of Shaikh Atā-illāh, a pupil of Mirzā Bedil. He died at Dehlī in A.D. 1723, A.H. 1135.

**Atabak** (اتباک), or Atābeg. This is a Turkish title, formed from the word Atā, father or tutor, and Beg, lord; and signifies a governor or tutor of a lord or prince. From the time of the decline of the dynasty of Saljūk to the conquest of Persia by Halākū Khāñ (which occupies a period of more than a century), that country was distracted by the contests of a number of petty princes, or governors, called Atabaks; who, taking advantage of the weakness of the last monarchs of the race of Saljūk, established their authority over some of the finest provinces of the empire. One of the most distinguished of these Atabeks was Eldiguz, a Turkish slave, whose descendants reigned over 'Azurbājān. The Atabeks of Fars were descended from Salghur, a Turkish general.

[*Vide* Eldiguz and Salghur, also 'Imad-ud-din Zangi. There were four dynasties of these Atabaks.]

**Atabak Abu Bakr** (اتباک ابو بکر), the son of Atabak Muhammad, the son of Eldiguz, succeeded his uncle Qizal Arsalān as prime minister to Tughral III. Saljūki, in A.D. 1191, A.H. 587. He appears to have contented himself with the principality of 'Azurbājān, and fixed his residence at Tabrez. His long reign was only disturbed by one war with his brother Qutlaq, in which he was victorious. Qutlaq fled into Khwarizm and encouraged Ala-ud-din Takashi to advance

against Tughral III. whom he defeated and slew in A.D. 1194, A.H. 590. Abū Bakr died in A.D. 1210, A.H. 607, and was succeeded by his brother Atābak Muzaaffar.

### Atabak Abu Bakr bin-Sa'd bin-Zangi

(اتبک ابو بکر بن سعد بن زنگی).

*Vide* Sunqar.

### Atabak 'Ala-ud-daula (علاء الدوّله)

, the son of Atābak Sām, one of the Atābaks of Isfahan of the race of the Dilamites. He died in A.D. 1227, A.H. 624, aged 84 years.

### Atabak Eldiguz (يلدگز).

*Vide* Eldiguz.

### Atabak Muhammad (اتبک محمد)

was the eldest son of Eldiguz, whom he succeeded as prime minister in A.D. 1172, A.H. 568. When Tughral III., a prince of the Saljūkian dynasty (who was a child of seven years of age), was placed on the throne in A.D. 1176, Muhammad, who was his uncle, became the actual ruler of Persia. This chief after enjoying power 13 years died in March, A.D. 1186, Zil-hijja, A.H. 581, in which year the conjunction of all the planets took place. He was succeeded by his brother Qizal Arsalān.

### Atabak Muzaffar (اتبک مظفر)

, the son of Atābak Muhammad. He succeeded his brother Abū Bakr in A.D. 1210, A.H. 607, and not only inherited Azurbejān, but a considerable part of 'Iraq. He enjoyed this power 15 years; after which 'Azurbejān was invaded and conquered by Sultan Jalāl-ud-din, the monarch of Khwārizm, A.D. 1225, A.H. 622. Muzaffar shut himself up in the fort of Alanjaq, where he died; and with him perished the power of the family of Eldiguz.

### Atabak Muzaffar - ud - din Zangi

(اتبک مظفر زنگی), a prince of

Shiraz, and brother of Sunqar, which see.

### Atabak Sa'd bin-Zangi. *Vide* Sunqar.

### 'Ata Husain Khan (اعظہ خان),

whose poetical name was Tahsin, is the author of the *Nautarz Murassa'*, an Urdu translation of the *Chahār Darwesh*. He flourished in the time of Nawāb 'Asaf-ud-daula of Lucknow, about the year A.D. 1776, A.H. 1189. As a specimen of the Urdu language the *Nautarz Murassa'* was rendered objectionable for students, by his retaining too much of the phraseology and idiom of the Persian and Arabic. On this account a simple version was executed by Mir Amman of Dehli in A.D. 1802, A.H. 1217, which is styled the *Bügh-o-Bahār*.

[*Vide* Tahsin.]

### Atal (اٽل), a name assumed by Mr

Abdul Jalil Dehli in his poetical compositions, who gave out that he was by inspiration the pupil of Ja'far Za'qallī, and wrote poetry in Persian and Arabic.

### 'Ata Malik (اعطا ملک). *Vide* Atā-

ud-din surnamed 'Atā Malik.

### Atash (آتش), poetical name of Khwāja

Haidar Ali of Lucknow, who is the author of two Diwāns or books of Odes consisting of Persian and Urdū verses. He died in A.D. 1847, A.H. 1263.

### 'Ata-ullah (اعطا الله), surname of

several Musalmān authors, but particularly of Tāj-ud-din Muhammad bin-Ahmad bin-Atā-ullah, who is the author of a book entitled *Hakam-ul-Atia*, which treats on Musalmān law, and is to be found in the Royal Library at Paris, No. 672. There is one Atā-ullah who is the author of a dictionary called *Firdaus-ul-Lughāt*.

### 'Ata-ullah (اعطا الله), bin-Muhammad

-al-Hussaini Naishāpūrī, author of the *Rauzatul-Ahbāb*, containing the history of Muhammad, of his companions, and of the twelve Imāms. This book was written at Herāt and dedicated to Amīr 'Alisher in A.D. 1494, A.H. 899. He is also called Amīr Jamāl-ud-din Atā-ullah. He also wrote another work on the art of writing poetry, entitled *Kitāb Takmil-us-Sanā'a't*, dedicated to the same Amīr, in which he calls himself 'Atā-ullah bin-Muhammad-al-Hussaini Naishāpūrī. He was wazīr to Sultan Husain Mirza of Herāt, and died in the beginning of the year A.H. 917.

### At-har or Athar Khan (اعہر خان),

the son of Amīr Nizām-ud-din Razwī; he was native of Bukhāra, and came to India in the time of the emperor 'Alamgīr, where he collected his poems into a Diwān.

### Atma' (اعتما'), a poet whose proper name is Abū Is-hāq Hallāj, which see.

### Atsiz (اتسیز), one of the Sultāns of

Khwārizm called Atsiz ibn - Auk by Ibn Khallikān. Tutush or Turtush, son of Alp Arsalān, who was lord of the countries to the east of Syria, caused him to be arrested, and having put him to death on the 21st October, A.D. 1078, 11th Rabi II. A.H. 471, took possession of his kingdom.

### Atsiz (اتسیز), a Sultān of Khwārizm

called by ibn-Khallikān, Atsiz, the son of Qutb-ud-din Muhammad, the son of Anush-takin. He was contemporary with Suljān

Sanjar Saljuki, with whom he had several battles. He died in A.D. 1166, 6th Jamad II, A.H. 551, and was succeeded to the throne by his son Alp Arslan, who is also called Apa Arslan. He died in A.D. 1162, 19th Rajab, A.H. 557.

### Atsiz (اتسز), son of Ala-ud-din Hasan

Jahān Sāz, king of Ghōr. He reigned after Bahā-ud-din Sam, and was killed in a battle against Taj-ul-din Elduz, prince of Ghazni, some time about the year A.D. 1211, A.H. 608. He was the last of the kings of Ghōr of this branch.

### 'Attar (عطار), poetical name of Farīd-ud-din Attār, which see.

### Aurang (اورنگ), name of a lover whose mistress was Gulchehra.

### Aurangabadi Begam (اورنگابادی بیگم), one of the wives of the emperor Aurangzeb 'Alamgir.

### Aurangzeb (اورنگزیب), the son of Shāh Jahān, emperor of Dehli. On his accession to the throne, he took the title of 'Alamgir, agreeably to the custom of the Eastern princes, who always assume a new one on that occasion.

[*Vide* 'Alamgir.]

### Aurangzeb (اورنگزیب), private name of the emperor 'Alamgir I, which see. The Mughal Emperors changed their names on accession, like the Popes of modern times.

### Avank Khan (اوونک خان), or Ung Khān, a prince of the tribe of Karit or Kirit, a tribe of Mughals or Oriental Tartars, who made profession of the Christian religion. He was surnamed Maik Yūhannā, or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by Changēz Khān in A.D. 1202, A.H. 599. They have since applied the name of John the Priest or Prestre John to the king of Ethiopia, because he was a Christian. Avank Khan is by some authors called Avant Khan. He was a very powerful sovereign, and the greatest part of Tartary was tributary to him; but he was defeated and put to death by Changēz Khan.

**Aven Rosch.** *Vide* Ibn Rashid.

**Avenzur.** *Vide* Abdul Malik bin-Zohr

**Averroes.** *Vide* Ibn Rashid.

**Avicenna.** *Vide* Abū Sina.

### Aweis Qarani (Khwaja) (اویس قرنی),

an upright Musalmān of the Sufi sect, who had given up the world, used to say to those that sought him, "Do you seek God? If you do, why do you come to me? And if you do not seek God, what business can I have with you?" He was an inhabitant of Yemen and of the tribe of Qarān. He was slain in a battle fought by Ali against Mu'āwiya I. in A.D. 657, 17th Shawwal, A.H. 37. This man had never seen Muhammad, and yet the Musalmāns say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

### Aweis Jalayer (Sultan) (اویس جلایر) سلطان

succeeded his father, Amīr Hasan Buzurg, as king of Baghdad in July, A.D. 1356, Rajab, A.H. 757, and after a reign of nearly nineteen lunar years died on Tuesday the 10th October, A.D. 1374, 2nd Jamād I, A.H. 776. He was succeeded by his son Sultān Husain Jalayer.

### Aweis Mirza (اویس میرزا), a prince

nearely related to Bāqara Bahādur, was nephew to Ahūl Ghāzi Sultān Hussain Bahādur. He was murdered by Sultān Abū Saīd Mirzā, between the years A.D. 1451 and 1457.

### 'Ayani (عياني), whose proper name

was Abū Is-hāq Ibrāhim, probably flourished previous to the 8th century of the Hijrat. He is the author of a Mashawi called *Anbiā Nāma*, a history of the prophets who preceded Muhammad.

### Ayaz (اویاز), a slave of Sultān Mahmūd

of Ghazni who, being a great favourite of his master, was envied by the courtiers; they therefore informed the Sultān that they frequently observed Ayaz go privately into the Jewel office, whence they presumed he had purloined many valuable effects. The next time when the slave had entered the treasury, the Sultān followed by a private door, and unobserved, saw Ayaz draw from a large chest a suit of old dirty garments, with which having clothed himself, he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred on him. The Sultan, being astonished, went to him, and demanded an explanation of his conduct. He replied, "Most gracious Sire, when I first became your Majesty's servant, this was my dress, and till that period, humble had been my lot. Now that, by the grace of God and your majesty's favour, I am elevated above all the nobles of the land, and am intrusted with the treasures of the world, I am fearful that my heart should be puffed up with vanity; I therefore daily practise this humiliation to remind me of my former insignificance." The Sultān being much pleased, added to his rank, and severely reprimanded his slanderers.

**'Ayaz (Qazi)**, عیاض قاضی (Qāzī), son of Müsa, and author of the *Sharah Sahih Muslim*, *Mashāriq-ul-Anwār*, and several other works. He died in A.D. 1149, A.H. 544.

**'Ayesha**, عائشہ (A'ishah), daughter of Abū Bakr, and one of the most beloved wives of Muhammad, though she bore him no child. She was his third wife, and the only one that was a maid, being then only seven years of age; on which account (some say) her father, whose original name was Abd-ullāh, was named Abū Bakr, that is to say, the father of the virgin. An Arabian author, cited by Maracci, says, that Abū Bakr was very averse to giving him his daughter so young, but that Muhammad pretended a divine command for it; whereupon he sent her to him with a basket of dates, and when the girl was alone with him, he stretched out his hand, and rudely took hold of her clothes; upon which she looked fiercely at him, and said, "People call you the faithful man, but your behaviour to me shews you are a perfidious one." But this story is most probably one of those calumnies against Muhammad which were invented and found favour in the Middle Ages. After the death of her husband she opposed the succession of Ali, and had several bloody battles with him; although violent, her character was respected, and when taken prisoner by Ali she was dismissed without injury. She was called prophetess and mother of the faithful. She died, aged 67, in the year A.D. 678, A.H. 58. Her brother Abdur Rahmān, one of the four who stood out against Yezid's inauguration, died the same year. There is a tradition that 'Ayesha was murdered by the direction of Mu'awia I. and the following particulars are recorded:—'Ayesha having resolutely and insultingly refused to engage her allegiance to Yezid, Mu'awia invited her to an entertainment, where he had prepared a very deep well or pit in that part of the chamber reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

**'Ayn-uddin (Shaikh)**, عین الدین شیخ (Shaykh), of Bijapur, author of the *Mulkiqat*, and *Kitāb-ul-Anwār* containing a history of all the Muhammadan saints of India. He flourished in the time of Sultān Ala-uddin Hasan Bahmani.

**'Ayn-ul-Mulk (Hakim)**, عین الملک (Al-Malik), حکیم (Hakim), a native of Shīrāz, and a well-educated and learned Musalmān, was an officer of rank in the time of the emperor

Akbar. He was an elegant poet, and his poetical name was Wafā. He died in the 40th year of the emperor in A.D. 1594, A.H. 1003.

**'Ayn-ul-Mulk (Khwaja)**, عین الملک (Al-Malik), خواجہ (Khawājeh), a distinguished nobleman in the court of Sultān Muhammad Shāh Tughlāq and his successor Sultān Firoz Shāh Bārbak, kings of Dehlī. He is the author of several works, one of which is called *Tarsil 'Ayn-ul-Mulkī*. He also appears to be the author of another work called *Fath Nāma*, containing an account of the conquests of Sultān Alā-uddin Sikandar Sāni, who reigned from A.D. 1296 to A.D. 1316.

**'Aysh (A'ish)**, عیش (A'ish), poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shāh 'Alam.

**'Ayshi**, عیشی (A'ishi), a poet who is the author of a Masnawi called *Haft Akhtar*, or the seven planets, which he wrote in A.D. 1675, A.H. 1086.

**Azad (Azād)**, poetical name of Mir Ghulām Ali of Bilgrām, born about 1703. His father Sayyad Nūh, who died in A.D. 1752, A.H. 1165, was the son of the celebrated Mir Abdūl Jalil Bilgrāmi. He was an excellent poet and is the author of several works in Persian and Arabic, among which are *Qasid 'Uzzā*, *Sab-hat-ul-Mirjān*, *Khazāna 'Amira*, and *Tazkira Sarv 'Aṣād*. He died in the year A.D. 1786, A.H. 1200.

**Azad (Azād)**, the poetical name of Captain Alexander Hiderley, in the service of the rāja of Alwar. He was a good poet and has left a small Diwān in Urdū. His father's name was James Hiderley, and his brother's Thomas Hiderley. He died on the 7th July, 1861, Zilhij, A.H. 1277, at Alwar, aged 32 years.

**Azad Khan (Azād Khān)**, آزاد خان (Azād Khān), governor of Cashmere, of the Afghān tribe, succeeded his father, Hāji Karim Dād, a domestic officer of Ahmad Shāh Abdālī, and who was at the death of that prince advanced to the government of Cashmere by Taimūr Shāh, as a reward for quelling the rebellion of Amīr Khān, the former governor. Azād Khān was only 18 years of age (in 1783) when he was governor of Cashmere, but his acts of ferocity exceeded common belief.

**'Azaeri**, عصایری (Uṣāeri). *Vide* Uṣāeri.

**Azal (Azāl)**, poetical name of Mirzā Muhammad Amin, who died in A.D. 1728, A.H. 1141.

**Azam Shah (اعظم شاہ), the third son**

of the emperor Alamgir, was born on the 11th July, o.s. 1653, 25th Shâhân, A.H. 1063. After his father's death (his eldest brother Bahâdûr Shâh being then at Kâbul) he was crowned in the garden of Shâlimar at Ahmadâbâd in the Deccan on the 4th March, o.s. 1707, 10th Zil-hijja, A.H. 1118, but was soon after slain, together with his two sons, Bedâr Bakht and Wâlîjâh, in a battle fought against his eldest brother at Jajowân between Agra and Dholpur. This took place on Sunday the 8th June, o.s. 1707, 18th Râbi' I, A.H. 1119, three lunar months and eighteen days after his father's death. His mother's name was Bâno Begam, the daughter of Shâhnawâz Khân. He was buried in the mausoleum of Hamâyân at Dehlî. His two youngest sons who survived him were 'Ali Tabâr and Bedar Dil.

**Azdhik.** *Vide* Zuhâk.

**Azd-ud-daula (اعز الدوّلہ), a Sultan** of the Bayotes, succeeded his father, Rukn-ud-daula, in September, A.D. 976, Muâharâm, A.H. 366, to the government of Fars and 'Irâk, as well as in the office of wazîr or Amîr-ul-Umâr to the khalif Al-Tâya Billâh of Baghdâd, in the room of his cousin Izândasâ, the son of Maizz-ud-daula, whom he killed in battle in A.D. 978, A.H. 367. He built the mausoleum of 'Ali at Najud Ashraf, embellished Baghdâd and other places by magnificent public buildings, and died on Monday the 27th March, A.D. 983, 8th Shawwâl, A.H. 372, aged 47 lunar years. At his death the reigning khalif read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country over which he endeavoured during the reign of his father and his own, being a space of 34 years, to diffuse prosperity and joy. His power and possessions became from the moment of his death a subject of contest between his brothers and nephews.

**Azd-uddin (Qazi) (اعز الدین قاضی),**

of Shirâz, author of several works, one of which is called the *Muwâqif 'Azdia*, a celebrated work in Arabic on Jurisprudence. He flourished in the time of Shâh Abû Is-hâq, governor of Shirâz, to whom he dedicated the above work. He died A.D. 1355, A.H. 766.

**Azid la din-allah-bin-Yusaf-bin-Hafiz** عاذ الدین اللہ بن یوسف بن حافظ, the eleventh and last khalif of Egypt of the Fatîmite dynasty, succeeded his father, Fiez-bi-nasr-allâh Isâbûn-Zâfir, in the year A.D. 1158, A.H. 553. But the state of affairs in Egypt was now tottering to its fall. The descendants of 'Ali from the death of Al-Musta'âli Billâh, A.D. 1101, had become

puppets in the hands of their wazîr or Amîr-ul-Jayâsh (generalissimo), who wielded all the regal authority of the state: two Amîrs, Dargam and Shâwar, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Nûr-uddin, styled Malik-ul-'Adîl Nûr-uddin Mahmûd, the celebrated ruler of Syria. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and in A.D. 1163, A.H. 563, despatched a force under Asad-ud-din Shirakoh (the brother of Aiyâb) and his nephew Sâlîh-uddin to reinstate Shâwar, whose rival called in the Christians of Palestine to his support; but ere Amaury (the brother and successor of Baldwin III.) could enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Shâwar in his former power. But Shâwar, faithless alike to friend and foe, now entered into arrangements with the Franks in order to elude the fulfilment of his engagements with Nûr-uddin; and Shirakoh, after maintaining himself for some time in Beibes against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amaury and evacuate the country. But he was soon recalled by Shâwar to deliver him from the vengeance of his new allies, to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatîmite khalif, 'Azid le-din-allah, sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of Nûr-uddin (A.D. 1168). Shirakoh again entered Egypt with an army, forced Amaury to retreat, and after beheading the double traitor Shâwar, installed himself in the twofold office of wazîr to the Fatîmite khalif and lieutenant of Egypt in the name of Nûr-uddin; but dying the same year, was succeeded in his dignities by his famous nephew Sâlîh-uddin, who, after the death of Nûr-uddin in May, A.D. 1173, Shawwâl, A.H. 569, became the sole master of Egypt and Syria. The khalif 'Azid died in A.D. 1171, A.H. 567, and the name of the Abbâside khalif Mustâzi was substituted in the public prayers till the death of Nûr-uddin.

**Azim (اعظیم), the son of Mullâ Qaidî,**

and a nephew of Mullâ Nazîrî, was a Persian poet of Naishâpûr. He flourished about the year A.D. 1663, A.H. 1074, and is the author of a *Diwân*, and a *Masnavî* called *Fans Azim*.

[*Vide* Azim Naishâpûrî.]

**Azim (اعظیم), poetical name of Sirâj-ud-daula Muhammad Ghâus Khân, Nawâb of the Karnatic.**

**Azim (اعظیم), poetical name of Sayyad**

'Azim 'Ali of Allahâbâd, author of a *Diwân* in Urdu, composed in A.D. 1855.

**'Azim Ali (Mir)** (اعظم علی میر), of Agra, author of a Sikandar Nâma in Urdu verse, translated from the one in Persian, in A.D. 1844.

**'Azim Humayun (همايون).**  
*Vide* Adil Khân Fâruqî II.

**'Azim Humayun Shirwani (اعظم هماون شروانی),** a nobleman of the court of Sultân Sikandar Shâh Lôdi. He was imprisoned by Sultân Ibrâhim and died in prison.

**'Azim Jah (جاءو)**, Nawâb of Arkat, died 14th January, 1874, aged 74. He was the second son of Azim Jâh, one of the Nawâbs of the Carnatic, and the uncle of the late Nawâb Ghulâm Muhammad Ghâus Khân. He received a pension of 2500 rupees from the Government.

**'Azim Jah (Nawab)** (اعظیم جاد نواب), Sirâj-ul-Umrâ, the son of Azim-ud-daula, Nawâb of the Karnatic, was installed by the British Government as Nawâb on the 3rd February, 1820. He died on the 12th November, 1825, aged 34 years.

**'Azim Khan (خان), or Khân**  
'Azim, an officer of state in the time of Humâyûn and Akbar, emperor of Dehli. He was commonly called Anka Khân, surnamed Shams-uddin Muhammad, and was the father of Mirzâ Azîz Kôkâ, who also afterwards held the title of 'Azim Khân. He was a native of Ghazni, and formerly served under Prince Kâmrân Mirzâ. It is said that he saved the life of Humâyûn, or had been of some service to him after his defeat by Sher Shâh at Kanauj; for which service he was handsomely rewarded by that emperor after his having recovered the kingdom. He accompanied the emperor to Persia, and as his wife, Jiji Begam, became the wet-nurse of Akbar, the emperor's son, he was consequently called Atyak Khân. He was the first person that was honoured with the rank of "Haft Hazâri," or Seven Thousand, by Akbar. The office of Wakil Mutlaq, which was taken away from Mâham Anka, was also conferred on him; on which account, Adham Khân Kokaltash (g.v.), the son of Mâham Anka, took offence, and assassinated Khân 'Azim on Monday the 18th May, A.D. 1562, 12th Ramazan, A.H. 969, in a room adjoining to that occupied by the emperor. Adham Khân was immediately bound hand and foot by order of the emperor, and thrown down headlong from a window of the court at Agra, where this circumstance had taken place, and crushed to death. The remains of Khân 'Azim were sent to Dehli, and buried in the vicinity of the Dargâh of Nizâm-uddin Auliâ, where a mausoleum was

erected over his grave by his son Mirzâ Azîz Kôkâ, which is still to be seen at Dehli. Mâham Anka died with grief one month after the death of his son Adham Khân. The tomb of Adham Khân, who is also buried at Dehli, is called Bhûl Bhulîân.

**'Azim Khan (اعظیم خان).** The inhabitants of the town of Azimgâph, which is near Jaunpûr, say that the fortress and town of Azimgâph was founded by a person who belonged to the family of the Râjas of that place, and who was forced by the emperor Jahângîr to become Muhammadan, and received the title of Azim Khân.

**'Azim Khan (خان), commonly called Mirzâ Azîz Kôkâ or Kokaltash,** was the son of 'Azim Khân or Khân 'Azim. He was called Kôkâ or Kokaltash on account of his being foster-brother and playmate of Akbar; for his mother, whose name was Jiji Begam, was Akbar's wet-nurse. He was one of the best generals of the emperor, who, in the 16th year of his reign, conferred on him the title of 'Azim Khân. He held the government of Gujrât for several years together, and being absent from the presence for a long period, was summoned to court by Akbar in A.D. 1592, A.H. 1001, but as that chief had always entertained the wish to proceed on a pilgrimage to Mecca, and his friends representing to him that the king was displeased with him, and merely sought an opportunity to imprison him, he placed his family and treasure on board a vessel, and on the 13th March, o.s. 1594, 1st Rajab, A.H. 1002, set sail for Hejâz without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favour and confidence. He died at Ahmadâbâd Gujrât in the 19th year of the reign of Jahângîr, A.D. 1624, A.H. 1033. His remains were transported to Dehli and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of sixty-four pillars, and is called by the people "Chaunsa'th Khambh."

**'Azim Khan (خان), title of Mir Muhammad Bâqir, the brother of 'Asaf Khân Jâfar Beg.** In the second year of the reign of the emperor Jahângîr, A.D. 1606, A.H. 1015, he was honoured with the mansab of 1000 and title of Irâdat Khân. In the first year of Shâh Juhân, A.D. 1628, A.H. 1037, the rank of 2000 was conferred on him with the office of Wizârat Kull; in the third year of his reign he received the title of 'Azim Khân. He was appointed at different times governor of Bengal, Allahâbâd, Gujrât and latterly of Jaunpûr, where he died in A.D. 1649, A.H. 1059, aged 76 lunar years, and was buried there. After his death the title of 'Azim Khân was conferred on his

eldest son, who was slain in the battle which took place between Dârâ Shikoh and his brother Alamgîr in A.D. 1658, A.H. 1068, at Âgra. His second son, Mir Khalil, was honoured with the title of Khân Zamân. During the government of this viceroy in A.D. 1634, the English obtained permission to trade with their ships in Bengal by the emperor Shâh Jahân, but were restricted to the port of Pîpley, where they established their factory.

**'Azim Khan (اعظم خان)**, ex-amîr and a brother of Sher Ali Khân, Amîr of Kabul, died at Shâh Rûd on the 6th October, 1869.

**'Azim Khan Koka (اعظم خان کوکہ)**, the title of Muzaffar Husain, commonly known by the appellation of Fidâî Khân, a title conferred on him by the emperor Shâh Jahân. His elder brother held the title of Khân Jahân Bahâdûr Kokaltâsh, and were both foster-brothers to the emperor Alamgîr. Fidâî Khân was honoured with the title of 'Azim Khân by Alamgîr about the year A.D. 1676, A.H. 1086, and appointed governor of Bengal in A.D. 1676, A.H. 1087, which situation he held for a whole year, and died on his way to Behar on the 21st April, o.s. 1678, 9th Rabî I. A.H. 1089.

**'Azim Naishapuri (اعظم نیشاپوری)**, author of a Diwân found in the Library of Tipû Sultân.

**'Azim-ud-daula (Nawab) (عظم الیادولہ)**, (نواب), of the Carnatic, was the son of Nawâb Amir-ul-Umrâ, the brother of Umdat-ul-Umrâ. On the death of Umdat-ul-Umrâ, the English resolved to take the functions of government into their own hands. 'Ali Husain, the next heir, refused to comply, consequently Ayim-ud-daula, the nephew of the deceased, was placed on the masnad by the British Government on the 31st August, A.D. 1801. He died on the 2nd August, A.D. 1819. His son 'Azim Jâh was installed as Nawâb of the Carnatic on the 3rd February, A.D. 1820.

**'Azim-ul-Umra (اعظیم الامرا)**, minister of the Nizâm of Hydrâbâd. He succeeded Kukn-ud-daula about the year A.D. 1794.

**'Azim-ullah Khan (عظم الله خان)**, says Mr. Sheppard in his Narrative of the Mutiny, was a charity boy, having been picked up, together with his mother, during the famine of 1837-1838, when they were both in a dying state from starvation. The mother being a staunch heathen, she would not consent to her son being christened. He was adopted in the Cawnpore Free School under Mr. Putan, schoolmaster. After ten years he was raised to be a teacher. After some years he attached himself to the Nâna, who

sent him to England for the purpose of bringing his case before the Home Government. He became a favourite in English society, and visited the camp before Sevastopol, returning to India in 1856. He intrigued with Dehlî, and persuaded the Nâna to join the mutinous Sepoys in 1857. He is believed to have instigated the Cawnpore massacre. He fled on the re-occupation of the place, and his further fate is unknown.

**'Azimush Shan (اعظیم انشان)**, second

son of the emperor Bahâdûr Shâh of Dehlî. He was appointed by his grandfather, the emperor 'Alamgîr, governor of Bengal; he made Patna the seat of his government and named it Azimâbâd. On the news of his grandfather's death, leaving his own son Farrukhsia (afterwards emperor) to superintend the affairs of that country, he came to Âgra, and was present in the battle which took place between his father and his uncle 'Azam Shâh, in June, A.D. 1707, A.H. 1119. He was slain in the battle which ensued after his father's death between Jahândâr Shâh and his other brothers, in the month of February, o.s. 1712, Muhamarram, A.H. 1124. His second son, Muhammad Karîm, was taken prisoner after the battle and murdered by order of Jahândâr Shâh, who ascended the throne.

**'Aziz (عزیز)**, whose proper name was

Abdûl 'Azîz Khân, was a native of Deccan. He is the author of a Diwân, also of a prose composition called *Gulshân Rang*.

**'Aziz Koka (Mirza) (عزیز کوکہ مرزا)**, the foster-brother of the emperor Akbar. Vide 'Azim Khân, the son of Khân 'Azim, commonly called Anka Khân.

**'Aziz-ullah Zahidi (عزیز الله زاهدی)**, author of a Masnawi, which he composed in the year A.D. 1407, A.H. 810. He is commonly called Aziz.

**'Azmat-ullah (Shah) (عظمت الله شاہ)**, author of the *Mazhar-ul-Asrâr*, being a long dissertation on the nature of the divinity, the soul, and other abstruse subjects on Sufiism.

**'Azra (اعذرا)**, name of the celebrated mistress of Wâmiq.

**Azraqi (ازرقی حکیم)**, commonly called

Hakim Arzaqi or Azraqi, was a physician and a poet. He was a native of Mars, and flourished in the reign of Tughral III. Saljûki, king of Persia, in whose name he wrote several books. Arzaqi died in A.D. 1189, A.H. 585. His Diwân contains nearly 2000 verses. He is also said to be the author of a work called *Kitâb Sindbdâd*. His proper name is Abû'l Maâsin Abû Bakr Zain-ud-din, son of Isma'il Warrâq. He introduced himself into the society and confidence of the Saljûki prince Tughân Shâh I. the seat of

whose government was Naishapûr, by the composition of a most obscene book, which he called *Alfa Shâfîa*, illustrated with pictures. This book appears to be a version of the Kôk Shâshtar. He is called Azraqî in the *Jour. As. Soc.* of Bengal for 1844, vol. xiii. part ii. p. 520, and stated to be the author of a history of Mecca, of which ancient work several MSS. are in Europe, especially one at Cambridge, formerly the property of Dr. Burckhardt, who in the preface to his *Travels in Arabia* professes to have largely made use of it.

### Azur (آذر), the poetical name of Lutf

'Ali Beg, author of the *Tazkira* called *Ataishkada Azur*. He was engaged in the compilation of this work in A.D. 1765, A.H. 1179, and was alive in A.D. 1782, A.H. 1196. He never came to India.

### Azuri Razi (آذری رازی), a native of

Rei in Persia, was a celebrated poet who lived at the court of Sultan Mahmûd of Ghazni. On one occasion he received a present of 14,000 dirhams from the Sultan for a short panegyric.

### Azuri (Shaikh) (آذری شیخ), Isfarâen,

whose original name was Jalâl-uddin Hamza, was pious Musalman and an excellent poet. He came to the Deccan from Persia in the reign of Sultan Ahmad Shâh Bahmani, A.D. 1432, A.H. 835, and returned again to Khurasân, his native country, where he died in the year A.D. 1462, A.D. 866, aged 82 lunar years. He is the author of several works, among which are *Jawâhir-ul-Asrâr*, *Tughra-e-Humâyûn*, and *Samrât-i-Fruits*, which consists of four books, viz., *Almakri Tâma*, *Ajâeb-ud-dunia*, *Ajâeb-ul-'Alâ* and *Sâ'i-us-Safâ*. He also left a *Diwân* of 30,000 verses. He adopted the poetical name of 'Azuri, because he was born in the Persian month of Azur. His tomb is at Isfarâen, and was at the time of Daulat Shâh so sacred, that convicts found an asylum there from the hands of justice. He is also the author of another poetical work, called *Bahman Nâma*.

[*Vide* Ali Hamza.]

**'Azz-uddin Abdul Aziz (عبد الدین عزیز)**  
('العزیز). *Vide* 'Izz-uddin.

# B

## BABA

**Baba** (بابا), a Turkish imposter, who announced himself in A.D. 1260 as the messenger of God; and collected a number of adherents, at whose head he laid waste Anatolia. He was at last overpowered and his sect dispersed.

**Baba Afzal Kashi** (بابا افضل کاشی), an author.

**Baba Fighani** (بابا فغاني), a poet of Persia who served under Sultān Ya'qūb, the son of Uzzan Hasan, and died in the year A.D. 1519, A.H. 925, at Khurasān. He has left a Diwān containing 6000 verses.

**Baba 'Isa** (بابا عیسی), or 'Isa Langoteshband. His tomb is in Tatta in Sindh. The inscription gives the year A.D. 1514, A.H. 920.

**Babak** (بابک), the father of Ardsher Bābākān, which see.

**Babak** (بابک), an impostor, who first appeared in A.D. 816, A.H. 201, when he began to take upon him the title of a prophet. What his particular doctrine was, is now unknown; but his religion is said to have differed from all others then known in Asia. He gained a great number of proselytes in 'Azarbāījān and Persian 'Irāq, where he soon grew powerful enough to wage war with the khalif Al-Atāmān, whose troops he often beat, so that he was become extremely formidable in the beginning of the khalif Al-Mu'ta'sim's reign. The general sent by the khalif to reduce him was Hāidar-ibn-Kāūa, surnamed Afshin (*q.v.*), a Turk by birth. By him Bābak was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year, A.D. 835, A.H. 220, he received a still greater overthrow, losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gordian mountains, where he fortified himself in such a manner that Afshin found it impossible to reduce him till the year A.D. 837, A.H. 222, when he was forced to surrender to Afshin upon that general promising him pardon. But Afshin no sooner had him in his power, than he first caused his hands and feet, and afterwards his head to be cut off. Bābak had supported himself

against the power of the khalifs for upwards of 20 years, during which time he had cruelly massacred 250,000 people, it being his custom to spare neither man, woman, nor child of the Muhammadans or their allies.

**Baba Kaikhusiz** (بابا کیخوسز) (Father without Anxiety), a dervish who flourished in the reign of Murād III. and was author of the *'Abdullah-Nāma*.

**Baba Lal Guru** (بابا لال گورو), a Hindū of the tribe of Khattris, who was a Hindi poet, and flourished in the time of Jahāngir. He was an inhabitant of Mālwa.

**Baba Ratan** (بابا رتن ابو رضا), sur-named Abū Razā, a pious Musalmān, who is said, by Daulat Shāh, to be one of the disciples of Jesus Christ, and that he lived to the advanced age of 1400 years, and died about the beginning of the 13th century of the Christian era.

**Babar Shah ظہیر الدین محمد**, surnamed Zahīr-ud-dīn Mu-hammad, the ancestor of the Mughal emperors of Dehlī, was the sixth in descent from Amir Taimur (Tamerlane). His father 'Umar Shaikh Mirzā, was the son of Abū Sa'id Mirzā, the son of Muhammad Mirzā, the son of Mirāpshāh, the son of Amir Taimur. His mother's name was Kutlugh Nigār Khānam, daughter of Yūnas Khān, king of Mughalīstān and sister to Mahmud Khān, a descendant of the famous Changrez or Jenghiz Khān. He was born on the 15th February, A.D. 1483, 6th Muhamarram, A.H. 888, and succeeded his father in the government of Farghāna, the capital of which is Andjān, in June, A.D. 1494, Ramazān, A.H. 899. During eleven years he fought several battles with the Tartar and Uzbek princes, but was at last obliged to leave his country and fly towards Kābul, which place he conquered, without opposition, together with Qandahār and Badakshān. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindūstān, slew Ibrahim Husain Lodi, the Pāthān king of Dehlī, in a battle at Pānipat on Friday the 20th April, A.D. 1526, 7th Rajab, A.H. 932, and became the founder of the Mughal dynasty of India, which ended in 1857. Bābar wrote his own life—*Tuzak-*

*i-Bâbâr*—in the Turkish language, with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdûl Rahîm Khân Khânkânî into Persian, and recently into English from the Jaghatai Turki, by Dr. Leyden and Mr. W. Erskine. This monarch ascended the throne in his 12th year, and reigned 38 lunar years, *viz.*, at Andjân 11 years, at Kâbul 22, and nearly 5 years in India, and died in Agra on Monday the 26th December, A.D. 1530, 6th Jamâd I. A.H. 937. He was at first buried in a garden on the left bank of the Jamna, then called the Nûr Afshân, and now Râmbâgh, from which place his remains were transported after six months to Kâbul, where a splendid mausoleum was built over his tomb by his great-great-grandson, the emperor Shâh Jahân, in A.D. 1646. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words “ Bahisht-rozibâd,” or “ May heaven be his lot.” After his death, he received the title of “ Firdaus-Mâkâni.” He was succeeded on the throne of Delhi by his eldest son, the emperor Humâyûn. His three other sons were Mirzâ Kâmrân, Mirzâ ‘Askâri, and Mirzâ Handâl. Fîrishtâ says that Bâbâr, who was much addicted to women and wine, on occasions when he was inclined to make merry, used to fill a reservoir in a garden in the neighbourhood of Kâbul with wine, over which was inscribed a verse to this purpose :

Bright Spring blooms here, from day to day,  
Young girls stand by, old wine to pour;  
Enjoy them, Bâbâr, while you may—  
Your Spring, once gone, returns no more.

**Babar (Sultan)** (بابر سلطان), sur-named Abûl Qâsim, was the son of Mirzâ Baisanghar and grandson of Shâhrûkh Mirzâ. After the death of Mirzâ Ulegh Beg and his son ‘Abdûl Latif, he succeeded in January, A.D. 1452, Zil-hijja, A.H. 855, in murdering his own brother Sultân Muhammad and establishing himself in the government of Khurâsân and the neighbouring countries. A few months before his death, the comet of A.D. 1456, A.H. 860, made its appearance and alarmed the inhabitants of Khurâsân. He died at Mashhad on Tuesday the 22nd March, A.D. 1457, 25th Rabi II, A.H. 861. After his death Khurâsân was taken possession of by Mirzâ Abu Sa’id, the grandfather of the emperor Bâbâr Shâh of Dehli.

**Baba Soudai.** *Vide* Soudât (Bâbâ) (بابا سودائی).

**Babawia** (بابویہ), or Bin Bâbabia, father of Ibn Babawia. *Vide* Abû'l Hasan Ali Bin-al-Huslin at Kumari.

**Badakhshi** (بدخشی), a Persian poet who was a native of the province of Badakh-

shân. He flourished in the reign of the khalif Al-Muktafi, about the year A.D. 905, A.H. 294. His Diwân or collection of poems is written upon the fortunes of the great men of the court; and he says that the varied scenes in human affairs ought not to create surprise as we see that life is measured by an hour-glass, and that an hour is always above and the other below in alternate succession.

**Badakhshi (Maulana)** (مولانا) سمرقندی, of Samarqand, flourished in the reign of Ulagh Beg Mirzâ, the son of Shâhrûkh Mirzâ, and is the author of a diwân.

**Badan Singh Jat** (بدن سنگھ جات), the son of Chûrâman Jât, a râja of Bhartpur and the founder of the fort at Dîg. He was living at the time of Nâdir Shâh's invasion of India in A.D. 1739, A.H. 1152. After his death his son Sûrajmal Jât succeeded him.

[*Vide* Chûrâman Jât.]

**Badaoni (Badaoni)**. Abdûl Kadir of Badaon (*q.v.*).

**Badi-uddin** (Badi-uddin) (بعد الدین). *Vide* Shâh Madâr.

**Badi-uddin (Shaikh)** (بعد الدین شیخ), of Sahârânpur, was a disciple of Shaikh Ahmad Sarhindî. He died in the year A.D. 1632, A.H. 1042, and lies buried in the yard of the masjid erected by him at Sahârânpur.

**Badi'-Uzzaman Mirza** (بديع الزمان) (مرزا), was the eldest son of Sultân Husain Mirzâ, after whose death in A.D. 1506, A.H. 912, he reigned conjointly with his younger brother, Muzaffar Husain Mirzâ, over Khurâsân. He was subsequently compelled by the victorious Uzbaks, and the usurpation of his brother, to take refuge in ‘Irâq; and in the year A.D. 1514, A.H. 920, went to the court of the Ottoman Sultan, Salim I. where, after a few months' residence, he died of the plague. He was the last of the race of Taimûr who reigned in Persia. In a work called *Ship of the Time*, a Persian Anthology, there are to be found verses of the royal poet's composition. The following is a translation of a few lines—

Since not for me thy cheek of roses shines,  
My bosom like the fading tulip pines;  
Who in his burning heart conceals its flame,  
And mine, in absence, perishes the same.  
Pour wine—and let me, as I drink, suppose  
I see the colours of that blushing rose;  
Pour wine—and let it borrow every hue  
Born in the tulip's petals wet with dew;  
Till I believe thou may'st e'en yet be mine—  
And let me never wake, nor that sweet  
dream resign.

**Badr** (بدر), poetical title of Gangā Parshād, a Hindū.

**Badr Chachi** (بدر چاچی), surnamed

Fakhr-uz-zamān, a celebrated poet of Chāch (the ancient name of Tashkand), who flourished in the reign of Sultan Muhammad Tuglāq Shāh, king of Dehlī, and died some time after the year A.D. 1344, A.H. 745.

**Badr Muhammad** (بدر محمد دھلوی), of Dehlī, author of the Persian Dictionary called *Adab-nl-Fuzalā*, dedicated to Qadr Khān bin Dilāwar Khān, written in A.D. 1419, A.H. 822.

**Badr Shirwani (Maulana)** (بدر شیروانی مولانا), a Musalmān scholar and poet, who was contemporary with Kātibī, who died in A.D. 1435.

**Badr (Pir).** *Vide* Pir Badar.

**Badr-uddin Aintabi** (بدرالدین اینتبی), an historian, who relates that the Qāzī Ibn-al-Maghāfīl, who died in A.D. 1231, A.H. 628, bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Mālik 'Ashraf Borsabāf.

**Badr-uddin (Balbaki)** (بدرالدین بعلبکی), a Syriac physician, who wrote a book called *Musarrrah-al-Nafs*. He lived in the 7th century of the Hijrah.

**Badr - uddin, Isma'īl - al - Tabrizi** (بدر الدین اسماعیل التبریزی), an Arabian author, surnamed Bāzil.

**Badr-uddin Jajurmi** (بدر الدین جاجرمی), an author who died in A.D. 1287, A.H. 686, in which year also died Majd-uddin Hamkar. He was a contemporary of Shams-uddin Muhammad Sāhib Diwān, and of Sa'di.

**Badr-uddin Lulu** (لولو), ruler of Mausal, who was living in the reign of Halākū Khān, the Tartar, in A.D. 1258, and was in his 90th year.

**Badr-uddin Mahmud** (بدر الدین مسعود), known by the name of Ibn-al-Qāzī Simāwana, is the author of the *Jāma'-al-Fusulain*, a collection of decisions on mercantile matters. He died A.D. 1420, A.H. 823.

**Badr-uddin Mahmud Bin Ahmad-al-'Aini** (بدر الدین محمود بن احمد العینی), author of a commentary on the *Kanz - ul - Daqāeq*, called *Ramz - ul - Haqāeq*. He died in A.D. 1451, A.H. 855. He is also the author of a collection of decisions entitled the *Masāel-al-Badrīa*.

**Badr-uddin Muhammad Bin Abdur Rahman-al-Dairi** (بدر الدین محمد بن عبدالرحمان الدیری), author of a commentary on the *Kanz-ul-Daqāeq*, entitled *Matla'ul-Fāiq*, which is much esteemed in India.

**Badr-uddin Shashi Shirwani** (بدر الدین شاشی شیروانی), died in A.H. 754 or 854.

**Badr-uddin Sufi** (بدر الدین صوفی), author of the *Bahr-ul-Hayāt* (the sea of life), containing many good rules for moral conduct.

**Badr-uddin** (بدر الدین), of Sarhind, author of a Persian work called *Hazrāt-ul-Quds*, containing the miracles performed by Ahmad Sarhindī.

**Badr-un-nisa Begam** (بدر النساء) (بیگم), the daughter of 'Alamgīr, died in March, A.D. 1670, Zi-Qa'da, A.H. 1080.

**Badshah Bano Begam** (بادشاہ بانو) (بیگم), one of the wives of the emperor Jahāngīr. She died in A.D. 1620, A.H. 1029.

**Badshah Begam** (بادشاہ بیگم), wife of the emperor Jahāngīr, died in the year A.H. 1029.

**Baghdad Khatun** (بغداد خاتون) (بیگم), a daughter of Amir Chobān or Jovian, who governed the empire of the Tartars in the reign of Sultan Abū Sa'id, the son of Aljātī. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shaika Hasan Jalāir, was the occasion of the Amir's disgrace and death. Hasan, who had married her, afterwards repudiated her and gave her into the hands of Abū Sa'id. The prince publicly married her, and for some time was entirely governed by her; but being at last disturbed, and dying a short time after in A.D. 1335, A.H. 736, she was suspected to have poisoned him, and Bādū Khān, the successor of Abū Sa'id, put her to death.

**Baghuri** (بغري), or **Baghshūrī**, surname of Muhammad bin Is-haq, an Arabian author who wrote on moral subjects, died in the year A.D. 1280, A.H. 679.

**Baghwī** (بغوي). *Vide* Abū Muhammad Farāl-ibn-Masa'ud al-Baghwī.

**Bahadur Ali Husaini (Mir)** بهادر علی حسینی میر, chief Munshi of the college of Fort William, author of the *Akylq Hindi*, or *Indian Ethics*, translated from a Persian version, also of the *Nasir Benazir*, a prose translation of the enchanting fairy tale entitled *Schr-ul-Bayān*, commonly called *Mir Hasan's Manawī*. This latter work was written by the request of Dr. Gilchrist in A.D. 1802, A.H. 1217, and published at Calcutta in 1803.

**Bahadur Khan Faruqi** (بهادر خان فاروقی), succeeded his father, Rājā Ali Khān, in the government of Khāndesh in A.D. 1596, A.H. 1005. When the emperor Akbar a few years afterwards arrived at Māndo, with the avowed intention of invading the Deccan, Bahādūr Khān instead of adopting the policy of his father in relying on the honour of Akbar, and going with an army to co-operate with him, shut himself up in the fort of Asir, and commenced preparations to withstand a siege. When Akbar heard of these proceedings he sent orders to the Khānkhanā 'Abdur Rahīm Khan and the prince Dāniāl Mirzā to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhānpur, leaving one of his generals to besiege Asir. The blockade of this fortress continued for a length of time, till it surrendered, and Bahādūr Khān, the last of the Farāqī dynasty, humbled himself before the throne of Akbar in the year A.D. 1599, A.H. 1008, while the impregnable fortress of Asir with ten years' provisions and countless treasures fell into the hands of the conqueror.

**Bahadur Khan Rohila** (بهادر خان روہیلہ), son of Dariā Khān, was an amir of high rank in the reign of the emperor Shāh Jahān. He accompanied prince Aurangzib to Qandahār, and died there during the siege, on the 19th July, A.D. 1649, 19th Rajab, A.H. 1059.

**Bahadur Nizam Shah** (بهادر نظام شاہ), the last of the Nizām Shāhi kings of Ahmadnagar in the Deccan. On the death of his father, Ibrāhīm Nizām Shāh, which took place in August, A.D. 1595, Zil-hijja, A.H. 1003, several factions arose in Ahmadnagar, each setting up a nominal sovereign. Miān Manjū who possessed the city, and acknowledged the title of Bahādūr

Nizām Shāh, then an infant, being besieged by his competitors, invited Sultān Murād, son of the emperor Akbar, then governor of Gujrāt, to his assistance, for which he offered to become tributary to the Mughal power. Sultān Murād embraced the proposal, and arrived before Ahmadnagar with a considerable army. Miān Manjū by this time, having overcome his rivals, repented of his offers, and prepared to oppose the prince. Having committed the city to the charge of Nasir Khān, his deputy, under the care of Chānd Bibi, great aunt to Sultan Bahādūr, he departed to raise levies and implore the assistance of Qutb Shāh of Golkāndā and 'Adil Shāh of Bijāpūr. Sultān Murād besieged Ahmadnagar, on the 16th December, o.s. 1595, 23rd Rabī II. A.H. 1004, which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chānd Bibi, who, covering herself with a veil, headed the troops. At length in the month of March, A.H. 1596, Rajab, A.H. 1004, supplies growing scarce in the camp, and the allies of Bijāpūr and Golkāndā approaching, Sultān Murād thought proper to accept of some offers of tribute from Chānd Bibi, and raise the siege. Some money was paid, and the districts in Berar belonging to the Nizām Shāhi government were ceded to the Mughals. In the year A.D. 1600, beginning of A.H. 1009, Ahmadnagar was taken by the Mughals, and Bahādūr Shāh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwāliar.

**Bahadur Shah** (بهادر شاہ افغان), an Afghān, succeeded his father, Mahmūd Khān, as governor of Bengal in the time of Salim Shāh, and became independent and reigned five years. He was deposed in A.D. 1549, A.H. 956, and succeeded by another of the nobles of Salim Shāh, named Sulaimān Qirānī.

**Bahadur Shah** (بهادر شاہ بن مظفر شاہ), the second son of Muzaffar Shāh II. of Gujrāt. At the time of his father's death, he was absent at Jaunpūr, but when Mahmūd Shāh, his younger brother, ascended the throne of Gujrāt, after the murder of his eldest brother, Sikandar Shāh, Bahādūr returned from thence, and having deprived Mahmūd of his kingdom, ascended the throne on the 20th August, A.D. 1526, 10th Zi-Qa'da, A.H. 932. He conquered Mālwā on the 26th February, A.D. 1531, 9th Shabān, A.H. 937, and the king of that place, Sultān Mahmūd II. who was taken prisoner and sent to Champanir, was put to death on the road. In the year A.D. 1536, A.H. 942, Mālwā was taken by the emperor Humāyūn, and Bahādūr being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4,000 or 5,000 Europeans, had arrived off the Island of Diu. He im-

mediately repaired thither with a reinforcement of troops, and on his arrival there he ordered his barge and went to visit the admiral with the intention of killing him; but perceiving that he was betrayed he arose and was attacked on all sides by the Portuguese, when a soldier struck him over the head with a sword and threw him into the water, where he was drowned. This event took place on the 14th February, A.D. 1537, 3rd Ramazān, A.H. 943, and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is this: "The Europeans were the slayers of Bahādūr," and "The king of the land became a martyr at Sea." Bahādūr Shāh was 20 years of age when he ascended the throne, reigned 11 lunar years, and was slain at the age of 31. After his death his nephew Mīrān Muhammād Shāh was raised to the throne of Gujrat.

### بہادر شاہ قظب (اندیں شاد عالم)

surnamed Qutb-uddin Shāh 'Alam, formerly called prince Mu'azzim, was the second son of the emperor 'Alamgir I. born at Bāhāpūr in the Deccan on the 4th October, o.s. 1643, 30th Rajab, A.H. 1053. At the time of his father's death, which took place at Ahmadābād, on the 21st February, o.s. 1707, 28th Zil-Qa'da, A.H. 1118, he being then at Kābul, his younger brother, prince 'Azim, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Mu'azzim, with better reason, assumed the crown at Kābul with the title of Bahādūr Shāh; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length between Dhaulpur and Ágra. A bloody battle ensued on Sunday the 8th June, o.s. 1707, 18th Rabi' I, A.H. 1119, in which prince 'Azim and his two grown-up sons, Bedār Bakht and Waliyah, were killed. Bahādūr Shāh reigned nearly five lunar years, and died at Lahore on Monday the 18th February, o.s. 1712, 21st Muḥarram, A.H. 1124, in the 71st lunar year of his age. He was buried in the environs of Dūhlī, near the tomb of Khwāja Qutb-uddin, where he had built during his life a mosque entirely of white marble named Moti Masjid. His tomb is also built of the same stone. He received the title of "Khuld Manzil," i.e., "May his mansion be in paradise," after his death. He left four sons, viz., Ma'iz-uddin Jahāndār Shāh, Azim-ush-Shāh, Rafi-ush-Shāh, and Jahān Shāh, among whom a battle ensued, wherein the three latter brothers were killed, and Jahāndār Shāh ascended the throne.

### بہادر شاہ اول مظفر (سراج الدین محمد)

the last king of Delhi, whose title in full was Abū'l Muzaaffar Siraj-ud-din Muhammad Bahādūr Shāh, a

lineal descendant from Amir Taimūr, the son of Akbar Shāh II. on whose death he succeeded him on the 28th September, A.D. 1837, 28th Jamādā II, A.H. 1263. He was born on Tuesday the 24th October, A.D. 1775, 28th Shabān, A.H. 1189; and Abū'l Muzaaffar is the chronogram of his birth. His mother's name was Lāl Bāi. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He was an excellent Persian scholar and an elegant Urdū poet, and Zafar was his poetical name. His Diwān or Book of Odes was printed some years ago at Dehli. He was supposed to be the principal instigator of the mutiny of the native troops throughout India in A.D. 1857, and was deposed and tried, but his life was spared. In October, A.D. 1858, he was sent down to Calcutta, from which place he embarked on board H.M. ship *Megara* on Saturday the 4th December, A.D. 1858, for Rangoon, accompanied by two of his wives, a son and a grandson. He died there a few years later, and thus ended the royal race of Taimūr in India. His sons Mirzā Mughal and Mirzā Khwāja Suhājān, and a grandson named Mirzā 'Abū Bakr, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September, A.D. 1857, at the tomb of Humāyūn, and shot on the spot by Major Hodson. During the mutiny in A.D. 1857, Bahādūr Shāh had struck a new coin with the following inscription:—

بزر زد سکه نصرت طرازی  
سراج الدین بہادر شاہ غازی

Siraj-ud-din, that hero bold,  
Adorned his triumph with this gold.

### بہادر سنگھ (بہادر سنگھ کجوها)

the only surviving son of Rājā Mān Singh Kachwaha. Brother to Sakat Singh, died of hard drinking in the year A.D. 1621, A.H. 1030.

### بہادر سنگھ (Rao). Vide Rao Bahādūr Singh.

### بہاٹ (بہائی). Vide Bahā-uddin 'Amili.

### بہار (بیار), poetical name of Tek Chand, which see.

### بہار بانو (بہار بانو), Daulat-un

Nis, and Begam Sultan, daughters of the emperor Jahāngir. All of them died in their childhood.

**Bahar Bano** (بہار بانو), daughter of the emperor Jahāngīr; married to Prince Tahmuras, the son of Prince Dāniāl, in their childhood.

**Bahar Bano Begam** (بہار بانو بیگم), another daughter of Jahāngīr, was married to Tahmūr, a son of prince Dāniāl.

**Baha-uddin** (بہاء الدین), a learned Arabian, known as a favourite of Sultān Salāh-uddin (Saladdin) and the historian of that prince's life. He flourished about the year A.D. 1190, A.H. 586. An edition of his work appeared at Leyden in A.D. 1765.

**Baha-uddin** (بہاء الدین بن شمس الدین), the son of Shams-uddin, the son of Fakhr-uddin. His father was the first king of the second branch of the Sultāns of Ghōr. Baha-uddin was the second king, and is said to have reigned 14 years. Imām Fakhr-uddin Rāzī, who flourished in his time and died in A.D. 1210, A.H. 606, dedicated the work called *Risāla Haīyat* or book of geometry to him. After the death of Baha-uddin, his son Jalāl-uddin succeeded him. He was slain by Sultān Muhammad of Khwārizm, and appears to have been the last of this branch.

**Baha-uddin** (بہاء الدین حاکم اصفہان), governor of Isfahān, and author of the *Muntakhab-ul-Akhbār*, an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madina. He flourished about the year A.D. 1271, A.H. 670.

**Baha-uddin 'Amili (Shaikh)** (بہاء الدین عاملی شیخ), a native of 'Amul in Persia, and son of Shaikh Husain. His poetical name is Bahā. He is the author of several works, one of which is a Masnawī or poem called *Nān-wa-Halwā* (bread and pudding). He flourished in the time of Shāh 'Abbās the Great, king of Persia; died at Isfahān on Tuesday the 21st August, o.s. 1621, 12th Shawwāl, A.H. 1030, and was buried agreeably to his request at Mashhad. Imād-ud-daula Abū Tālib, the prime minister of Shāh 'Abbās, found the chronogram of the year of his death in the words "Shaikh Baha-uddin Wāe." Besides the above-mentioned Masnawī and many Arabic works, he has left a *Diwān* and a *Kashkōl*, or *Adversaria*.

**Baha-uddin Muhammad** (بہاء الدین محمد جلیل شیخ), Jalal or Jalil (Shaikh) of 'Amil. This person is mentioned by H. M. Elliot, Esq., in his *Historians of India*, and appears to be the same with the

preceding. He was a Persian mathematician, says he, and lived in the reign of Shāh 'Abbās the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of talismans, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled *Kashkōl*, or the Beggar's Wallet, being an universal miscellany of literature. The *Jāma'-ul-Abbāsi*, a concise and comprehensive treatise on Shia law in twenty books, is generally considered as the work of Bahā-uddin Muhammad 'Amili, but that lawyer only lived to complete the first five books, dedicating his work to Shāh 'Abbās. The remaining fifteen books were subsequently added by Nizām Ibn-Husain-al-Sāwī.

**Baha - uddin Naqshband (Khwaja)** (بہا الدین نقشبند خواجہ), a famous learned Musalmān, who died on Monday the 1st March, A.D. 1389, 2nd Rabī I. A.H. 791, and was buried at Bukhāra.

**Baha - uddin Naqshband (Shaikh)** (بہا الدین نقشبند شیخ), a celebrated saint and the founder of an Order of Sūfis, distinguished by the title of Naqshbandi. He is the author of the *Haiāt Nāma*, an esteemed moral poem. He died at Harāfa in Persia, A.D. 1453, A.H. 857. He appears also to be the author of a work on Sūfism called *Dalil-ul-'Ashiqin*.

**Baha-uddin Sam** (بہا الدین سام), son of Ghayās-uddin Mahmūd, king of Ghōr and Ghaznī. He succeeded his father in A.D. 1210, A.H. 607, at the age of fourteen years, but was, after three months, defeated by Alā-uddin Atsīz, son of Jāhān Sōz, who reigned four years in Ghōr and Ghaznī, and fell in battle against Tuj-uddin Elduz in A.D. 1214. Baha-uddin Sām was, after his defeat, taken captive by the governor of Hirāt, and sent to Khwārizm Shāh, who at the time of the invasion of Chingiz Khan, threw him, along with his brother, into a river, where both were drowned.

**Baha-uddin Shirazi** (بہاء الدین شیرازی), a celebrated Kāzī of Shirāz, who died in the year A.D. 1380, A.H. 782.

**Baha-uddin Wald (Maulana)** (بہا الدین ولد مولانا), a native of Balkh and the father of the celebrated Jalāl-uddin Maulawi Rūmī. He flourished and enjoyed distinguished honours in the time of Sultān Muhammad, surnamed Qutb-uddin of Khwārizm. He was an enthusiastic follower of the doctrine of the Sūfis, and became so celebrated as a preacher and expounder that people flocked from all parts of Persia to hear him discourse. In the latter part of his life he

left his native country and went and dwelt at Qonia (Iconium) in Asiatic Turkey, where he died about the year A.D. 1230 or 1233, A.H. 628 or 631, and his son succeeded him as the head of the sect.

### Baha-uddin Zikaria (Shaikh) (بہاء الدین زکریا شیخ)

saint of Multān, was the son of Qutb-uddin Muhammad, the son of Kamāl-ud-din Qureshi. He was born at Kōkaror in Multān in A.D. 1170, A.H. 565. After his studies he journeyed to Bughlād and became a disciple of Shaikh Shabāh-uddin Suharwardi. He afterwards returned to Multān, where he became intimate with Farid-uddin Shukrārganj. He died at Multān on the 7th November, A.D. 1266, 7th Safar, A.H. 665, aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddin died at Multān in A.D. 1309, A.H. 709.

### Baha-uddin (بہاء الدین) (Badi'-uddin)

or Bogo-neddin), a Muhammadan saint whose tomb is in the neighbourhood of Bokhārā, called Mazāri Bogo-neddin. During the invasion of the Russians at that place, it is said that a book, written in verse in the Persian language, was found in the tomb of this saint. It is said in this book that in the 82nd year of the Hijrah, A.D. 1665, the Christians will rush upon Tashkand like a river. In the 84th year, A.D. 1687, they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year, A.D. 1731, the Christians will take Bokhārā, and convert it into a level like the steppe. In the year 90th but one, A.D. 1872, the Khwārizmians will run out of their own accord to meet them like children.

### Bahishti (پیشستی), poetical name of Shaikh Ramzān, the son of 'Abdul Muhsin, an author, who died A.D. 1571, A.H. 979.

### Bahjat (بھجت), or Behjat, author of a Diwān which contains chiefly Ghazals, and at the end a very silly Qasida in praise of Europeans. He was living in Lucknow in A.D. 1797, A.H. 1212.

### Bahlol (بہلول), who lived during the reign of the Khalif Hārūn-al-Rashid, was one of those people who pass amongst the Muslims either for saints or madmen. Although surnamed Al-Majnūn, or the Fool, he was possessed of a great deal of wit.

### Bahloli (بہلولی), a poet, whose Diwān was found in the Library of Tipū Sultān.

### Bahlol Lodi (Sultan) (بہلول لودی سلطان), a king of Delhi of the tribe of Afghāns called Lodi. His father, Mālik

Kilā, was the son of Ibrahim Khān or Mālik Bahārām, governor of Multān. In the year A.D. 1450, A.H. 854, Bahlol, during the absence at Bādāon of Sultan Alā-ud-din, son of Muhammad Shah, took possession of Delhi. He, however, gave place to the name of the Sultan for some time in the khutba; but when that prince promised to cede to him the empire, upon condition that he would permit him to live quietly in the possession of Bādāon, Sultan Bahālī immediately threw the name of Alā-ud-din out of the khutba and caused himself to be crowned on the 18th January, A.D. 1452, 25th Zil-hijja, A.H. 855. Bahlol reigned 38 lunar years, 7 months and 7 days, and died on the 1st July, A.D. 1489, 2nd Sha'bān, A.H. 894. He is buried at Delhi near the tomb of Nasir-uddin Mahmud, surnamed Chiragh Delhi, a Muslimān saint, and was succeeded by his son Nizam Khān, who assumed the title of Sikandar Shāh.

*The following is a list of the kings of Delhi of the tribe of Lodi Afghāns:*

Bahlol Lodi.

Sikandar Shah, son of Bahlol.

Ibrahim Husain, son of Sikandar, who was the last of this race, and was defeated and slain by Bābar Shah.

### Bahman (بہمن), an ancient king of Persia, better known in history by his title of Ardasher Durāzdat, which see.

### Bahmani, name of a dynasty in the Deccan, founded by an Afghan adventurer, 'Alā-ud-din Hasan Gango, (q.v.), A.D. 1347, A.H. 748.

### Bahman Yar Khan (بہمن یار خان), son of Shāista Khān and grandson of Asaf Khān, a nobleman of the court of the emperor 'Alamgir.

### Bahram I. (بهرام) (Varanes of the Greeks), the fourth king of the Sasanian race, was the son of Hormuz (Hormidas), whom he succeeded to the Persian throne in the year A.D. 273. He was a mild and munificent prince, and much beloved by his subjects. The most remarkable act of his reign was the execution of the celebrated Māni (Manes), the founder of the sect of the Manichaeans.

[*Vide* Mani. Bahram reigned only three years and three months, after which he died and left the crown to his son Bahram II. about the year A.D. 276.]

### Bahram II. (بهرام), (some authors

term him the fourth of that name), was the son of Bahram I, whom he succeeded to the crown of Persia in A.D. 276. He reigned 17 years, and after his demise was succeeded by his son Bahram III, about the year A.D. 293.

**Bahram III.** (بهرام) succeeded his father, Bahram II., to the Persian throne about the year A.D. 293, reigned only four months, and was succeeded by his brother, Narsî or Narses.

**Bahram IV.** (بهرام), the twelfth king of Persia of the Sasânian race, succeeded his brother Shâhpûr (Saporos) (q.v.) about the year A.D. 390, and is distinguished from other princes of the same name by his title of Kirmâshâh, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirmân; and he has perpetuated it by founding the city of Kirmâshâh. He reigned, according to some accounts, eleven years; and to others fifteen. He was killed by an arrow when endeavouring to quell a tumult in his army, and was succeeded by Yezdijard I. who is called Isdigerdes by the Greek authors.

**Bahram V.** (بهرام) (or Varanes V.), the fourteenth king of Persia of the Sasânian dynasty, who is known, in Persian history, by the name of Bahram Gör. He was the son of Yezdijard I. whom he succeeded to the throne of Persia in A.D. 420. The word Gör signifies a wild ass: an animal to the chase of which this monarch was devoted; and it was in pursuit of one of these that he lost his life: having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahram and his mistress Dilârâm. Bahram visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in A.D. 438, and was succeeded by his son Yezdijard II.

**Bahram** (بهرام), an author who wrote the History of the Parsis of Bombay in A.D. 1599, entitled *Qissai Sunjân*.

**Bahram Chobin** (بهرام چوبین), or Joviân, a general of Hurmuz III. king of Persia, whom he deposed; he reigned eight months, about the year A.D. 590.

[*Vide* Hurmuz III.]

**Bahram Mirza** (بهرام مرتضی), son of Shâh Samâ'il Šafawi. He was a good poet and died in the prime of youth in A.D. 1550, A.H. 957.

**Bahram Saqqa** (بهرام سقّا), a poet, was of Turkish extraction and belonged to the Bayât tribe. It is said that the prophet Khîzr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier.

[*Vide* *Ain Translation*, i. p. 581.]

**Bahram Sarakhsî** (بهرام سرخسی), a Prosodian of Sarakhs, a town between Naishâpûr and Marv.

**Bahram Shah** (بهرام شاد), son of Sultân Masa'ûd III. ascended the throne of Ghazni by the assistance of Sultân Sanjar his uncle, after his brother Arsâlân Shâh, who was put to death in A.D. 1118, A.H. 512. Bahram Shâh, after a prosperous reign of 35 lunar years, was defeated in A.D. 1152, A.H. 547, by 'Alâ-uddin Hasan Ghôri, and fled to Lâhore, where he died the same year, and his son Khusro Shâh succeeded him in the government of Lâhore. The poets Shaikh Sa'nâ'i and Abû'l Majd-bin-'Adam-al-Ghazâwî flourished in the time of Bahram Shâh.

**Bahram Shah** (بهرام شاد), surnamed Ma'iz-uddin, was the son of Sultân Rukn-uddin Firôz. He was raised to the throne of Dehli after the murder of Sultâna Razia the queen, on Monday the 21st April, A.D. 1240. He reigned little more than two years, and was slain by the instigation of Mahzab-uddin wazir, about the 16th May, A.D. 1242, when Sultân 'Alâ-uddin Masa'ûd, another son of Sultân Altîmsh, was raised to the throne. Firishtâ erroneously says that Bahram was the son of Altîmsh and brother of Sultâna Razia.

**Bahramand Khan** (بهرام مند خان), son of Mirzâ Bahram, and one of the emperor 'Alamgîr's oldest nobility and his friend. After the death of Rûh-ullâh-Khân, he was raised to the post of Mir Bakîshi or chief paymaster by the emperor in A.D. 1692, A.H. 1103, and died in the Decean on the 17th October, o.s. 1702, òth Jumâdâ II. A.H. 1114. He was buried at his own request in a small tomb at Bahâdurgurh. He was succeeded in his office by Zulfîqâr Khân Nasrat Jang, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Decean.

**Bahr-ul Hifz** (بحر الحفظ), (or the Sea of Memory,) is the title of Abû Usmân-bin-'Amrû, who wrote a book on the manners and qualities of princes. He died A.D. 869, A.H. 255.

**Bahu Begam** (بهو بیگم), the mother of Nawâb Asf-ud-daula of Lucknow. She died on the 28th December, 1815. She was one of the "Begums" on whose ill-treatment was based a charge in the impeachment of Warren Hastings.

**Baijan** (بیجان), the poetical name of Khwâja Ahsan-uddin or Ahsan-ullah Khân of Agra, who was living at Dehli in A.D. 1760, A.H. 1174.

**Baiazid I. (Sultan)** (بایزید سلطان), whom we call Bijazet, surnamed Hderim, or Lightning, succeeded his father, Murâd I. (Anurath) in A.D. 1389, A.H. 791, as Sultân of the Turks. He caused his elder brother Ya'kûb, his rival for the throne, to be strangled, an act of barbarity which since his time prevailed as a custom at the Turkish court. He conquered Bulgaria, Macedonia, and Thessaly; and after he had made the emperor of Constantinople tributary to his power, he marched to attack Tamerlane in the east. He was, however, totally defeated near Angora on Friday the 21st July, A.D. 1402, 19th Zil-hijja, A.H. 804, and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Baiazid answered that he would have confined him in an iron cage. "Such then shall be thy fate," rejoined Tamerlane, and ordered him to be carried about with his camp in an iron cage. Baiazid died on the 8th March, A.D. 1403, 13th Sha'bân, A.H. 805, at Antioch in Pisidia during his confinement in Taimûr's camp. His son Müsa, who was with his father at the time of his death, brought his remains to Brusna and buried them there. During his (Musa's) absence in the camp, his brother Sulaimân had ascended the throne.

**Baiazid II. (Sultan)** (بایزید سلطان), emperor of Turkey, succeeded his father Muhammad II. to the throne of Constantinople in May, A.D. 1481, Rabi I. A.H. 886. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His reign was distracted by intestine discord, and he fell by the perfidy of his son Salim I. who caused him to be poisoned in A.D. 1512, A.H. 918, in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire and the promotion of the sciences.

**Baiazid Ansari** (بایزید انصاری), the Afghan Apostle, called Pir Rôshan, founder of the Sûfi sect called "Rôshania," or "the enlightened." He had established amid the mountains of Afghanistan a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquility of the empire of Delhi, when, under the celebrated Akbar, it had reached the very zenith of its power.

**Baiazid Bustami (Khwaja)** (بایزید بسطامی خواجہ), the famous ascetic of Bustâm, whose original name was Taifûri; he is therefore sometimes called Baiazid Taifûri-al-Bustâmi. His father's name was 'Isa-ibn-Âdâm-ibn-'Isa-ibn-'Ali. His grandfather was a Gabr or magician, but became a convert to Islâmicism. These two brothers, Âdâm and 'Ali, were, like himself, devout ascetics, but in an inferior degree.

He was born in the year A.D. 777, A.H. 160, lived to a great age, and died between the years A.D. 845 or 848, A.H. 231 or 234, but according to Ibn-Khalikân his death took place in A.D. 875 or 878, A.H. 261 or 264. He is said to have been a contemporary of Ahmad Khizroya, who died A.H. 240.

**Baiazid Khan** (خان) (بایزید خان), Faujdâr of Sarhind, who was commanded by the emperor Farrukh-siyar to punish the Sikhs, who had risen in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unhurt. This circumstance took place about the year A.D. 1714, A.H. 1126.

**Baiazid (Sultan)** (بایزید سلطان).

There is a cenotaph at Chatigâon (Chittagong), called the Rauza of Sultân Baiazid. It is related that he was born at Bustâm in Khurâsân, of which country he was king; but abandoning regal pomp and cares for the tranquility of the ascetic life, he came with twelve attending disciples to Chatigâon. Their arrival was promptly opposed by the king of the fairies and the attendant genii, who desired them forthwith to depart. Sultân Baiazid, with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illuminated by a single lamp, called in Bengâli chatî or chat; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tik Naof, a distance of 120 miles, and scorched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigram, in common parlance, Chatgâon, signifying the village of the lamp. This insult and breach of confidence led to implacable war on the part of the genii, whom Sultân Baiazid, in various conflicts, drove from the field; and in his strenuous exertions dropped a ring where the cenotaph now stands—his Karanphûl, or ear-ring, fell in the river, which thence was named the "Karanphûl"; and a sankh, or shell, dropped from his hand into the other stream, from which it derived the name of Sankhânti. Sultân Baiazid then became a Gorchela (*i.e.* did penance in the tomb) for 12 years; after endowing it with lands to keep it in repair and defray the expenses of pilgrims and the twelve disciples, he proceeded to Makanpûr, and was succeeded by his disciple Shah, who, in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Makanpûr; leaving the cenotaph under the charge of Shâh Pir, an attending disciple of Baiazid. This place was therefore in after ages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the

buildings of the time of Akbar. The tomb, about 12 feet by 9, is in the centre of the area, with some shells and corals deposited at its head.

**Baiazid Taifuri-al-Bustami** (بایزید طیفوری البسطامی). *Vide* Baiazid Bustami.

**Baidu Khan** (بايدو خان), the son of

Turaghāī and grandson of Halākū Khān, succeeded Kaihatū or Kaijaptū Khān in January, A.D. 1295, Ṣafar, A.H. 694, and enjoyed the crown of Persia only seven months: he was deposed and slain by his nephew, Ghāzān Khān, the son of Arghūn Khān; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October of the same year, Zil-hijja, A.H. 694. In English Histories he is called Batu. In 1235, at the head of half a million of Keptchak Mongols, he conquered the east of Russia, destroying Kiazan, Moscow, Vlāndimir and other towns.

**Baihaqi** (بیہقی), surnamed Abū'l

Fazl, and whose proper name is Abū Bakr Ahmad, was the son of Husain Baihaqi. He is the author of the works in Arabic called *Sunnat Kubra* and *Sughra* and of one entitled *Shabul-Imān*. He died in the year A.D. 1066, A.H. 458. His collection of Traditions is also of the highest authority.

**Baiju** (بیجو), one of the most celebrated songsters of India, besides Nāek, Gopāl, and Fansin.

**Baiqara Mirza (Sultan)** (بایقراء مرتز) (سلطان), the son of Umar Shaikh

Mirzā, the second son of Amir Taimūr. Baiqara succeeded his brother as governor of Persia in A.D. 1394, A.H. 796. His eldest brother, Pīr Muhammad Jahāngīr, was slain in A.D. 1405, A.H. 808. Baiqara, Mirzā was slain by his uncle Shāhrukh Mirzā in A.D. 1416, A.H. 819; he left a son named Mansūr, who became the father of Sultān Husain Mirzā, surnamed Abū'l Ghāzi Bahādūr.

**Bairam** (بیرام), sometimes erroneously written by us for Bahrām. It is the T. name of the planet Mars.

**Bairam Beg** (بیرام بیگ) was father of Munim Khān. The latter was a grandee in Humāyūn's Court.

[*Vide* *Aīn Translation*, vol. i. p. 317.]

**Bairam Khan** (بیرام خان), styled Khān Khānān, or Lord of lords, was one of the most distinguished officers of the Mughal

court. He was a Turkman and descended from a line of ancestors who served for many generations in the family of Taimūr. Bairām accompanied the emperor Humāyūn from Persia to India, and on the accession of his son Akbar, he was honoured with the title of Khān Khānān and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in A.D. 1558, A.H. 965, thought he was capable of acting for himself, he dismissed Bairām Khan from the wizārat. Bairām at first had recourse to rebellion, but being unsuccessful, was compelled to throw himself on the clemency of his sovereign, who not only pardoned him but assigned to him a pension of 50,000 rupees annually for his support. Bairām soon after took leave of the emperor with the design of making a pilgrimage to Mecca, and had proceeded to Gujrāt in order to embark for Mecca, but was slain by one Mubārik Khān Lohānī, whose father Bairām Khān had slain in battle with his own hand during the reign of the emperor Humāyūn. This event took place on Friday the 31st January, A.D. 1561, 14th Jumāda I., A.H. 968. He was at first buried near the tomb of Shaikh Hisām at Gujrāt, but afterwards his remains were transported to Mashhad and buried there. He is the author of a *Diwān*.

**Baizawi (Qazi)** (بیضاوی قاضی), the

surname of Nasir-uddin Abū'l Khair Abd-ullāh-ibn-Umar al Baizāwi. He was a native of Baizā, a village of Shirāz, on which account he is styled Baizāwi. He held the office of Qāzī or Judge of the city of Shirāz for a considerable time, and died at Tabriz or Tauris in the year A.D. 1286, A.H. 685, or as others say in A.D. 1292, A.H. 691. He is the author of the well-known Commentary on the Qurān called *Tafsīr Baizā'i*, which is also called *Anwār-ul-Tanzil*, and *Asrōr-ul-Tācīl*. Some say that he is also the author of a history entitled *Nizāmat Tawārikh*, but the author of this work is said by others to be Abū Sa'id Baizāwi, which see.

**Baisanghar (Mirza)** (بایسنگر مرزا) (بایسنگر مرزا)،

son of Mirzā Shāhrukh, the son of Amir Taimūr. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment forty copyists for transcribing MSS. He was born in the year A.D. 1399, A.H. 802, and died before his father in A.D. 1434, A.H. 837, at Herāt, aged 35 lunar years.

**Baisanghar (Mirza)** (بایسنگر مرزا) (بایسنگر مرزا)، son of Sultān Husain Mirzā of Herāt. He was killed by Khusrō Shāh, king of Qundaz.

**Bajazet**, name of several Turkish emperors spelt so in English, being a corruption of Baiāzid, which see.

UNIV. OF  
CALIFORNIA

BAJI

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BAJA

**Baji Bai** (باجی بائی), also called Bija Bāī, which see.

**Baji Rao I. (Peshwa)**, (باجی راؤ پیشو) (اے)، the son of Bálájí Rāo Bishwanáth Peshwā, whom he succeeded in October, A.D. 1720. He was the ablest of all the Bráhman dynasties, and perhaps of all the Marhatta nation, except Sēwāji. He died on the 28th April, o.s. 1740, 12th Safar, A.H. 1153, and left three sons, viz., Bálájí Baji Rāo, who succeeded him as Peshwā; Rághnáth Rāo, commonly called Rághaba, who was at one time much connected with the English, and was the father of the last Peshwā Baji Rāo II.; and Shamsher Bahádúr, to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion), he left all his possessions and pretensions in Bundelkhand.

**Baji Rao II.** (باجی راؤ پیشو) (اے)، the

last Peshwā, was the eldest son of Rághaba or Rághnáth Rāo of ambiguous memory. He succeeded Mádhoo Rāo, the infant Peshwā, who died suddenly in October, A.D. 1795. During the reign of Mádhoo Rāo he and his brother Chinnájī were confined in the fort of Juner, near Púna, and after his death Chinnájī was furtively invested, but he was soon after deposed and Baji Rāo was publicly proclaimed Peshwā by Daulat Rāo Scindia on the 4th December, A.H. 1796. In May, A.D. 1818, a proclamation was issued by Government deposing him for rebellion; and the Rāja of Siára, Partap Singh Náráyan released from confinement, had a part of the Púna territories assigned for his support, and was vested with the reality of that power of which his ancestors in later times had enjoyed only the name. Baji Rāo was compelled to surrender himself to the English, and was pensioned on the 3rd June, A.D. 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bithur, near Cawnpore, in December, A.D. 1852, and was succeeded by his adopted son Dhondú Pant, commonly called Nána Sahib (q.v.), who became a rebel in the disturbances of 1857.

[See Colebrooke's *Mountstuart Elphinstone*.]

**Bakhat Singh** (بخت سنگ), or Bakht

Singh Ráthor, son of Ajit Singh and brother of Abhan Singh, Rāja of Jodhpur. He was poisoned in A.D. 1752.

**Bakhshi 'Ali Khan** (بخشی علی خان),

whose poetical name was Hashmat, flourished in the time of Nawáb Salíbat Jang of Hyderabad, about the year A.D. 1751, A.H. 1164.

**Bakhshi Bano Begam** (بخشی بانو بیگم), a sister of the emperor Akbar the Great.

**Bakhtaiar Beg Gurdí Shah Mansur** (بختیار بیگ گرد شاد), Turkman, was an Amir, and governed (1001) Siwistan. [Vide *Ain Translation*, vol. i. p. 474.]

**Bakhtaiar Khilji** (بختیار خلجی). [Vide Muhammad Bakhtaiar Khilji.]

**Bakhtari** (بختیری), one of the most celebrated Arabian poets, who died in the year A.D. 823. According to some writers, he was born in A.D. 821, A.H. 208, flourished in the time of the khálf Al-Mustá'in Billah, and died in his 63rd year at Baghádád. He is also called Bin-Bakhtari.

**Bakhtawar Khan** (بختوار خل), an amir who served under the emperor Alamgrí. The Sarán of Bakhtawarnagar, near Déhli, was constructed by him in A.D. 1671, A.H. 1082. He is the author of the work called *Mirat-ul-'Alam*, a history of the first part of the reign of 'Alamgrí. He died in A.D. 1684, A.H. 1095. [Vide Názir Bakhtaiar Khán.]

**Bakhtishu** (بختیشوش), name of a Christian physician in the service of Harún-al-Rashid.

**Bakshu** (بکشو), a singer, lived at the Court of Rāja Bikramajít Mansur; but when his patron lost his throne he went to Rāja Kirát of Kálínjar. Not long afterwards he accepted a call to Gujárát, where he remained at the Court of Sultan Bahádúr, A.D. 1526 to 1536.

[Vide *Ain Translation*, vol. i. p. 611.]

**Baktash Qull** (بکتاش قلی), a

Musalmán writer of the Persian sect, who wrote a book called *Bostán-al-Khayál*, or the Garden of Thoughts. (Watkin's Biographical Dictionary.) See also Amír, who also wrote a book of that name.

**Balaji Rao Bishwa Nath Peshwa** (بالاجی راؤ بشو ناتھ پیشو) (اے)، the

founder of the Bráhman dynasty of Peshwā, was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jado family, whence he was transferred to that of the Rāja Sáhū, son of Sambhaji, chief of the Marhattas. His merits were at length rewarded with the office of Peshwā, at that time second in the State. He died in October, A.D. 1720, and was succeeded by his son Baji Rāo Peshwā.

*List of Hereditary Peshwás of Púna.*

Bálájí Rāo Bishwanáth Peshwā,  
Baji Rāo Peshwā, son of Bálájí,

Bālājī Bājī Rāo, son of Bājī Rāo, Mādho Rāo Bilāl, son of Bālājī, succeeded under the regency of his uncle Rāghunāth Rāo.

Nārāyān Rāo Peshwā, brother of Mādho Rāo, Rāghunāth Rāo, son of Bājī Rāo Peshwā I. Mādho Rāo II. posthumous son of Nārāyān Rāo.

Bājī Rāo II. son of Rāghunāth Rāo, proclaimed himself, and was taken by Sindhia, Chimnaji, furtively invested at Pūna, 26th May, 1796.

Bājī Rāo II. publicly proclaimed, 4th December, 1796. Surrendered to and pensioned by the English, 3rd June, 1818, and Partāp Singh Nārāyān, the Rāja of Sitāra, released from confinement.

### **بالاجی باجی راؤ (بالاچری راؤ)**

also called Bālā Rāo Pandit Pradhān, was the son of Bājī Rāo Peshwā I. and succeeded his father in April, A.D. 1740. He was at Pūna when the battle between the Marhattas and Ahmad Shāh Abdāli took place in January, A.D. 1761, but died in the month of June of the same year, leaving three sons, *viz.*, Biswās Rāo, who was killed in the battle of Pānipat, Mādho Rāo, and Nārāyān Rāo.

### **Baland Akhtar (بلند اختر)**, a brother of the emperor Muhammad Shāh. *Vide* Achchhe.

### **Balash (بالاش)**. *Vide* Pālāsh or Pālās.

### **Balban (بلبن)**, a king of Dehlī. *Vide* Ghayās-uddin Balban.

### **Balbhaddar Singh (بلبھدر سنگھ)**, a Rāja lineally descended from the ancient Hindū monarchs of Audh, who, having 100,000 Rājpūts at his command, considered himself as equal to the Nawāb Wazir of Lucknow, whose authority he disclaimed. To reduce this Rāja an army was sent about the year A.D. 1780, composed partly of the Nawāb's troops, and partly of the Company's sepoys; but owing to the intrigues of Haidar Beg Khān, the minister of the Nawāb Wazir Asaf-uddaula, and the native collectors, who extorted large sums from the zamindārs, this expedition failed of success. During two years he was frequently defeated and pursued; and at length being surprised in his camp, he was killed in endeavouring to make his escape.

### **Baldeo Singh (بلدیو سنگھ)**, the Jāt Rāja of Bhartpūr, was the second son of Ranjit Singh. He succeeded to the Rāj after the death of his eldest brother, Randhir Singh.

### **Baligh (بلیح)**, author of the *Dalāel Zahira*, *Tulauwan Qudrat*, and *Makālīma*. He was a native of India and was living in A.D. 1772, A.H. 1186.

Balin, erroneously written by some for Balban, which see.

### **Balqini (بلقینی)**, *Vide* Bilqainī.

**Balti (باتی)** (*tide* Jodh Baī), the daughter of Rāja Udaia Singh Rāthor, commonly called Motha Rāja; she was married to the emperor Jahangir and became the mother of Shāh Jahan. She died in A.D. 1619, A.H. 1028.

**Balwan Singh (بلوان سنگھ)**, (who was always called by the natives of Āgra as the Kashī-wala Rāja) was the son of the celebrated Chait Singh, Rāja of Banaras. Balwan Singh was born at Gwalior, and after his father's death, he and his family lived in the city of Āgra for many years on a monthly pension of 2000 rupees. He lost his only son, Kūwar Chakrabarti Singh, on the 17th December, 1871, and after a few days, on the 26th of the same month, he resigned his unusually prolonged life. The only surviving members of this family were the widow of Chakrabarti Singh and his children, a boy aged nine and a girl aged 11 years. Balwan Singh was the author of a Dīwān in Urdu.

**Balwant Singh (بلونت سنگھ)**, a Rāja or zamindār of Banaras. He was the father or brother of the famous Chait Singh who rebelled against the British, and was arrested and deposed by Mr. Hastings in 1781. Balwant Singh succeeded his father Mansa Ram in A.D. 1740, reigned 30 years, died in 1770, and was succeeded by Rājā Chait Singh.

**Balwant Singh (بلونت سنگھ)**, Rāja of Bhartpūr, succeeded his father, Baldeo Singh, in August, 1824; was displaced by one of his cousins, named Durjān Sāl, in March, 1825; but reinstated by the British Government on the 19th January, 1826. Bhartpūr was stormed and taken by the Bengal troops under Lord Combermere, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durjān Sāl was seized and sent to Allahābād. His father, Baldeo Singh, was the second brother of Randhir Singh, the eldest of the four sons of Ranjit Singh the son of Kehri Singh, the brother of Ratan Singh, the brother of Jawāhi Singh, the son of Sūrajmal, the son of Chūrāman Jāt, the founder of the principality. Balwant Singh died aged 34 years on the 16th March, 1853, and was succeeded by his infant son Jaswant Singh.

**Banana (بانانہ)**, an Arabian poet whose full name is Abū Bakr-bin-Muhammad bin-Banāna. There has been another Bin-Banāna, *viz.*, Abū Nasr-bin-ul-'Aziz-bin-Banāna, who was a poet also, and died at Baghdad in A.D. 1009, A.H. 400.

**Banda** (بندہ). *Vide Razī (Maulānā).*

**Banda** (بندہ), a gurū or chief of the Sikhs, and successor of Gurū Gobind. This man obtained great power, and committed great depredations in the province of Lîthore, in the reign of Bahâdur Shâh I. and while the emperor was in Deccan against his brother Kân Bakhsh, Banda collected his followers, to revenge the death of his predecessor's sons, who were taken prisoners and had been put to death some time before. He committed the greatest cruelties on the Musalmâns, in every advantage shewing no quarter to age or sex, and even ripping up women with child. The emperor found it necessary to march in person against him, and he was besieged in the fortress of Lohgarh, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhsiar, 'Abdus Samad Khân, governor of Kashmîr, was sent against the rebels with a great army. After many severe engagements, he forced Banda to take refuge in a fortress, which was blockaded so effectually as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws; when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khân, having planted a standard on the plain, commanded them to come out and lay their arms under it, which they did. He then divided the meaner sort among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and many other captives were sent to Delhi, through which he was carried in an iron cage upon an elephant, dressed in a robe of gold brocade. The Sikhs bore the insults of the populace with the greatest firmness, and steadily refused the emperor's offers of life if they would embrace the Muhammadan faith. They were put to death, a hundred each day, on the ensuing seven days. On the eighth day Banda and his son were put to death without the city. A dagger was put into his hands, and he was commanded to kill his infant son; but refusing, the child was slain by the executioner, his heart torn out, and forced into the father's mouth. Banda was then put to death by the tearing of his flesh with red hot pincers and other tortures, which he bore with the greatest constancy. This event took place in the year A.D. 1715, A.H. 1127.

**Bano Begam** (بانو بیگم), the daughter of Shâhnawâz Khân, the son of the Wazîr Asaf Khân, wife of the emperor Alamgîr, and mother of 'Azim Shâh.

**Baqai** (باقی), surname of Ibrahim bin-'Umar, a learned Musalmân, who is the author of several treatises on ancient

philosophers, on divination by numbers, a commentary on the Qurâن, etc. He died in the year A.D. 1480, A.H. 885.

**Baqai (Mulla)** (باقی ملا), a poet who lived in the time of the emperor Bâbar Shâh. He is the author of a poem or Masnawi, which he dedicated to the emperor.

**Baqalani** (باقلانی), the author of a work called *Aijâz-ul-Qurâن*, or of the difficult things in the Qurâن. See Abû Bakr Baqalâni.

**Baqi Khan** (باقی خان), a nobleman of the court of the emperor Shâh Jahân, by whom he was appointed governor of the fort of Agra. In the 24th year of the reign of the emperor he was raised to the rank of 1500. In the 49th year of the emperor's reign, he still held the governorship of the fort of Agra, and was raised to the rank of 2000 the following year. He had built in the front of the gate called Hathiopol, which is situated towards the Chauk and the Jama Misjid, a fine bungalow, which was still standing about the year A.D. 1830.

**Baqili** (باقلی), surname of Abû'l Fazl Muhammad-bin-Qâsim-al-Khwârizmî, who from his learning has the title of Zain-uddin and Zain-ul-Mashâikh, or the ornament of the doctors. He wrote a book on the prayers of the Musalmâns, on the glory and excellence of the Arabs, called *Sâlit-ul-Bayâtî*. He died in A.D. 1167, A.H. 562, but according to Hâjî Khalifa in A.D. 1170, A.H. 566. There was another Baqili, also a Muhammadan doctor, who died in A.H. 982.

**Baqi Muhammad Khan Koka** (باقی محمد خان کوکا), eldest brother of Adham Khân, the son of Mâham Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Katka, where he had a jagîr, in A.D. 1585, A.H. 993.

**Baqir** (باقر), the poetical name of Muhammad Bâqir Ali Khân, who flourished in the time of the emperor Muhammad Shâh and wrote a Masnawi or poem called *Ramâzut-Tâkirîn*, composed in A.D. 1726, A.H. 1139, also another work entitled *Gulshanî Asrâr*, which he wrote in A.D. 1732, A.H. 1145. He is also the author of a Diwân, and another poem called *Mirat-ul-Jamâl*.

**Baqir Ali Khan** (باقر علی خان). *Vide* Bâqir.

**Baqir (Imam)** (باقر امام). *Vide* Muhammad Bâqir (Imâm).

**Baqir Kashi (باقر کاشی)**, whose

poetical name is *Khirad*, was a contemporary of *Zahūri* who flourished about the year A.D. 1600, and is the author of a *Diwān*.

**Baqir Khan (باقر خان)**, a nobleman

in the service of the emperor Shāh Jahān. In the latter part of his life, he was appointed governor of Āllahābād, where he died in A.D. 1637, A.H. 1047, in which year died also Khān Zamān Bahādur, in Daulatābād.

**Baqir Khan (باقر خان) مجم ثانی**

surnamed *Najm Sāfi*, an amīr of the reign of Shāh Jahān. He was a very liberal man, fond of literature, and was himself a poet. He died in A.D. 1640, A.H. 1050, but, according to the work *Māzir-ul-Umrā*, in A.D. 1637, A.H. 1047. He is the author of a *Diwān* or Book of Odes.

**Barahman (برہمن)**, poetical title of a

Brāhmaṇ whose name was Chandar Bhān, which see.

**Barbak (باربک)**, the son of Bahlol

Lodi, king of Dehli. *Vide* Husain Shāh Sharqi.

**Barbak Shah (باربک شاہ)**, Pūrbī,

the son of Nāsir Shāh, whom he succeeded to the throne of Bengal in A.D. 1458. He reigned for a period of 17 years and died in A.D. 1474, A.H. 879.

**Barbarassa (باربارسہ)**, the famous

Corsair. Sulaimān, emperor of the Turks, gave him the title of *Khair-uddin*, and made him afterwards Pāshā of the sea. He succeeded his brother Aruch, who conquered the kingdom of Algiers, after having killed Salīm the Arabian king. He took Tunis A.D. 1533, A.H. 940, after having driven out the Venetians, but Andrea Doria retook it again A.D. 1536, A.H. 943. After this, he ravaged several parts of Italy, and reduced Yemīn, in Arabia Felix, to the Turkish government. *Khair-uddin* died at Constantinople in A.D. 1540, A.H. 953, aged 80.

**Barbarassa (Aruch) (باربارسہ)**, a

famous pirate. Being called in to assist Salīm, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomarez and reduced to the greatest distress. He escaped by a subterraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in A.D. 1518.

**Barbud (باربود)**, a famous Persian

musician, master of music to Khusro Parwez, king of Persia. He composed an air called *Aorangi*, and invented a musical instrument (a sort of lyre) which bears his name: i.e. Bārbud or Bārbut.

**Barizi (بارزی)**, the son of 'Abdul

Rahīm, an Arabian author who wrote a commentary on the work called *Asrar-ul-Tanzil*. He died in A.D. 1337, A.H. 738. This author appears to be the same with Bāzīrī, which see.

**Barkali (برکلی)**, the name of two Mu-

hammadan doctors; the one died in A.D. 1553, A.H. 960, and the other in A.D. 1573, A.H. 982. They are sometimes called Birgili, which see.

**Barkat-ullah (Sayyad) (برکت الله)**

**سید**, styled *Sāhib-ul-Barkāt*, was the son of Sayyad Aweis, the son of Mir 'Abdul Jallī, the son of Mir 'Abdul Wāhid Shāhi'di of Bilgrām. His poetical name was *Ishqī*, and as his grandfather's tomb was in Māhaba in the district of Agra, he went and lived in that village till the day of his death, which happened on the 25th July, A.D. 1729, 10th Muḥarram, A.H. 1142.

**Barkayaraq (Sultan) (برکارق سلطان)**,

the eldest son of Sultān Malikshāh Saljūqī, whom he succeeded in A.D. 1092, A.H. 485. His usual residence was Baghdād. His brother Muhammād ruled over Azur-baijān; while Sanjar, his third brother, established a kingdom in Khurāsān and Transoxiana, from whence he extended his conquests over the fallen princes of Ghaznī. Barkayaraq reigned twelve years and died in December, A.D. 1104, A.H. 498. His brother Sultān Muhammād succeeded him.

**Barmak (برمک)**, the name of a noble

family, originally from Balkh in Khorāsān, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. One of the most illustrious was governor to the khāli' Harūn-al-Rashid, and his son Ja'far, afterwards minister to that prince; but having incurred his displeasure, he with several of the heads of the family was put to death. *Vide* Ja'far-al-Barmaki. (The "Barmecide" is familiar to readers of Galland's *Arabian Nights*.)

**Baroda (برودا)**, Rāja of. *Vide* Pelajī.**Barq (برق)**, poetical name of Mu-

hammad Razā (q.v.).

**Basasiri** (بَسَاسِيرِي) ("Glutton") was

the nickname, and afterwards the surname of Arsalān, who from slave became Commander-in-Chief of the armies of Bahā-ud-daula, the wazir of the khalif of Baghdād. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustanásir Billāh, the fifth khalif of Egypt of the Fatimite dynasty. After some time he came to Baghdād. He took Qāem, the 26th khalif of the Abbasides, prisoner in Baghdād, deposed him, and caused Mustanásir to be acknowledged the only and legitimate chief of all the Musalmāns. He maintained Mustanásir in the khilāfat for one year and a half, after which Tughral Beg, Sūltān of the Saljuqides, put Qāem on the throne of Baghdād again, defeated and killed Basasiri A.D. 1059, A.H. 451, and sent his head to Qāem, who caused it to be carried on a pike through the streets of Baghdād.

**Bashir ibn-ul-Lais** (بَشِيرُ ابْنِ الْلَّيْثِ),

the brother of the arch-rebel Rafa-ibn-ul-Lais, who had revolted against Hārūn-al-Rashid the khalif of Baghdād in the year A.D. 806, A.H. 190, at Samarqand, and assembled a considerable force to support him in his defection; notwithstanding all Hārūn's care, the rebels made in A.D. 807, A.H. 191, great progress in the conquest of Khurāsān. According to Abūl Farāj, in the year A.D. 809, A.H. 193, Bashir was brought in chains to Hārūn, who was then at the point of death. At the sight of him the khalif declared, that if he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

**Basiti** (بَاسِطِي), poetical name of a person who is the author of the biography of poets called *Tazkira Bāsiti*.**Basus** (بَاوْسُ), an Arabian woman, from whom originated a war, called Harbi-Basūs, which has since become a proverb to express, "Great events from little causes." Two Arabian tribes fought about 40 years because a camel belonging to this woman broke a hen's egg; the owner of the egg wounded the camel with an arrow, and the two tribes were instantly in arms.**Batalmiyusi** (بَطْلَمِيُوسِي), an Arabian

author, who died in A.D. 1030, A.H. 421. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

**Batu Khan** (بَاتُو خَان), the son of

Jūjī Khān, and grandson of Changez Khān. He ruled at Kipchak and was contemporary with Pope Innocent IV.

**Bauwab** (بَوْبَاب) (or Bouwāb), surname

of Abū'l Hasan 'Ali Kāla, who is better known under the name of ibn-Bouwāb. It is he who improved the form of the Arabic Alphabet after Ibn-Maqla. He died in A.D. 1022, A.H. 413, or as some say in A.D. 1032, A.H. 423. After him Yā'kūb, surnamed Mustaa'simi, reduced it to its present form.

**Baz Bahadur** (بَاز بَهَادِر) whose

original name was Mālik Bāiazid, succeeded his father Shujā' Khān to the government of Mālwa in A.D. 1554, A.H. 962, and having taken possession of many towns in Mālwa which were previously almost independent, he ascended the throne under the title of Sūltān Bāz Bahādur. His attachment to Rūpmati, celebrated courtesan of that age, became so notorious, that the loves of Bāz Bahādur and Rūpmati have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Mālwa was taken, and included among the provinces of the empire of Dehli, by the emperor Akbar in the year A.D. 1570, A.H. 978. Bāz Bahādur afterwards joined Akbar at Dehli and received a commission as an officer of 2000 cavalry. Bāz Bahādur and Rūpmati are both buried in the centre of the tank at Ujjain.

[*Vide* Rūpmati.]

**Baz Khan** (بَاز خَان), an amīr in the service of the emperor Bahādur Shāh. He was killed in the battle against Azīm Shah (*q.v.*) on the 8th June, o.s. 1707, 18th Rabī' I. A.H. 1118, near Dhaulpūr.**Bazil** (بَازِل). *Vide* Rafti Khān Bāzil.**Bazil** (بَازِل), the poetical name of Badr-uddin, Ismail-al-Tabrizi, an Arabian author.**Baziri** (بَازِرِي), author of a poem entitled *Konkab-al-Darrīat* or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M., the initial of the prophet's name, and it is so highly valued that many of the Muhammadians learnt it by heart, on account of its maxims. (*Lemprière's Universal Dictionary* under *Bansirri*.) Bārizi and Bāziri appear to be the same person.**Bazmī** (بَزْمِي), author of the *Padmānat*

in Persian verse. He was a native of Karkh and resided for some time at Shirāz. He came to Gujurāt during the reign of the emperor Jahāngīr, and composed the above-mentioned poem in A.D. 1619, A.H. 1028. He was living at Dehli in the time of Shāh Jahān about the year 1634. His proper name was 'Abdul Shakūr.

**Bazzaz** (بازاز), the author of the *Adab-al-Mufridat* or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadian theology.

**Bebadal Khan** (ببدل خان), a poet of Persia who came to India in the reign of the emperor Jahāngīr, and flourished in the time of Shāh Jahān, who conferred on him the title of Bebadal Khān. Under his superintendence the Peacock throne was constructed. Bebadal Khān appears to be the former title of Abū Tālib Kalim.

**Bedar** (بیدار), the poetical name of Sanāth Singh, a Hindū, who was living in A.D. 1753, A.H. 1166.

**Bedar** (بیدار), an author whose proper name was Imām Baksh, a native of Ambālā. He is the author of the work called *Tārikh Sa'ādat*, being an account of the progress of the dynasty which ruled over Audh from Shujā'uddaula to Sa'ādat 'Ali Khān, to whose name the title is an allusion. It was composed in A.D. 1812, A.H. 1227. He is also the author of several Masnavis, one of which contains the praises of Nawāb Sa'ādat 'Ali Khān, called *Gulshān-i-Sa'ādat*. He was living in the time of Nasr-uddin Haidar, king of Audh.

**Bedar Bakht** (Prince) (بیدار بخت), son of 'Azim Shāh. He was killed in the battle fought by his father against the emperor Bahādūr Shāh on the 8th June, o.s. 1707, A.H. 1119.

**Bedar Bakht** (Prince) (بیدار بخت), son of Ahmad Shāh, king of Dehli. He was elevated to the throne of Dehli on the 1st September, A.D. 1788, 27th Zi-Ka'da, A.H. 1202, when Ghulām Qadīr imprisoned Shāh Alam. Bedar Bakht continued to reign until the approach of the Marhattas towards Dehli, when he fled upon the 12th October, 1788, but was subsequently apprehended and put to death by the orders of Shāh Alam.

**Bedil** (Mirza) (بیدل میرزا), the poetical name of Sāidā Gilānī, which see.

**Begam Sultan** (بیگم سلطان), a lady of rank, whose tomb is to be seen to this day, outside of the gate of Ya'tmād-uddaula's mausoleum in Āgra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humāyūn in A.D. 1538, A.H. 945, and that she was the daughter of Shaikh Kamāl.

**Begana** (بیگانہ), the poetical name of Abū'l Hasan.

**Bekasi (Maulana)** (بیکسی مولانا), a poet who lived in the time of the emperor Akbar.

**Bekasi (Maulana)** (بیکسی مولانا), a poet of Shīrāz who was contemporary with Ghizālī, who died in the year A.D. 1111, A.H. 505.

**Bekhabar** (بیخبر), the poetical name of Mir'Azmat-ullah, son of Lutfi-ullah of Bilgrām. He died in A.D. 1729, A.H. 1142, at Dehli. He is the author of the work called *Safinae Bekhabar*.

**Bekhud** (بیخود), poetical name of Mulla Jāmī Lāhaurī Namdār Khānī, which see.

**Bekhud** (بیخود), poetical name of Sayyad Hudi 'Ali, son of Sayyad Nāsir 'Ali Sehr, and author of a Diwān.

**Bengal, Sultāns and Governors of.** Vide Muhammād Baghtaiār Khiljī, and Khān Jahān.

**Beni Narayan.** A Hindu by birth, but follower of the warlike teacher Sāyyad Āhmād (q.v.). He wrote a sort of biographic anthology called *Tazkira-i-Jahān* (published 1812) and many other works in prose and verse. (De Tassy, *Hist. de la litt. hind.* 115.)

**Berar** (برار راجه), Rāja of. Vide Rāghojī Bhōsla.

**Betab** (بیتاب), whose proper name is Abbas 'Ali Khān, which see.

**Bhagwan Das (Raja)** (بھگوان داس) (راجہ), called by Abū'l Fazl Bhagwant Dās was the son of Rāja Bihūra Mal Kachhwāha Ambhar or Amer, now Jaipūr. His daughter was married to the prince Mirzā Salīm (afterwards Jahāngīr) in the year A.D. 1585, A.H. 993, by whom he had a daughter named Sultān-un-nisā Begum, and then a son who became Sultān Khusrō (q.v.). Bhagwan Dās died five days after the death of Rāja Todar Mal, i.e. on the 15th November, A.D. 1589, 19th Muḥarram, A.H. 998, at Lahore. After his death, the emperor Akbar, who was then at Kābul, conferred the title of Rāja on his son Mān Singh with the rank of 5000.

**Bhagwant Singh** (بھگونت سنگھ), rāna of Dhāulpur (1857). He died on the 14th February, 1873.

**Bhanbu Khan** (بھنبو خان), the son of Zabitā Khān, which see.

**Bhartrihari**, brother of Rāja Vikram (Bikramjit). His *Century of Sentences* has been translated into English by Prof. Tawney, of Calcutta.

**Bhara Mal (Raja)** (بیارا مل). *Vide* Bihāri Mal.

**Bhartpur** (بہترت پور راجہ), Rāja of. *Vide* Chūrāman Jāt.

**Bhaskar Acharya** (بیسکر اچاریا), a most celebrated astronomer of the Hindus, who was born at Bīdāc, a city in the Deccan, in the year of Salivāhan, 1036, corresponding with the year A.D. 1114, A.H. 508. He was the author of several treatises, of which the *Lilāvati* and the *Bijā Ganita*, relating to arithmetic, geometry and algebra, and the *Siromāni*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Siromāni* is delivered in two sections, the *Gōla-Adhyāya*, or the Lecture on the Globe, and the *Ganita Adhyāya*, or the Lecture on Numbers, as applied to Astronomy. The *Lilāvati* was translated into Persian by Faizī in the reign of Akbar, and an English translation has also been lately made by Dr. Taylor and published at Bombay. Bhaskar died at an advanced age, being upwards of 70 years. Lilāvati was the name of his only daughter who died unmarried.

**Bhau** (بیاو), a Mahratta chief. *Vide* Sadāsheo Bhāu.

**Bhau Singh** (بیاو سنگھ), also called Mirzā Rāja, was the second son of Rāja Bhagwān Dās Kachhwāha, Rāja of Amber (now Jaipūr). He succeeded to the rāj after his father's death in A.D. 1614, A.H. 1023, was raised to the rank of 5000 by the emperor Jahāngīr, and died of drinking A.D. 1621, A.H. 1030. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahāngīr's courtiers the Rājas of Amber were the most addicted to drinking. His eldest brother Jagat Singh, and Maka Singh his nephew, had likewise paid with their lives for their drunken habits, but their fate was no lesson for Rāja Bhāu.

**Bhim Singh** (بھیم سنگھ), rānā of Udaipūr, was living in A.D. 1750.

**Bhim** (بھیم راجہ), Rāja of Gujrāt, in whose time Sultān Mahmūd Ghaznawī took the famous temple of Somnāth in A.D. 1027.

**Bhim Singh Rathour** (بھیم سنگھ رانیپور). He usurped the throne of Jodhpūr in A.D. 1793, on his grandfather's

death by defeat of Zālīm Singh, and died in 1803. He was succeeded by Mān Singh.

**Bhoj (Raja)** (بہوج راجہ). *Vide* Rāja Bhōj.

**Bhori Rani** (بہوری رانی), the last of the wives of Mahārājā Ranjīt Singh; she died childless at Lāhore on the 5th April, 1872. Her adopted son Kūwar Bhūp Singh distributed large sums of money before and after her death as alms to the poor. The funeral was very grand. Her remains were burnt near the *samādī* of the late Mahārājā, and the ashes were sent to be thrown into the Ganges at Hardwār. She drew a pension of 800 rupees per mensem from our Government and held jāgirs of upwards of 60,000 rupees per annum.

**Bhuchchu** (بھچو). *Vide* Zarra.

**Bhuya** (بہویہ میان), a nobleman of the court of Sultān Sikandar Lodi, who built the masjid Math in Delhi, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

**Bibi Bai** (بی بی بائی), the sister of Muhammād Shāh 'Adil, king of Dehlī, married to Salim Shāh Sūr, by whom she had a son named Firōz. After the death of Salim Shāh, when Firōz, then an infant, was being murdered by his uncle Muhammād Shāh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tore the young prince from her embrace, and in her presence severed his head from his body. This event took place in May, A.D. 1554.

**Bibi Daulat Shad Begam** (بی بی دولت شاد بیگم), one of the wives of the emperor Akbar, and the mother of Shakruṇnisa Begam, who survived her father, and died in the time of Jahāngīr.

**Bibi Marwarid** (بی بی مروارید), wife of the late Amir Afzal Khān, died in September, A.D. 1874.

**Bibi Zinda Abadi** (بی بی زندہ ابدی), commonly called Bibi Jind Wadi by the people of Uchchā, was one of the descendants of Sayyad Jalāl. She is buried at Uchchā in Muftāu. The dome in which she rests is erected of burnt bricks and cemented by mortar. The whole of the edifice is ornamented by various hues, and *lapis lazuli* of the celebrated mines of Badakshān. The size of this grand building may be estimated at 50 feet high, and the circumference 25.

**Bihari Lal** (بھاری لال), a celebrated Hindi poet, called by Gilchrist the Thomson of the Hindus, and much admired among them; he appears to have flourished about the beginning of the 16th century. Being informed that his prince Jaisah of Jaipur was so infatuated with the beauty of a very young girl he had married (so as to neglect entirely the affairs of his country, for he never came abroad, having shut himself up to contemplate the fascinating charms of his beauteous, though immature bride), Bihari boldly ventured to admonish him by bribing a slave girl to convey a couplet, which he had composed, under his pillow; the translation of which is thus given by Gilchrist, "When the flower blooms, what will be the situation of the tree, that is now captivated with a bud, in which there is neither fragrance, sweets, or colour?" This had not only the desired effect of rousing the prince from his lethargy, but excited in his breast a generous regard for the man, whose advice came so seasonably and elegantly disguised. Bihari received, ever after, a pension from court, with a present of more than one thousand pounds, for a work he published under the name of *Satsai*, from its consisting of seven hundred couplets.

**Bihari Mal** (بھاری مل), also called Bharimal and Pūrannal, a Rāja of Amber or Ameir, now Jaipur, was a rājpūt of the tribe of Kachhwāha. He paid homage to Bābar about the year A.D. 1527, and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom was born the emperor Jahāngīr. Both he and his son Rāja Bhagwān Dās were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwān Dās gave his daughter in marriage to Jahāngīr in A.D. 1585, who was married next year (1586) to the daughter of Rāja Uday Singh, son of Rao Maldeo Rathor.

**Bija Bai** (بیجا بائی), or Biza Bāī, the wife of Mahārāja Daulat Rao Scindhia of Gwalīār. After the death of her husband, who died without issue, she elected Jhanko Rao Scindhia as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhansi, where she had a large estate. She died at Gwalīar about the middle of the year 1863.

**Bijaipal** (بھجی بیال), a famous or fabulous Rāja of Bayāna, regarding whose power, riches, and extent of dominion, many curious tales are still current among the Bhartpur Jats, who assert their (spurious) descent from him. In the *Rijaipal Rasa*, a metrical romance or ballad (written in the Birj Bhākha) the Hindu scholar will find a full and particular account of this great Hindū monarch, who is fabled to have conquered Rāja Jumeswar, the father of Pirthi

Rāj, the celebrated chauhan king of Dehlī, and to have ruled despotically over the whole of India. The Karanli Rāja too boasts his descent from Bijaipal, and if any faith can be placed in a "Bansāoli or genealogical tree," he has a fair claim to the benefits, real or imaginary, resulting therefrom.

**Bijai Singh** (بھجی سنہ), son of Rāja

Abhai Singh, the son of Mahārāja Ajit Singh, Rāhor of Jādhpur, succeeded to the rāj in A.D. 1752, A.H. 1167. He became infatuated with fondness for a young concubine; after having fought the Mughols for 40 years he organised a confederacy against them in 1787 and was defeated by de Boigne (q.v.) at Pātan and Nīrti in 1790; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rāja Māu Singh at length succeeded, in 1804, to the honours and the feuds of Bijai Singh.

**Bijai Singh** (بھجی سنہ), son of Rāja

Bhagwān Dās. *Vide* Rāmjī.

**Bikramajit** (بکرماجیت), or more

properly Vikramāditya, a mythical sovereign of Mālwa and Gujrāt, whose capital was Ujjain. His era called the Sambat is still used in the north of India. Bikramajit died (or ascended the throne) in the Kāli Jug year, 3044, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches contain information on the history of the three supposed princes of this name and of their common rival Salivāhana. The first Sambat year, therefore, concurs with the year 3045 of the Kāli Jug year, or 57 years before the birth of Christ. This prince was a great patron of learned men; nine of whom at his court are called nine gems, and are said to have been Dhanwantari, Kshapanaka, Amera Siñha, Sanku, Vetalabhata, Ghatakarpara, Kālidāsa, Virahamukhira, and Virāruehi. His real date is still an open question. "To assign him to the first year of his era might be quite as great a mistake as placing Pope Gregory XIII. in the year one of the Gregorian Calendar."—Holtzmann.

[*Vide Weber's Sansk.-Liter. Eng. tr., 1882, p. 202.*]

**Bikramajit (Rajah)** (راجہ),

*Vide* Rae Patr Dās. A Khatre.

**Bikrami** (بکرامی), the poetical name

of Mir 'Abdur Rahmān Wizārat Khan, brother of Qasim Khān, the grandfather of Samsam-uddaula Shāhuwāz Khān. He was pronounced in the reign of the emperor 'Alamgīr to the Diwāni of Mālwa and Bījāpūr. He was an excellent poet, and has left a Diwāni composed in a most beautiful style.

**Bilal** (بِلَال), the name of the crier, who used to announce to the people when Muhammad prayed. He was an African, and a freed slave of Muhammad. He died in the time of Umar, the second Khalif after Muhammad, in the year A.D. 641, A.H. 20.

**Bilal Kunwar** (بِلَالْ كُنْوَر), the wife of the emperor 'Alamgir II, and mother of Shâh 'Alam, king of Dehlî. Her title was Zinat Mahal.

**Bilqaini** (بِلْقَيْنِي), whose proper name

was Abû Hafs, is the author of the works called *Mahâsin-ul-Istîlâh*, *Sharah Bukhârî*, and *Tarandi*. He died in A.D. 1402, A.H. 805. See Sirâj-uddin, son of Nûr-uddin, and Abû Hafs-al-Bukhari.

**Binai (Maulana)** (بنایی). His father was a respectable architect at Herât, the birth-place of the poet, and his takhallus or poetical name is derived from Binâ or Banna, a builder. He is the author of a work called *Bahrâmica - Bahrôz*, a story which he dedicated to the Sultân Ya'qûb the son of Uzzan Hasan. His conceit had roused the jealousy of Amir Alisher; Binâ tried to conciliate his favour by writing a Qasida in his praise, but receiving no reward, he therefore substituted the name of Sultan Ahmad Mirzâ for that of Alisher, saying that he would not give away his daughters without dowry. Alisher was so enraged at this, that he obtained a death-warrant against him. Binâ fled to Mâwarunnahr. He was killed in the massacre of Shâh Isma'il in A.D. 1512, A.H. 918. He has also left a Diwân consisting of 6,000 verses.

**Bin Ahmad** (بن احمد). *Vide* Abû'l Faiz Muhammad.

**Binakiti** (بناکتی). *Vide* Abû Sulaimân Dâdû.

**Binayek Rao (Raja)** (بنایک راؤ راجہ), the son of Amrit Rão, a Marhatta chief. He died in July, 1853, aged 50 years.

**Bin Banana** (بن بانانة), surname of Abu Nasr-ibn-ul-'Azîz bin-'Amrû, an Arabian poet who died at Baghdâd in A.D. 1009, A.H. 400.

**Bindraban** (بندرابن)، a Hindû author who flourished in the reign of the emperor 'Alamgir, and wrote a work called *Lubbut-Tucârikh*, a summary history of Hindûstân.

**Birbal** (بِيرْ بِل), or Birbal, was a Brâhman of the tribe of Bhât. His proper name was Mâles Dâs. He was a man of very lively conversation, on which account he became one of the greatest personal favourites

of the emperor Akbar, who conferred on him the title of Râja and the rank of 5000. He was also an excellent Hindi poet, and was honored with the title of Kabrâ or the royal poet. He was slain, together with Mulla Sheri and other officers of note, in a battle fought against the Yûsaizai Afghâns of Sawâd and Bijor (places between Kabul and Hindûstân) in February, A.D. 1586, Rabi I, A.H. 994. Akbar was for a long time inconsolable for the death of Birbal, and as the Râja's body was never found, a report gained currency that he was still alive among the prisoners, and it was so much encouraged by Akbar, that a long time afterwards an impostor appeared in his name; and as this second Birbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Birbal's witty sayings are still current in India.

**Birbhan**, founder of the sect of Sâdhs (Hindust. "Quakers") born near Narnaul at A.D. 1640. Date and place of death unknown.

**Bir Singh** (بِير سنگہ راجہ), a Râja of the Bundelâ tribe of Râjpûts. He was the founder of this family, and from him the family of the Urcha chief is descended. The greater part of his dominions was wrested from him by Râja Chatar Sâl, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kalanger, but the residence of the Râja was Pannâ, celebrated for its diamond mines.

**Birgili** (برگلی), surname of Mullâ Muhammad-bin-Pir 'Ali, a celebrated Arabiin author, who wrote the *Sharah Arba'in*, and died A.D. 1573, A.H. 981. He is by some called Barkali.

**Birjis Qadar** (برجیس قدر), whose original name was Ramzân 'Ali, was son of Wâjîd 'Ali, the ex-king of Lucknow. His mother's name was Ma'shûk Begam. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risaladarâ, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Qadar was then 10 years of age. Before his accession, his uncle Sulaimân Shikoh was much persuaded by the rebels to accept the crown, but refused. Birjis Qadar was driven out of India and took refuge with his mother at Katmandû in Nepal.

**Bir Singh Rao** (او سنگہ راؤ), otherwise written Nar Singh, a Bundela chief suborned by Sultân Salim, eldest son of Akbar, to slay Abul Fazl, the emperor's favourite minister. The Râo was hotly pursued for his crime but escaped. On Salim's accession he was rewarded.

[*Vide* Jahângîr.]

**Bisati Samarcandi** (بیساتی سمرقندی), a poet of Samarcand who flourished in the time of Sultan Khalil-ullah, grandson of Amir Taimur. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasiri," but he changed it afterwards to Bisati. He was contemporary with Asmat-ullah Bukhari.

**Bishr Hafi** (بیش ر حافی) (*i.e.* Bishr the barefoot), a Muhammadan doctor who was born at Marv, and brought up at Baghdad, where he died on Wednesday the 10th November, A.D. 840, 10th Muharram, A.H. 226. Different dates are given of his death; but it is certain that he died several years before Ahmad Hanbal, and the one given here appears to be very correct.

**Bishun Singh (Kachwaha)** (بیشن سنگھ), Rāja of Ambhar or Ameir, was the son of Rām Singh and the father of Mirzā Rāja Jaisingh Sewāl. He died about the year A.D. 1693, A.H. 1165.

**Bismil** (بسمل), the poetical name of Mirzā Muhammad Shāfi of Naishāpur, uncle of Nawāb Saifdar Jang.

**Bismil** (بسمل), the poetical name of Amir Hasan Khān of Calcutta, who was living in A.D. 1845, A.H. 1261.

**Biswas Rao** (بسواس راؤ), the eldest son of Bālā Rāo Peshwā, the Marhatta chief. He was killed in the battle against Ahmād Shāh Abdāli on the 14th January, n.s. 1761, together with Sadāsheo Bhāū and other Marhatta chiefs.

**Bithal Das Gaur** (بیتل داس گور), son of Gopāl Dās, Rāja of Sheopur. On a spot of 10 bhigas towards Tajganj on the banks of the river Jamna he had built his house and a garden. In the town of Shalighān he was raised to 3000, and was appointed Kiladar of the fort of Agra. He was afterwards raised to the rank of 5000, and in the year A.H. 1062 went home and there died.

**Bo 'Ali Qalandar** (بو علی قلندر).

[*Vide* Abū 'Ali Qalandar.]

**Boigne (or le Borgne) Benoit, Count de**, a Savoyard who, after holding commissions in the French and Russian armies, came to India and entered the East India Company's service at Madras, 1778. After some adventures he entered Sindhia's service in 1784, and trained four regular brigades. In 1796 he returned to Europe with a large fortune, much of

which he devoted to public purposes and charity at Chambéry, his native town. He died there on the 21st June, 1830.

[*Vide* Keen's *Fall of the Mughol Empire*.]

**Bughra Khan** (بغرا خان), surname of Nāṣir-uddin Mahmūd, the second son of Suljān Ghayās-uddin Balhan, king of Dehlī. He was made governor of Lakhnau in Bengal by his father, at whose death in A.D. 1286, he being then in that province, his son Kaiqubād was raised to the throne of Dehlī.

[*Vide* Nāṣir-uddin Mahmūd.]

**Bukhari** (بخاری). *Vide* Al-Bukhārī.

**Bulbul** (بلبل). *Vide* Mirzā Muhammed surnamed Bulbul.

**Burandaq** (برندق), the poetical name of Maulānā Bahā-uddin. He was a native of Samarcand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial panegyrist of Suljān Bāiqara Mirzā, the son of 'Umar Shaikh and grandson of Amir Taimur. When Prince Bāiqara ascended the throne in A.D. 1394, he ordered that the sum of five hundred ducats (in Turki bish yüz altün) should be paid to Burandaq. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Suljān :—

"The Shāh, the terror of his foes,  
Who well the sound of flatt'ry knows,  
The conqueror of the world, the lord  
Of nations vanquish'd by his sword,  
Gave, while he prais'd my verse, to me  
Five hundred ducats as a fee.  
Great was the Suljān's generous mood,  
Great is his servant's gratitude,  
And great the sum; but strange to say!  
Perhaps the words in Turkish tongue  
Convenient meaning may derive;  
Or else my greedy ear was wrong;  
That turn'd two hundred into five."

The Suljān was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yüz altün" signified in Turkish a thousand ducats, which he ordered to be immediately paid (*Dublin University Magazine* for 1840). The year of Burandaq's death is unknown. He was contemporary with Khwāja 'Asmat-ullah Bukhārī who died in A.D. 1426, A.H. 829.

**Burhan** (برھان), a poet of Māzindarān, came to Dehlī and died there shortly after Nādir Shāh had pillaged that city. He is the author of a Diwān.

**Burhan** (برھان), the poetical name of Muhammed Hasan, the author of the Persian Dictionary called *Burkān Qāla*.

[*Vide* Muhammed Hasan.]

**Burhan 'Imad Shah** (برهان عِمَاد شَاد), one of the princes of the 'Imād Shāhī dynasty. He succeeded his father, Daria 'Imād Shāh, in the government of Berār when but a child. His minister Taufal Khān became regent; and before the prince was of an age to assume the reigns of his empire, Taufal Khān, assisted by the ruler of Khāndesh and by the Nizām Shāhī court, usurped the government. He eventually confined his sovereign in irons in the fort of Parnāla, and assumed the title of king. In the year A.D. 1568, A.H. 980, Nizām Shāh marched against Taufal Khān, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gāwal by capitulation, defeated Taufal Khān and made him prisoner with his son; but instead of placing the captive monarch on the throne of Berār, sent him with the usurper and his son to be confined in one of the Nizām Shāhī forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imād Shāh and that of the usurper Taufal Khān became extinct.

**Burhan Naqid** (برهان نَانِد), a poet who is the author of the poem entitled *Dil Āshōb*, dedicated to the emperor Shāh Jahān.

**Burhan Nizam Shah I.** (برهان نظام) شاد ascended the throne of Ahmad-nagar in the Deccan after the death of his father, Ahmad Nizām Shāh, in A.D. 1508, A.H. 914, in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in A.D. 1554, A.H. 961, and was buried in the same tomb with his father.

**Burhan Nizam Shah II.** (برهان نظام) شاد, brother of Murtazā Nizām II. ascended the throne of Ahmadnagar in the Deccan on the 15th May, o.s. 1591, 1st Sha'bān, A.H. 999, after deposing and confining his own son Ismā'il Nizām Shāh, who had been placed on the throne during his absence at the court of the emperor Akbar. He was advanced in years; but notwithstanding his age, gave himself up to pleasures unbecoming his dignity. His reign was marked by an unsuccessful war with the king of Bijāpūr, and a disgraceful defeat from the Portuguese, who had seized the sea coasts of his dominions. He died after a reign of four years and sixteen days, on the 18th April, A.D. 1595, 18th Sha'bān, A.H. 1003, in the 40th year of the reign of Akbar, and was succeeded by his son Ibrāhīm Nizām Shāh. Maulānā Zāhūrī dedicated his Sāqīnāma to Burhān Nizām Shāh, containing nearly 4,000 verses.

**Burhan-uddin Abu Is-haq-al-Fazari** (برهان الدين أبو اسحق), commonly called Ibn-Firkāh, author of the *Farāez-al-*

*Fazīrī*, a treatise on the law of Inheritance according to Shāfa'i's doctrine. He died in A.D. 1328, A.H. 729.

**Burhan-uddin Bin Mazah-al-Bukhari** (سرهان الدين بن مازه العکاری), author of the *Zukhrat-ul-Fatāwa*, sometimes called *Zukhrat ul-Burhamā*, and of the *Maheet-al-Burhāni*.

**Burhan-uddin Ali Bin Abu-Bakr-al-Marghinani (Shaikh)** (برهان الدين علي شيخ), author of the *Hidāya*

*Sharah Badiya*, or the Lawyer's Guide, a very celebrated book of Muhammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most ably translated by Charles Hamilton, Esq., and published in London, in the year A.D. 1791. Burhān-uddin was born at Marghinān, in Transoxania in A.D. 1135, A.H. 529, and died in A.D. 1197, A.H. 593. The *Hidāya*, which is a commentary on the *Babāy-al-Mubtada*, is the most celebrated law treatise according to the doctrines of Abū Hanīfa, and his disciples Abū Yūsuf and the Imām Muhammād. A Persian version of the *Hidāya* was made by Manwī Ghulām Yehī Khān and others and published at Calcutta in 1807. He also wrote a work on inheritance entitled the *Farāez-ul-Usmāni*, which has been illustrated by several comments.

**Burhan-uddin Gharib (Shah or Shaikh)** (برهان الدين غريب شاد),

a celebrated Musalimān saint much venerated in the Deccan. He died in A.D. 1331, A.H. 731, and his tomb is at Birhānpūr in Daulatābād, and is resorted to in a pilgrimage by the Muhammadans. He was a disciple of Shaikh Nizām-uddin Aulia, who died in A.D. 1325, A.H. 725,

**Burhan-uddin Haidar Bin Muhammad-al-Hirwi** (برهان الدين بن محمد) (بن هرفي), author of a commentary on the *Sirājīa* of Sujāwandi. He died in A.D. 1426, A.H. 830.

**Burhan-uddin Ibrahim Bin Ali Bin Farhun** (برهان الدين ابراهيم بن على) (بن فرهون), chief biographer of the Mālikī lawyers, and author of the *Libāj-ul-Muzāhib*. He died in A.D. 1396, A.H. 799.

**Burhan-uddin (Qazi)** (قاضي), Lord of the city of Sivas in Cappadocia or Caramenia, who died in A.D. 1395, A.H. 798. After his death Bāyezid I. Sultan of the Turks, took possession of his States.

**Burhan-uddin Mahmud Bin Ahmad** (برهان الدين محمود بن احمد), author of a *Muhit*, which, though known in India, is not so greatly esteemed as the *Muhit-as-Surakhsî*. The work of Burhān-uddin is commonly known as the *Muhit-al-Burhāni*.

**Burhan - uddin Muhammad Baqir (Mir)** (برهان الدين محمد باقير میر) (قاضی), Qāzī of Qāshān. He wrote a Diwān containing about 5,000 verses. He was living about the year A.D. 1585, A.H. 993.

**Burhan-uddin (Shaikh)** (برهان الدين شیخ), or Sayyad. *Vide* Kutb 'Alam.

**Burhan-uddin (Sayyad)** (برهان الدين سید), surnamed Muhaqqiq. He died in the year A.D. 1247, A.H. 645, and was buried at Cesarca.

**Burhan - ul - Mulk Sa'adat Khan** (برهان الملك سعادت خان). *Vide* Sa'adat Khān, and Mirzā Nasūr.

**Burzuj** (بزرزی), a Persian physician who lived under Naushirwān the Just. He was sent by that prince to India to procure a copy of the book called the *Wisdom of all Ages*; which he afterwards translated into Persian. That which now exists is greatly altered from the original version.

**Bus-haq** (بوسحاق), the abbreviated poetical name of Abū Is-hāq Atma', which see.

**Buzarjimehr** (بزر جمیر), the celebrated minister of Naushirwān the Just, king of Persia. He is said to have imported from India the game of Chess and the Fables of Pilpay. Such has been the fame of his wisdom and virtues, that the Christians claim him as a believer in the gospel; and the Muhammadans revere him as a premature Musalmān. He lived to a great age, and died in the time of Hormuz III. son and successor of Naushirwān the Just, between the years A.D. 580 and 590.

**Buzarjimehr Qummi** (بزر جمیر قمی), a celebrated Persian Prosodian of Qumm, who lived before the time of Saifi, the author of the *Urūz Saifī*.

**Buzurg Khanam** (بزرگ خانم), the daughter of Saif Khan, by Malika Bāno Begam, the daughter of Asaf Khān Wazir, and wife of Zafar Khān, a nobleman of the reign of the emperor 'Alamgīr. She died before her husband in the month of May, A.D. 1659, Shawwāl, A.H. 1069.

**Buzurg Umaid Khan** (بزرگ امید خان), son of Shāista Khān, an officer of rank in the time of the emperor 'Alamgīr. At the time of his death, which took place in A.D. 1694, A.H. 1105, he was governor of Behār.

**Buzurg Umaid** (بزرگ امید), or Kaia Buzurg Umaid, one of the Ismailis, who succeeded Hasan Sabbāh, the Old Man of the Mountains, in June, A.D. 1124, Rabī II. A.H. 518, and reigned 24 years. After his death his son Kain Muhammad succeeded him and reigned 25 years.

## C

## CARA

## CHAN

**Caragossa.** *Vide* Qara Ghuz.

**Chaghtai Khan** (چشتائے خان), or

Qāān, the most pious and accomplished of all the sons of Changez Khān; and although he succeeded, by the will of his father, to the kingdoms of Transoxiana, Balkh, Badakhshān, and Kāshghar in A.D. 1227, A.H. 624, he governed these countries by deputies, and remained himself with his eldest brother, Quta Qiān, by whom he was regarded with the reverence which a pupil gives to his master. He died seven months before his brother in the month of June, A.D. 1241, Zi-Qa'da, A.H. 638. Qarāchār Nawīān, who was the fifth ancestor of Amir Taimūr, was one of his Amirs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Moghul, or Mughol Empire" of India was named after Chaghtai.

[*Vide* Keene's *Turks in India*. Chap. i.]

**Chaghta Sultan** (چشتائے سلطان), a handsome young man of the tribe of the Mughols and favourite of the emperor Bābar Shāh. He died at Kabul in A.D. 1546, A.H. 953.

**Chait Singh** (چیت سنگھ), Rāja, son of Balwant Singh, zamindār of Banāras. He succeeded his father in A.D. 1770. In August, 1781, demands were made upon him, by the Governor-General, for additional tribute to be paid to the Company, as the sovereign power now requiring assistance in its exigency. The Rāja declined, pleading willingness, but inability. He was arrested by Mr. Hastings' order, at Banāras; a revolt took place in his behalf on the 20th August; nearly two companies of Sepoys and their officers were destroyed,—and the Rāja escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the Rāja, who now headed the numbers flocking to his support. He was defeated at Latifpūr, in Bundelkhand, where he had taken refuge; and lastly, his stronghold of Bijāigurh was seized, and his family plundered by a force under Major Popham. His post was declared vacant, and the zamindari bestowed on the next heir, a nephew of the Rāja, a minor. After these transactions at Banāras, the Governor-General proceeded to Audh, to obtain an adjustment of the heavy debts due to the Company by the Wazir 'Asaf-ud-daula. The territories of the Begams (one, the mother of Shuja'-ud-daula, the late Nawāb—the other, the mother

of the Wazir) were seized, on a charge of aiding the insurrection of Chait Singh. The Rāja found an asylum in Gwāliar for 29 years, and died there on the 29th March, A.D. 1810. See Balwant Singh. His estates, with title of Rāja, were presented to his nephew Babū Muhip Narain, grandson of Rāja Balwant Singh.

[*Vide* Warren Hastings; by Sir A. Lyall, K.C.B.]

**Chand** (چاند), or Chānd, called also

Trikala, from his supposed prophetic spirit, was a celebrated Hindū poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithirāj, the Chauhan emperor of Dehlī who, in his last battle with Shahāb-uddin Ghōrī, was taken prisoner and conveyed to Ghaznī, where his bard, Chānd, followed him. Both perished by their own hands, after the death of their implacable foe, Shahāb-uddin. Like the Greek bard, Homer, countries and cities have contended for the honour of having been the place of birth of this the most popular poet of the Hindūs. Dehlī, Qanauj, Mahēba, and the Panjab, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Lāhore. In his *Prithirāj Chauhan Rāsa*, when enumerating some of the heroes, friends and partizans of his hero, he says, "Niddar was born in Qanauj, Siluk and Jait, the father and son, at Abū; in Mundava the Parīhār, and in Kurrik Kāngṛa the Haoli Raō, in Nāgor, Balbhaddar, and Chānd, the bard, at Lāhore."

**Chand Saudagar** (چاند سوداگر), a Bangali merchant.

**Chand** (چاند). *Vide* Teik Chand.

**Chanda Kunwar** (چندا کنور),

also called Jindan Koūr; the wife of Mahārāja Ranjit Singh, of Lāhore, and mother of Mahārāja Dilip Singh (q.v.). She died at Kensington, 1863.

[*Vide* Griffin's Ranjit Singh, "Rulers of India," also Lady Login's Sir John Login and Duleep Singh.]

**Chanda** (چندا ماه لقا), also called

Māh-liqā, a dancing girl, or queen of Haidarābād, was a poetess of much taste and merit. She is the author of a Diwān, which was revised by Sher Muhammad Khān Imān. In the year A.D. 1799, in the midst of a dance, in

which she bore the chief part, she presented a British officer with a copy of her poems, accompanied with the following complimentary observations, in the form of the usual gazal:—  
 Since my heart drank from the cup of a fascinating eye,  
 I wonder beside myself, like one whom wine bewilders.  
 Thy searching glances leave nothing unseated; Thy face, bright as flame, consumes my heart. Thou soughtest a *Nazar*: I offer thee my head;  
 Albeit thy heart is not unveiled to me. My eyes fixed on thy lineaments—emotion agitates my soul.  
 Fresh excitement beats impatient in my heart. All that Chānd asks is, that, in either world, Thou wouldest preserve the ashes of her heart by thy side.  
 [Garcin de Tassin informs us that there is a copy of her *Diwān* in the East India House Library, which she herself presented to Captain Malcolm on the 1st October, A.D. 1799.]

**Chanda Sahib** (چند صاحب), surname of Husain Dost Khān, a relation of Dōst ‘Ali Khān, Nawāb of Arcot, whose daughter he had married. He had made his way to the highest offices of the government by the services of his sword, and was esteemed the ablest soldier that had of late years appeared in the Carnatic. He cajoled the queen of Trichinopoly, and got possession of the city in A.D. 1736. He was taken prisoner by the Mahrattas on the 26th March, A.D. 1741, and imprisoned in the fort of Sītāra, but was released by the intervention of Dupleix in 1748, and appointed Nawāb of the Carnatic by Muza�ar Jang. He was put to death in A.D. 1752, 1st Sha'bān, A.H. 1165, by the Mahrattas, and his head sent to Muhammād ‘Ali Khān, made Nawāb of Arcot by the English, who reigned for over 40 years.

**Chandar Bhan** (چندر بھان), a Brahman of Patjāla, well-versed in the Persian language, was employed as a Munshī in the service of the prince Dārā Shikōh, the eldest son of the emperor Shāh Jalān. He is the author of several Persian works, i.e., *Guldasta*, *Tuhfat-ul-Anwār*, *Tuhfat-ul-Fus-hā*, *Majma‘-ul-Fuqrā*, one entitled *Chār Chaman*, another called *Manshāt Brāhmaṇ* being a collection of his own letters written to different persons, and also of a *Diwān* in which he uses the title of Brāhmaṇ for his poetical name. After the tragical death of his employer, he retired to Bānāras where he died in the year A.D. 1662, A.H. 1073. He had also built a house at Āgra, of which no traces now remain.

**Chand Bibi (Sultana)** (چاند بی بی)

was the daughter of Husain Nizām Shāh I. of Ahmadnagar in the Deccan, sister to Murtaza Nizām Shāh, and wife of ‘Ali ‘Adil Shāh I. of Bijāpūr. After the death of her husband in A.D. 1580, A.H. 988, she had been queen and dowager-regent of the neigh-

bouring kingdom of Bijāpūr during the minority of her nephew Ibrāhīm ‘Adil Shāh II. and was one of the most able politicians of her day. The Mughols under prince Murād, the son of Akbar, proceeded in November, A.D. 1595, Rabi‘ II. A.H. 1004, and besieged Ahmadnagar for some months, while Chānd Sulṭāna defended the place with masculine resolution. At the same time, there being a scarcity of provisions in the Mughol camp, the prince and Khān-Khānā thought it advisable to enter into a treaty with the besieged. It was stipulated by Chānd Bibi that the prince should keep possession of Bērār, and that Ahmadnagar and its dependencies, should remain with her in the name of Bahādur, the grandson of Burhān Shāh. She was put to death by a faction in the year A.D. 1599, A.H. 1008.

**Chandragupta** (چند رگتا), called by the Greeks Sandracottus. He seized the kingdom of Magadha, after the massacre of the survivors of the Nāda dynasty, whose capital was the celebrated city Pataliputra, called by the Greeks Palibothra. Married a Greek Princess, daughter of Seleucus Nikator, and was grandfather to Asoka (q.v.).

**Chandu Lal** (چندو لال، ای), a Hindū, who was appointed Diwān to the Nizām of Haidārābād in A.D. 1808. His poetical name is Shādān. He died in the year A.D. 1863.

**Changez Khan** (چنگیز خان), also called by us Gengis, Jengis, and Zingis, surnamed Tamūjin, was the son of Yesuki a Khān or chief of the tribe of Mughols. He was born in A.D. 1154, A.H. 549, and at the age of 13 he began to reign, but the conspiracies of his subjects obliged him to fly for safety to Avant Khān, a Tartar prince, whom he supported on his throne, and whose daughter he married. These ties were not binding. Avant Khān joined against Changez, who took signal vengeance on his enemies, and after almost unexampled vicissitudes he obtained, at the age of 49, a complete victory over all those who had endeavoured to effect his ruin, and received from the Khāns of Tartary the title of Khāqān in A.D. 1206, A.H. 602, and was declared emperor of Tartary. His capital was Qarāqurm. In the space of 22 years he conquered Corea, Cathay (part of China) and the noblest provinces of Asia, and became as renowned a conqueror as Alexander the Great. He died on Sunday the 29th August, A.D. 1227, Ramazān, A.H. 624, aged 76 lunar years, leaving his dominions (which extended 1800 leagues from east to west, and 1000 from north to south) properly divided among his four sons, Jūji, Oqtāi, Chaghtāi and Tūli Khān.

*List of the Mughol emperors of Tartary.*

Changez Khān, 1206.

Tūli Khān, his son, 1227.

Oqtāi, brother of Tūli, 1241.

Turkina Khātūn, his wife, regent for 4 years.

**Kayük Khān**, son of Oqtāl, 1246.

Ogūlgan-mish, his wife, regent on his death, 1248.

**Mangū Khān**, son of Tuli Khān, 1258, died 1259.

After the death of Mangū, the empire of the Mughals was divided into different branches, in China, Persia, in Qapchāq, etc. Khublai Khān, the brother of Mangū Khān, succeeded in China, and founded the Yuen dynasty, 1260.

**Chughtāi Khān**, son of Changez Khān, founded the Chaghtāi branch in Transoxiana, 1240.

**Jūji**, son of Changez Khān, founded the Qapchāq dynasty, 1226.

[*Vide* Halākū Khān, Khublai Khān, etc.]

**Char Bagh** (چار باغ), name of a garden constructed by the emperor Bābar on the bank of the Jamna, which it is said was also called Hasht Bahisht; it bore all sorts of fruits; no traces of this famous garden are left now.

**Chatrapati Appa Sahib** (چترپتی اپا صاحب), Rāja of Sītāe, who died in, or a year before, A.D. 1874, whose adopted son was Rājā Rām.

**Chatr Sal** (چتر سال), or, according to the author of the *Másir-ul-Umrā*, Satar Sāl, was the son of Chait Singh, chief of the Bundelas or inhabitants of Bundelkhand, of which province he was Rāja. To secure the independence of his posterity against the encroaching power of the Marhattas, he entered into a close alliance with the Peshwā Bājī Rāo I. about the year A.D. 1733, A.H. 1146, and at his demise he bequeathed him a third of his dominions, under an express stipulation that his posterity should be protected by the Peshwā and his heirs. Chatr Sāl died A.D. 1735, leaving two sons, Hirde Sāh and Jagat Rāj. The division of the dominions of Bundelkhand, bequeathed to the Peshwā, comprised the Mahals of Kalpī, Sirounj, Künch, Garra Kotā, and Hirdainagar. Gangadhar Bāla was nominated by the Peshwā as his nāib to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the Rāja of Panna by Nānā Arjūn, the grandson of Bakhat Singh, a descendant of Chatr Sāl, it hence became the object of Nānā Farnawis, the Pūna minister, notwithstanding the stipulations by which the former Peshwā obtained from Chatr Sāl one-third of his dominions, to annex the whole of Bundelkhand to the Marhatta States. For this purpose he gave the investiture of it to 'Ali Bahādūr, son of Shamsher Bahādūr, an illegitimate son of the Peshwā Bājī Rāo, whose descendants became Nawābs of Banda.

[*Vide* Muhammad Khān Bangash.]

**Chatur Mahal** (چھتر محل), one of

the Begams of the ex-king of Oudh. One Qurbān 'Ali, who had held a subordinate position, and was latterly a Shuristadar under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Oudh on the pretence of making a pilgrimage to Mecca. Once clear of Lucknow, she was joined by Qurbān 'Ali, and made for his home at Bijnaur in Bundelkhand.

**Chimnaji 'Apa** (آپا), the

younger son of the Maharatta chief Raghuṇāth Rāo (Raghoba) was furtively raised to the masnad at Pūna some time after the death of Mādhvā Rāo II. the son of Narāyan Rāyo II. on the 26th May, A.D. 1796; but was deposed afterwards, and succeeded by his elder brother Bājī Rāo II. who was publicly proclaimed on the 4th December following.

**Chin Qalich Khan** (چین قلیچ خان).

[*Vide* Qulich Khān.]

**Chin Qalich Khan** (چین قلیچ خان),

former name of Nizām-ul-Mulk Asaf Jāh (q.v.).

**Churaman** (چورامن), an enterprising

Jāt who having enriched himself by plundering the baggage of the emperor 'Alamgīr's army on his last march to the Deccan, built the fortress of Bhartpūr, fourteen kōs from Agra, with part of the spoil, and became the chief of that tribe. The present Rājas of Bhartpūr are his descendants. He was killed by the Imperial army in the battle which took place between the emperor Muhammad Shāh and Qutb-ul-Mulk Sayyad 'Abd-ullāh Khān in November, A.D. 1720, Muhamarram, A.H. 1133. His son Badan Singh succeeded him.

The following is a list of the Rājas of Bhartpūr :—

Churāman Jāt.

Badan Singh, son of Churāman.

Sūrajmal Jāt, the son of Badan Singh.

Jawāhir Singh, the son of Sūrajmal.

Rāo Ratan Singh, brother of Jawāhir Singh.

Kehri Singh, the son of Ratan Singh.

Naval Singh, the brother of Ratan Singh.

Ranjit Singh, the nephew of Naval Singh and son of Kehri Singh.

Randhir Singh, the son of Ranjit Singh.

Baldeo Singh, the brother of Randhir Singh.

Balwant Singh, the son of Baldeo Singh.

Jaswant Singh, the son of Balwant Singh and present Rāja of Bhartpūr.

# D

## DABI

**Dabir-ud-daula Amin-ul-Mulk (Nawab)** (دَبِيرُ الدُّولَةِ امِينُ الْمُلْكِ نَوَابِ),

title of Khwāja Farid-uddin Ahmad Khān Bahādur Mūslīm Jang, the maternal grandfather of Sayyid Ahmad Khān, Munsif of Dehlī. Whilst the British were in Bengal, and the Wakil of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wakil on deputation to Persia. Dabir-ud-daula was selected for this high office. On his return, after fully completing the trust, he was appointed a full Political Agent at Ava. After this, in latter times, he held the office of Prime Minister to Akbār Shāh II.

**Daghistani** (دَغْسَتَانِي), a poet of Dāghistān in Persia, who is the author of a Persian work called *Rayāz-us-Shu'arā*.

[*Vide* Wālih.]

**Dahan** (دَاهَانِ), whose proper name is Abū Muhammād Sa'īd, son of Mubārik, better known as Ibn Dāhān-al-Baghdādī, was an eminent Arabic grammarian and an excellent poet. He died in A.D. 1173, A.H. 569.

**Dai** (دَاعِيِ), whose full name is Nizāmuddin Muhammād Dā'i, was a disciple of Shāh Na'mat-ullāh Wāli, and is the author of a Diwān which he completed in the year A.D. 1460, A.H. 865.

**Daqiqī** (دقیقی), a famous poet at the court of Amīr Nūh II. son of Amīr Mansūr Sāmānī, by whose request he had commenced to write the *Shāh Nāma*, but before he could finish a thousand verses of the story of Gashasp, he was slain by one of his slaves. The year of his death is not known, but this event appears to have taken place during the reign of his royal master, who reigned in Khurāsān twenty years, and died in A.D. 997, A.H. 387. His proper name, according to the Aītāshkada, was Mansūr bin-Ahmad.

**Dalpat** (دلپت), Rājā of Bhojpūr near

Buxar, was defeated and imprisoned, and when he was at length set at liberty by Akbar, on payment of an enormous sum, he again rebelled under Jahāngīr, till Bhojpūr was sacked, and his successor Rājā Partāb was executed by Shah Jahān, whilst the Rājīf was forced to marry a Muhammadan courtier.

## DANI

**Dalpat Sah** (دلپت ساد), the husband of Rānī Durgāwātī, which see.

**Damad** (دَامَادِ), poetical name of Muhammād Bāqīr, which see.

**Damaji** (دَامَاجِيِ), the first Gaeqwār of Baroda. His successor was Pelājī.

**Damishqī** (دمشقی), an illustrious Persian poet, named Muhammād Damishqī, who flourished in the time of Fazl, the son of Ahia or Yahia, the Barmecide or Barmaki.

**Danial Mirza (Sultan)** (دانیال مرزا) (سلطان), the third son of the emperor

Akbar. He was born at Ajmīr on Wednesday the 10th September, A.D. 1572, and received the name of Dāniāl on account of his having been born in the house of a celebrated Darwesh named Shaikh Dāniāl. His mother was a daughter of Rājā Bihārī Mal Kachhwāha. After the death of his brother, prince Sultān Murād, he was sent to the Deccan by his father, accompanied by a well appointed army, with orders to occupy all the Nizān Shāhi territories. Ahmadnagar was taken in the beginning of the year A.H. 1009, or A.D. 1600; Sultān Dāniāl died on the 8th April, A.D. 1605, 1st Zil-hijja, A.H. 1013, in the city of Burhānpūr, aged 33 years and some months, owing to excess in drinking. His death and the circumstances connected with it so much affected the king his father, who was in a declining state of health, that he became every day worse, and died not long after. From the chronogram it would seem that the prince Dāniāl died in the year A.H. 1012, or A.D. 1604, a year and six months before his father.

**Danish** (دانش), poetical name of Mīr Rāzī who died in A.D. 1665, A.H. 1076.

**Danishmand Khan** (دانشمند خان), whose proper name was Muhammād Shāfi or Mūllā Shāfi, was a Persian merchant who came to Sūrat about the year A.D. 1646, A.H. 1056, from which place he was sent for by the emperor Shāh Jahān. He was soon after raised to the mansab of 3000 and

paymastership of the army, with the title of Dānishmand Khān. In the reign of 'Alamgir he was honored with the mansab of 4000, and after some time to that of 5000, and appointed governor of Shāh Jahānābād, where he died in the month of July, A.D. 1670, 10th Rabī I. A.H. 1081. He used to speak much about the Christian religion. Bernier, the French Traveller, who accompanied 'Alamgir to Kashmir in 1664, was attached to his suite, and has mentioned him in his Travels.

### Danishmand Khan (دانشمند خان),

whose original name was Mirzā Muhammād, and poetical, Ālī, was a native of Shirāz. In the year A.D. 1693, he was honored with the title of Na'mat Khān, and the superintendence of the royal kitchen by the emperor 'Alamgir. After the death of that monarch, the title of Nawāb Dānishmand Khān Ali was conferred on him by Bahādur Shāh, by whose order he had commenced writing a Shāhnāma or history of the reign of that emperor, but died soon after in the year A.D. 1708, A.H. 1120.

[*Vide* Na'mat Khān Ali.]

### Dara or Darab II. (دارا داراب),

the eighth king of the second or Kaiānian dynasty of the kings of Persia, was the son of Queen Humā, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned 12 years, and was succeeded by his son Dārā or Dārab II.

### Dara or Darab III. (دارا داراب) is the

celebrated Darius Codomanus of the Greeks. He succeeded his father Dārā II. as king of Persia, and was slain in battle against Alexander the Great in the year n.c. 331. He was the ninth and last king of the 2nd or Kaiānian dynasty of the kings of Persia.

[*Vide* Achæmenes.]

### Dara Bakht (Mirza) (دارا بخت مرزا),

son of Bahādur Shāh, the ex-king of Dehli. His poetical title is Dārā, and he is the author of a Diwān.

### Darab Beg (Mirza) (داراب بیگ مرزا).

[*Vide* Jōyā.]

### Darab Khan (خان), commonly

called Mirzā Dārāb, was the second son of Abdul Rahim Khān, Khān Khānan. After the death of his eldest brother Shāhnawāz Khān in A.D. 1618, A.H. 1027, he was honored with the rank of 5000 by the emperor Jahāngir and was appointed governor of Berār and Ahmadnagar in the Deccan. He was also governor of Bengal for some time, and on his return to the Deccan the emperor, being displeased with

him on some account, ordered Mahābat Khān to strike off his head, which he did, and sent it to the king. This circumstance took place A.D. 1625, A.H. 1034.

### Darab Khan (داراب خان), son of

Mukhtār Khān Subzwāri, a nobleman in the service of the emperor 'Alangir. He died on the 24th June, A.D. 1679, 25th Jumādā I. A.H. 1090.

### Dara Shikoh (دارا شکوه), the eldest

and favourite son of the emperor Shāh Jahān, was born on the 20th March, o.s. 1615, 29th Safar, A.H. 1024. His mother, Mumtāz Mahal (v. Arjumand), was the daughter of 'Asaf Khān, wazir, the brother of Nūr Jahān Begam. In the 20th year of his age, i.e., in the year A.D. 1633, A.H. 1043, he was married to the princess Nādir, the daughter of his uncle Sultan Parwez, by whom he had two sons, viz., Sulaimān Shikoh and Sipahr Shikoh. In A.D. 1658, during the illness of his father, a great battle took place between him and his brother Aurangzib 'Alamgir for the throne, in which Dārā being defeated, was at last obliged to fly towards Sindh, where he was captured by the chief of that country and brought to the presence of Aurangzib, loaded with chains, on a sorry elephant without housings; was exposed through all the principal places and then led off to a prison in old Dehli, where after a few days, in the night of the 29th August, o.s. 1659, 21st Zil-hijja, A.H. 1069, he was murdered by the order of Aurangzib; his body exhibited next morning to the populace on an elephant, and his head cut off and carried to the emperor, who ordered it to be placed on a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dārā, he began to weep, and with many expressions of sorrow directed it with its corpse to be interred in the tomb of the emperor Humāyūn. Sipahr Shikoh, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwāliar. Sulaimān Shikoh, his eldest son, who, after the defeat of his father had taken refuge in Srinagar for some time, was subsequently, in A.D. 1670, A.H. 1071, given up by the Rāja of that place to the officers of Aurangzib and conveyed to Dehli. He was then sent to Gwāliar, where he and his brother Sipahr Shikoh both died within a short space. Dārā Shikoh is the author of the work called *Safinat-ul-Aulia*, an abridgment of the Life of Muhammad, with a circumstantial detail of his wives, children, and companions, etc., also of a work entitled *Majma'-ul-Bahrain* (i.e., the uniting of both seas), in which he endeavours to reconcile the Brāhmaṇ religion with the Muhammadan, citing passages from the Qurān to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Brāhmans of Banāras, of the *Apnikhat*, a work in the Sanskrit language, of which the

title signifies "the word that is not to be said;" meaning the secret that is not to be revealed. This book he named *Sarr-i-Asrār*, or *Secret of Secrets*; but his enemies took advantage of it to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Kafir and Rāfizī (unbeliever and blasphemer), and finally effected his ruin; for Aurangzib his brother made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the *Edinburgh Review*. There is also a copy of the Persian version of this work in the *British Museum*, with a MS. translation, made by N. B. Halhed. The authorship of other works has been ascribed to this prince. His poetical name was Qādirī. Catrou says that Dārā died a Christian.

[*Turks in India*. Chap. v.]

**Dard (Mir)** (درد میر) is the poetical name of Khwāja Muhammad Mīr of Dehli, a son of Khwāja Nāsir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Dehli everybody fled from the city, Dard remained in poverty contented with his lot. He was a Sufi and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Shāh Gulshan, meaning Shaikh Sa'd-ullāh. Besides a Diwān in Persian and one in Rekhta, he has written a treatise on Sūfiism called *Risāla Wāridāt*. He died on Thursday the 3rd January, A.D. 1785, 24th Safar, A.H. 1199.

*List of his Works.*

Āli Nāla-wa-Dard.	Ilm-ul-Kitāb.
Āli Sard.	Diwān in Persian.
Dard Dil.	Diwān in Urdū.

**Dardmand** (دردمند), poetical name of Muhammad Taqī of Dehli, who was a pupil of Mirzā Jān Jānān Mazhar, and the author of a *Sāqīnāma* and of a *Diwān*. He died at Murshidabād in the year A.D. 1762, A.H. 1176.

**Daria Ihmad Shah** (دریا عِمَاد شاہ),

the son of 'Alā-uddin 'Imād Shāh, whom he succeeded on the throne of Berār in the Deccan about the year A.D. 1532, A.H. 939. In A.D. 1543, A.H. 950, he gave his sister Rabī'a Sultāna in marriage to Ibrāhīm 'Adil Shāh, and the nuptials were celebrated with royal magnificence. In A.D. 1558, A.H. 966, he gave his daughter in marriage to Husain Nizān Shāh, and reigned in great tranquility with all the other kings of the Deccan until his death, when he was succeeded by his son Burhān 'Imād Shāh.

**Daria Khan Rohela** (دریا خان روہیلہ),

a nobleman in the service of prince Shāh Jahān, who, on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khān Jahān Lodi. In a battle which took place between him and Rājā Bikarmājīt Bundela, son of Rājā Chhajjar Singh, he was killed, together with one of his sons and 400 Afghāns, A.D. 1630, A.H. 1040. His head was sent to the emperor.

**Dariqutnī** (دارقطنی). *Vide* Abū'l

Husain 'Ali-bin-'Umr.

**Darimi** (دارمی), the son of 'Abdul

Rahmān of Samarqand, is the author of the work called *Musnād Dārimī*. He died in the year A.D. 869, A.H. 255. He is also called by some authors Abū Muhammād 'Abd-ullāh-al-Dārimī.

**Darki** (درکی قمی), of Qumm in Persia,

was a contemporary of Shāh 'Abbās. He died in the Deccan and left a Persian *Diwān*.

**Dasht Baiazi** (دشت بیاضی). *Vide*

Wali of Dasht Bayāz.

**Dastam Khan** (دستم خان), son of

Rustam Khān Turkistānī, was an Amīr of 3000 in the service of the emperor Akbar. He died in A.D. 1580, A.H. 988, of his wounds which he had received in battle against the three nephews of Rājā Bihāri Mal, who had rebelled against the emperor and were also killed.

**Data Ram Brahman** (دادا رام براہمن),

a poet who wrote beautiful Persian verses.

**Dattaji Sindhia** (داتاجی سیندھیہ),

son of Rānājī and brother of Jaiapā Sindhiā, a Mahraṭṭa chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Shāh Abdālī in the month of January, A.D. 1760, Jumāda II, A.H. 1173, a year before the death of Bhāū, the famous Mahraṭṭa chief.

[*Vide* Rānājī Sindhiā.]

**Daud Bidari (Mulla)** (داود بیداری),

a native of Bidar in the Deccan. When twelve years of age, he held the office of page and seal-bearer to Sultān Muhammād Shāh Bahmani I, king of Deccan about the year A.D. 1368, A.H. 770. He is the author of the *Tahfat-us-Salātin Bahmani*.

**Daud Khan Faruqi** (داود خان فاروقی),

succeeded his brother Mirān Ghāni to the throne of Khāndesh in September, A.D. 1503,

1st Jumādā I. A.H. 916, reigned seven years and died on Wednesday the 6th August, A.D. 1510. He was succeeded by 'Adil Khān Farqūī II.

### داؤد خان قریشی (Daud Khan Qureshi)

son of Bhikan Khān, was an officer of 5000 in the reign of the emperor 'Alamgir. In the year A.D. 1670, A.H. 1081, he was appointed governor of Allāhābād.

### داؤد خان پنی (Daud Khan Panni),

son of Khizir Khān Panni, a Pathān officer, was renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Deccan. He served several years under 'Alamgir, and when Bahādūr Shāh, on his departure from the Deccan, gave the viceroyalty of that kingdom to the Amir-al-Umra, Zulfikār Khān, as that chief could not be spared from court, he left the administration of the government to Dāud Khān, who was to act as his lieutenant. In the reign of Farrukh-siyār, when the Amir-ul-Umra Husain 'Ali Khan marched towards Deccan, Dāud Khān received secret orders from the emperor to oppose and cut him off. Accordingly when the Amir-ul-Umra arrived at Burhānpur, Dāud Khān, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball struck Dāud Khān, and he fell down dead on the seat of his elephant. This event took place in the year A.D. 1715, A.H. 1127.

### داؤد قصیری (Shaikh) شیخ (Daud Qaisari (Shaikh))

author of another commentary called *Sharah Hadīs-ul-Arbā'in*, besides the one written by Birgili. He died A.D. 1530, A.H. 751.

### داؤد شاہ بہمنی سلطان (Daud Shah Bahmani (Sultan))

شاہ بہمنی سلطان, the son of Sultān 'Alā-uddin Hasan, ascended the throne of Deccan, after assassinating his nephew Mujhād Shāh on the 14th April, A.D. 1378, 21st Muḥarram, A.H. 780. He reigned one month and five days, and was murdered on the 19th May, the same year in the mosque at Kulbarga where he went to say his prayers. He was succeeded by his brother Mahmūd Shāh I.

### داؤد شاہ گجراتی (Daud Shah (Gujarati))

a king of Gujrāt, who was placed on the throne after the death of his nephew Qutb Shāh in A.D. 1439, and was deposed after seven days, when Mahmūd Shāh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

### داؤد شاہ (Daud Shah), the youngest son of Sulaimān Qirāni, succeeded to the kingdom of Bengal after the death of his

eldest brother Bāiazid in the year A.D. 1573, A.H. 981. This prince was much addicted to sensual excesses; and the propensity was rendered more degrading by his inclination to associate with persons of low origin and mean connections, by whom he was induced to attack the frontiers of the kingdom of Delhi. He had several skirmishes with Munaim Khān, Khān Khānān, governor of Jaunpur, who was subsequently joined by his master, the emperor Akbar, when an obstinate battle took place on the 30th July, A.D. 1575, 21st Rabi II. A.H. 983, in which Dāud Shāh was defeated and obliged to retire to a fort on the borders of Katak. After this a peace was concluded, by which Dāud Shāh was invested with the government of Orissa and Katak, and the other provinces of Bengal were occupied by Munaim Khān in the name of the emperor. The year of this event is commemorated in a Persian Hemistich. After the death of Munaim Khān, which took place the same year at Lakhnāj, Dāud Khān re-took the provinces of Bengal, but was soon attacked by Khān Jahān Turkmān, who was appointed governor, when after a severe engagement Dāud Khān was taken prisoner, and suffered death as a rebel. From that period, the kingdom of Bengal was subdued, and fell under the subjection of the emperor Akbar. Thus ended the rule of the Pūris or independent eastern kings of Bengal.

### داؤد طاہی (Daud Tai), a Musalmān

doctor who was master of several sciences. He had served Abū Hanīfa for 20 years, and was one of the disciples of Habib Rāī. He was contemporary with Fazail Aiāz, Ibrāhim Adham and Ma'rūf Karkhī, and died in the reign of the khālīf Al-Mahdi, the son of Al-Mansūr, about the year A.D. 781 or 782, A.H. 164 or 165.

### دولت راؤ (Doulat Rao)

سینه دھیہ, son of Anandi Rāo, nephew to Madhoji, by whom he was adopted. Made war against the British, 1803, but was beaten in one campaign; died A.D. 1827.

[*Vide* Doulat Rāo.]

### دالول دیوی (Dawal Devi), or Dewal Devi.

[*Vide* Kaulā Devi.]

### دوانی (Dawani), the philosopher,

whose proper name is Jalāl-uddin Muham-mad Asā'd Aldawāni, the son of Sā'īd-din Asā'd Dawāni. He flourished in the reign of Sultān Abū Sa'id and died, according to Hāfi Jalālī, in the year A.H. 908 (corresponding with A.D. 1502). He is the author of the *Sharah Haiñkal*, *Akhlaq Jalālī*, *Isbāt Wājib* (on the existence of God), *Risāla Zaura* (on Sūfiism), *Hāshia Shamsia*, and *Anwār Shāfīa*. He also wrote the *Sharah 'Aqīd*, and marginal notes on *Sharah Tajrīd*. The *Akhlaq Jalālī* is a translation

from the Arabic, the original of which appeared in the 10th century under the name of *Kitâb-ut-Tâhârat*, by an Arabian author, minister of the imperial house of Bôyâ. Two centuries after, it was translated into Persian by Abû Nasr, and named *Akhâlq Nâsîrî*, or the morals of Nâsîr, being enriched with some important additions taken from Abû Sina. In the 15th century it assumed a still further improved form, under the present designation, the *Akhâlq Jâdâlî* or morals of Jalâl. This book, which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thompson, of the Bengal Civil Service, London, 1839.

### Dawar Bakhsh (Sultan)

**سلطان**, surnamed Mirzâ Bulâqî, was the son of Sultân Khusro. When his grandfather, the emperor Jahângîr, died on his way from Kashmîr to Lâhore in October, o.s. 1627, Ŝâfâr, A.H. 1037, 'Asaf Khân, wazîr, who was all along determined to support Shâh Jahân, the son of the late emperor, immediately sent off a messenger to summon him from the Deccan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dâwar Bakhsh from prison, and proclaimed him king. Nûr Jahân Begam, endeavouring to support the cause of Shâhriâr, her son-in-law, was placed under temporary restraint by her brother, the wazîr, who then continued his march to Lâhore. Shâhriâr, who was already in that city, forming a coalition with two, the sons of his uncle, the late Prince Dâniâl, marched out to oppose 'Asaf Khân. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dâwar Bakhsh and the two sons of Dâniâl, by orders from Shâh Jahân, who ascended the throne. Elphinstone in his *History of India* says that Dâwar Bakhsh found means to escape to Persia, where he was afterwards seen by the Holstein ambassadors.

**Daya Mal** (دیا مل). *Vide* Imtiyâz.

**Daya Nath** (دیا ناتھ). *Vide* Wafâ.

**Dayanat Khan** (دیانت خان), title of Muhammad Husain, an amîr of 2,500, who served under the emperor Shâh Jahân, and died at Ahmednagar in the Deccan A.D. 1630, A.H. 1040.

**Daya Ram** (دیا رام), Pattha, a hero, renowned in the west of Hindûstân for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwâlu by caste, and flourished in the reign of the emperor Farrukh-siyâr. The wonderful feats of this man are sung or recited accompanied by the beat of a *dhôl* throughout Hindûstân. A full and affecting account of this hero is given in the *Bengal Annual*, published at Calcutta in 1833, p. 169.

### Daya Ram (دیا رام)

a chief of Hâtrâs, tributary to the East India Company, who, about the year A.D. 1814, confiding in the extraordinary strength of his fort, showed a spirit of contumacy and disobedience. A train of Artillery was brought against this place from Cawnpore, under Major-General Dyson Marshall; and a few hours of its tremendous fire breached the boasted fortification. Dayâ Râm effected his escape by a sally-port, and was never heard of after.

**Deo Narain Singh** (دیو نارین سنگھ)

(K.C.S.I., Sir, Râja) of Banâras, died suddenly on the 28th August, 1870.

**Dewal Devi** (دیوال دیوی). *Vide* Kaulâ Devi.

**Dhara (دھارا)**, the son of Râja

Todarmal. He was killed in a battle fought against Mirzâ Jâni Beg, ruler of Thatta, in November, A.D. 1591, Muâharram, A.H. 1000.

**Dhola Rao** (دھولا راؤ), the ancestor of the Kachhwaha Râjas of Ambir or Jaipûr; he lived about the year A.D. 967.

**Dhundia Waghs** (دھوندیہ واگھ), the

free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of king of the two worlds, and aimed, doubtless, at carving out for himself some independent principality, after the example of Haidâr 'Ali, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipû Sultân, who chained him like a wild beast to the walls of his dungeons in Serangapatam, from which "durâne vîle" he was liberated by the English soldiers after the taking of Serangapatam. He proceeded to threaten Mysore with 5,000 cavalry. The Government of Madras instructed Colonel Wellesley to pursue him wherever he could be found and to hang him on the first tree. His subjugation and subsequent death (in 1800) with the extirpation of his formidable band of free-booters, relieved the English Government from an enemy who, though by no means equal to Haidâr and Tipû, might eventually have afforded considerable annoyance.

**Dil (دل)**, poetical name of Zorawar

Khân of Sirkar Kol. He is the author of a Diwân and a few Masnavis.

**Dilami** (دیلمی) and Sâmâni were two

dynasties which divided between them the kingdom of Persia towards the beginning of the 10th century. They both rose to power through the favour of the Khalîfs of Baghdâd, but they speedily threw off the yoke. The

Dilámí divided into two branches, exercised sovereign authority in Kirmán, Iráq, Fáris, Khurásán, and Lari-táu, always acknowledging their nominal dependence on the Khalílah, and during the whole period of their rule, one of the southern branch of this family was vested with the dignity of Amir-ul-Cámrá, or vizir, and managed the affairs of the Khalílah. Several of the Dilámí were able and wise rulers, but Mahmúd of Ghazní put an end to the rule of the northern branch in A.D. 1029, and the Saljuqs subjugated the southern one in A.D. 1056, by the capture of Baghhdád, their last stronghold. Their more powerful rivals, the Sámání, had obtained from the Khalíf the government of Transoxiana in A.D. 874; and to this, Ismá'il the most celebrated prince of the family, specially added Khwárizm, Balkh, Khurasán, Sistán, and many portions of northern Turkistán. Rebellions of provincial governors distracted the Samanida monarchy towards the end of the 10th century; and in A.D. 999 their dominions north of Persia were taken possession of by the Khán of Kásghgar, the Persian provinces being added by Mahmúd of Ghazní to his dominions. See Sámání.

**Dilawar Khan** (دیوار خان), founder of the dynasty of the Muhammadan kings of Málwa. The Hindu histories of the kingdom of Málwa go back as far as the reign of Rája Bikármájít, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Rája Bhúj and many others who are all mentioned among the Rájas of Hiuwlustán. During the reign of Ghayás-uddín Bahál, king of Delhí in the year A.D. 1310, A.H. 710, the Muhammadans first invaded and conquered the provinces of Málwa; after which it acknowledged allegiance to that crown until the reign of Muhammad Shah Tughlág II. A.D. 1387, A.H. 789. At this period Dilawar Khán, a descendant on his mother's side from Sultán Shaháb-uddín Ghórí, was appointed governor of Málwa, previously to the accession of Muhammad Takhlaq, and he subsequently established his independence. In the year A.D. 1399, A.H. 801, Mahmúd Shah, king of Delhí, being driven from his throne by Amir Táimur (Tamerlane), made his escape to Gujrát, and then to Málwa, where he remained three years, after which, in A.D. 1401, A.H. 804, he, at the instance of the Delhí nobles, quitted Málwa, in order to resume the reins of his own government. Dilawar Khán shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Dilawar Khán on assuming independence, took up his residence in Dáhr, which place he considered as the seat of his government, but he frequently visited the city of Mándú, remaining there sometimes for months together. He only survived his assumption of the royal titles a few years; for in the year A.D. 1405, A.H. 808, he died suddenly, and his son Alp Khán ascended the throne under the title of Sultán Hóshang Shah. Including Dilawar

Khán eleven princes reigned in Málwa till the time of the emperor Humáyún, whose son Akbar eventually subdued and attached it to the Delhí government. Their names are as follow:

1. Dilawar Khán Ghórí.
2. Hóshang Shah, son of Dilawar.
3. Sultan Muhammad Shah.
4. Sultan Mahmúd I. Khilji, styled the Great, son of Malik Mughis.
5. Ghayás-uddín Khilji.
6. Násr-uddín.
7. Mahmúd II.
8. Bahadur Shah, king of Gujrát.
9. Qadar Shah.
10. Shujá' Khán, and
11. Báz Bahádúr, son of Shujá' Khán.

**Dilawar Khan** (دلاور خان), a nobleman of the reign of the emperor Shah Jahán, was the son of Bahadur Khan Rohila. He died at Kabúl in the year A.D. 1658, A.H. 1068.

**Dildar Aga** (دلدار آغا), one of the wives of the emperor Babar, and mother of Mirzá Handul.

**Diler Hammat Khan** (دلیر حمات خان), original name of Nawáb Muzaffar Jang of Farrukhábád, which see.

**Diler Khan** (دلیر خان), a Dáudzai Afghan, whose proper name was Jalál Khán. He was the younger brother of Bahádúr Khan Rohila, and one of the best and bravest generals of the emperor 'Alamgir. He held the rank of 5,000, and died in the year A.D. 1683, A.H. 1094, in the Deccan.

**Diler Khan** (دلیر خان), title of 'Abdul Raúf, the son of 'Abdul Karím, formerly in the service of the king of Bijápur. After the conquest of that country, he joined 'Alamgir and received the title of Diler Khan and the mansab of 7,000. He died in the reign of Bahádúr Shah in the Deccan, where he held a jágir.

**Dilip Singh** (دليپ سنگھ), Maharájá, often miscalled by Europeans "Dhuleep Sing," the son of Ráúni Chanda Kunwar (q.v.). He became titular ruler of the Panjab A.D. 1843, but was deposed by Dalhousie 1848; became a Christian and settled for some years in England. Married an Egyptian lady, by whom he had issue. Went to India, alleging grievances against the Government, but was not allowed to land. Abjured Christianity and declared himself a foe to the British race. Was living on the Continent in 1890.

[*Vide* Lady Login's book cited above.]

**Dilras Bano Begam** (درس بانو بیگم), daughter of Shahnaváz Khán Safví, the son of Mirzá Rustam Kandharí, and wife of the emperor 'Alamgir. She had another sister who was married to Murád Baksh, brother of 'Alamgir.

**Dilshad Khatun** (دیشاد خاتون), daughter of Amīr Damishq, the son of Amīr Jubān or Jovian, and wife of Sūlṭān Abū Sa'īd Khān. Amīr Hasau Buzurg, after the death of the Sūlṭān in A.D. 1335, took possession of Baghdād and married her, but the reign of government remained in her hands.

**Dilsoz** (دلسوز), poetical title of Khairatī Khān, a poet who lived about the year 1800.

**Din Muhammad Khan** (دین محمد خان), the son of Jānī Beg Sūlṭān, and 'Abd-ullāh Khān Uzbak's sister, was raised to the throne of Samāraqand after the death of 'Abdul Momin Khān, the son of 'Abd-ullāh Khān, in A.D. 1598, A.H. 1006. He was wounded in a battle fought against Shāh 'Abbas the Great, king of Persia, and died shortly after.

**Diwan** (دیوان), a collection of odes. The word is of frequent occurrence in Persian literature.

**Diwana** (دیوانہ), poetical name of Muhammad Jān, who died in the year A.D. 1737, A.H. 1150.

**Diwana** (دیوانہ), poetical name of Rāe Sarabsukh, a relation of Rāja Mahā Narāyan. He wrote two Persian Diwāns of more than 10,000 verses; most poets of Lucknow were his pupils. He died in A.D. 1791, A.H. 1206.

**Diwana** (دیوانہ), poetical name of Mirzā Muhammad 'Ali Khān of Jahanabad. He was employed at the office of Mr. Colebrooke at Jahanabad.

**Diwanji Begam** (دیوانجی بیگم). She was the mother of Arjumand Bano Begam Mumtaz Mahal, and the wife of 'Asaf Khān, wazir. On spot of fifty bighas of land on the bank of the river Jamna, close to Tājganj, is to be seen her tomb of white marble.

**Dost 'Ali** (دوسٹ علی), Nawāb of Arkat and a relative of Murtaza Khān. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khān, fell by the poniard of a Pathān assassin, hired for the work by the same person. A storm was raised which he had not the courage to encounter; and disguising himself in female attire, he escaped from Arkat to his own fort of Vellore.

**Dost Muhammad Khan** (دوسٹ محمد), ruler of Kābul and Qandahār, was one of

the brothers of Fatha Khān, the celebrated wazir of Mahmūd, ruler of Hirat and chief of the Barakzai clan. He was the most powerful chief in Afghanistan, and had for some years previous to the restoration of Shāh Shujā'-ul-Mulk by the British in 1838, ruled that country. He was taken to Calcutta during the war, as related below; but his son Akbar Khān (q.v.) defeated and for a time expelled the invaders and killed Shujā' (q.v.). The following is a summary of the Dost's career:—

On the death of this prince, Dost Muhammed again assumed the reins of government. On the base and cruel murder of Fatha Khān by Mahmūd, at the instigation of Prince Kāmrān, his brothers revolted from their allegiance under the guidance of Azim Khān, the governor of Kashmīr, and drove Mahmūd and his son Kāmrān from Kābul. Azim Khān in the first instance offered the vacant throne to Shāh Shujā', but offended by some personal slight withdrew his support, and placed in his room, Aiyūb, a brother of Shāh Shujā', who was content to take the trappings with the power of royalty. On Azim Khān's death, his brothers dissatisfied with their position conspired against his son, Habib-ullāh Khān, and seizing his person, by threats of blowing him from a gun, induced his mother to deliver up the residuo of Azim Khān's immense wealth. Aiyūb's son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Lāhore. Dost Muhammad Khān, the most talented of the brothers, then took possession of the throne and became *de facto* king of Kābul. Sher Dil Khān, accompanied by four brothers, carried off about half a million sterling of Azim Khān's money, and seated himself in Kandahār as an independent chieftain. He and one of his brothers died some years ago; and Kandahār was until lately ruled by Kohan Dil Khān, assisted by his two surviving brothers Rahim Dil and Mir Dil. In the year 1839 the British army entered Kābul and placed Shāh Shujā'-ul-Mulk on the throne on the 8th May, and Dost Muhammad Khān surrendered to the British Envoy and Minister in Kābul on the 4th November, after having defeated the 2nd Bengal Cavalry, who were disbanded for their behaviour in the action of Parwān Darra. He was subsequently sent down to Calcutta, where he arrived, accompanied by one of his sons, on the 23rd May, 1841. He was set free in November, 1842, and returned to Kābul, where he reigned as before till his death, which took place on the 9th June, A.D. 1863, 31st Zil-hijja, A.H. 1279; his youngest son Amir Sher Ali succeeded him.

**Doulat Khan Lodi** (دولت خان لودی), who, according to Firishti, was an Afghān by birth, originally a private Secretary, who after passing through various offices was raised by Sūlṭān Mahmūd Tughlaq, and attained the title of 'Aziz Mumālik. After the death of Mahmūd, the nobles raised him to the throne of Dehlī in April, A.D. 1413, Muḥarram, A.H. 816. In March, 1414, 15th

Rabi I. A.H. 817, Khizir Khan, governor of Multan, invaded Dehli, and after a siege of four months obliged Doulat Khan on the 4th June, 1414, Jamādā I. A.H. 817, to surrender. He was instantly confined in the fort of Firuzabād, where he died after two months.

### دولت خان لودی (دولت خان لودی)

who invited Bābar Shāh to India, was a descendant of the race of that name, who heretofore reigned at Dehli. He was a poet and a man of learning. He died a short time before Bābar conquered Dehli, i.e. in the year A.D. 1526, A.H. 923.

### Doulat Khan Lodi Shahu Khail (دولت خان لودی شاہو خیل)

the father of the rebel Khan Jahān Lodi. He served under Mirzā 'Aziz Kōka, 'Abdul Rahim Khan Khānān, and Prince Dāniāl for several years, and was raised to the rank of 2,000. He died in the Deccan A.D. 1600, A.H. 1009.

### Doulat Rao Sindhia (Maharaja) (دولت راؤ سیندھیہ مہاراجہ)

Gwāliar, a Mahratā chief, was the grand-nephew and adopted son of Madhoji Sindhia, whom he succeeded to the Rāj of Gwāliar in March, A.D. 1794, A.H. 1208. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Mahratā chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Rāo at Assaye in 1803, while Lord Lake drove the Mahratās from the whole of the Doab. He married Baiza Bād, daughter of Sherji Rāo, Ghatgai, reigned 33 years, and died on the 21st March, 1827, 21st Sh'aban, A.H. 1242. He was succeeded by Jhanko Rāo Sindhia.

### Doulat Shah (شاد)، son of

Bakht Shāh of Samarqand, and author of the Biography of Poets called *Tasqira Doulat Shāhi*. He flourished in the reign of Sultan Husain Mirzā of Herāt, surnamed Abūl Ghazi Bahādūr, and dedicated the work to his prime minister, the celebrated Amir Nizām - ud-dīn 'Alisher. This work was written in A.D. 1486, A.H. 891, and contains the Lives or Memoirs of ten Arabian, and one hundred and thirty-four Persian poets, with various quotations from their works, and anecdotes of the princes at whose courts they resided. It also gives an account of six poets then residing in Herāt; two of whom were principal ministers of the Sultān; viz. 'Alisher and Amir Shaikh Ahmad Suheli. He died in A.D. 1495.

[*Vide* Fāizi Kirmani.]

### Dundi Khan (دوندے خان روہیلہ)

a Rohila chief, and son of Ali Muhammad Khan, the founder of the Rohila Government.

In the partition of lands which were assigned to the chiefs, in the time of Hāfir Rahmat Khan, Dündey Khan obtained the districts of Bisnali, Muridābād, Chāndpūr and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in A.D. 1774, leaving three sons, the eldest of whom, Muhib-ullah Khan, succeeded to the largest portion of his territories.

### Dunyapat Singh (Raja)

(سنگھ راجہ). His father died in A.D. 1790, at which time he was only seven years of age. He inherited from his grandfather Rāpū Rāe the Chaklas of Kōrā, Fathāpūr and Kara, but was dispossessed by the Nawāb Wazīr, and Nānkār allowance of 24,000 rupees granted to the Rāja on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 mahāls, but in A.D. 1770, the Nawāb Najaf Khan acquiring unlimited dominion over these provinces, dispossessed his father of eleven of the villages, by which his income was reduced to 20,000 rupees. In 1787 his father was dispossessed of the remaining three villages by Zain-ul-'Abidin Khan, the 'Amīl, but as the Rāja was about to proceed to hostilities, the 'Amīl agreed to allow him 10,000 rupees for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In A.D. 1792, Zain-ul-'Abidin died, and was succeeded by his son Bāqār, 'Ali Khan, and from that period up to 1802 the Rāja Dunyapat Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1805 in perpetuity.

### Dupleix, Joseph François, a French

officer, governor of Pondicherry. In A.D. 1750 he was elevated to the rank of a Haft Hazārī, or Commander of seven thousand horse, and permitted to bear an ensign, assigned to persons of the highest note in the empire, by Muzaffar Jang, viceroy of the Deccan, after his victory over his brother Nāsir Jang, who fell in battle on 15th December of that year. But the ambitious plans of Dupleix were not approved by the French Government. He was suspended and sent home in 1754; and died in disgrace and poverty Nov. 10th, 1764.

[*Vide* Malleson's *Dupleix*, "Rulers of India," 1890.]

### Durduzz (دردزد) of Astrabad.

**Durgawati (Rani)** (درگاوٹی رانی), daughter of Rana Sarika.

[*Vide* Silhaddi.]

### Durgawati (Rani)

the daughter of the Gond Rāja of Mahōba, who was much celebrated for her singular

beauty. Overtures had been made for an union with Dalpat Sāh, Raja of Singalgurh (which is situated on the brow of a hill that commands a pass on the road about halfway between Garda and Sangar); but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who were of the race of the Chandel rājputs. Dalpat Sāh was a man of uncommonly fine appearance, and this, added to the celebrity of his father's name and extent of his dominions, made Durgāwati as desirous as himself for the union, but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all his troops he could assemble, met those of her father and his rival,—gained a victory and brought off Durgāwati as the prize to the fort of Singalgurh. Dalpat Sāh died four years after their marriage, leaving a son named Bir Narāyan about three years of age, and his widow as regent during his minority. Asaf Khān, the imperial viceroy at Kara Mānikpūr on the Ganges in the province of Allahābād, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year A.D. 1564, at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the Rāni at the head of her troops, and an action took place in which she was defeated. She received a wound from an arrow in the eye; and her only son, then about 18 years of age, was severely wounded and taken to the rear. At this moment she received another arrow in the neck; and seeing her troops give way and the enemy closing round her, she snatched a dagger from the driver of her elephant, and plunged it in her own bosom. Her son was taken off the field and was, unperceived by the enemy, conveyed back to the palace at Chūrāgarh, to which Asaf Khān returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the palace under the apprehension of suffering dishonour if they fell alive into the hands of the enemy. Two females

are said to have escaped, the sister of the queen, and a young princess, who had been betrothed to the young prince Bir Narāyan; and these two are said to have been sent to the emperor Akbar. In this district of Jabbalpūr the marble rocks and the palace called Madan Mahal are worth seeing. There is some doggrel rhyme about this palace which is not generally known, though of some interest. This building stands on a single granite boulder, and was constructed by the Gond princess Rāni Durāgāwati at the time of the Muhammadian invasion of Central India. Years after the cession of the country to the British, a wag of a Pandit wrote on the entrance door of the palace the following lines :

Madan Mahal kē chhain mē,  
Do tāngōn kē bich,  
Garā nau lakh rupi,  
Aur sonē kā do iqt.

Translation—

In the shade of Madan Mahal,  
Between two boulders,  
There are buried nine lakhs of rupees  
And two bricks of gold.

It did not take long for the news of the appearance of this writing on the door to spread abroad, and the very person to fall a dupe to the Pandit's trick was Captain Wheatley, at that time a Political Assistant at Jabalpūr. He mustered some peons and labourers, and having proceeded to the spot commenced digging for the treasure on the part of Government. The native lady, in whose possession were the village lands on which the palace stood, came rushing down to the Agent to the Governor-General and represented that she was being plundered of her treasure by Captain Wheatley. "Pagli" replied Sir Wm. Sleeman, "he is as mad as you are; the Pandit would not have divulged the secret were it of much value." Many years have since elapsed, and many others not possessed of Sir William's wisdom have fallen dupes to the Pandit's poetical trick; and, but for the very durable nature of the martsas, there have been enough excavations made in and about the building to raze it to the ground.

## E

### EGYP

**Egypt, Kings of.** *Vide* Moizz-li-din-allah Abi Tamim Ma'd.

**Ekkoji** (يکوچی), the founder of the Tanjore family, was the son of Shahji Bhosla,

### EKKO

the brother of Siwājī, but from another consort. The principality of Tanjore was one of the oldest in the Mahratta confederacy, of which province Ekkoji obtained possession in A.D. 1678.

[*Vide* Letter Y.]

# F

## FAGH

**Faghfur** (فغور), the general name of the kings of China.

**Faghfur Yezdi** (فغور یزدی حکیم),

(Hakim), a physician and poet of Persia, born at Yezd. He is the author of a *Diwan* or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in A.D. 1603, A.H. 1012, and was employed by prince Parwez, and died at Allahabad about the year A.D. 1619, A.H. 1028.

**Fahmi Kirmani** (Maulana Sadr-uddin Muhammad) (فهمی کرمانی مولانا) a poet who is the

author of a Masnavi called *Surat-wa-Ma'ani*, and also of some Qasidas, Ghazals, Satires, etc. He died in the year A.D. 1584, A.H. 993, in the fort of Tabrez, during the time it was besieged by the Turks.

**Faqiq** (فایق), or Fâyeq, poetical name of Moulwi Muhammad Faqiq, author of the work called *Makhzan-ul-Fawaid*.

**Faiz** (فایض), or Fâyez, poetical name of Shaikh Muhammad Fâiz, a pupil of Muhammad Sa'id Ayâz. He is the author of a short *Diwan*, and was probably living in A.D. 1724, A.H. 1136.

**Faiz** (فیض), the distinguished mystical philosopher and theologian, Mullâ Muhsin of Kâshân, commonly called Akhând Faiz. He flourished under Shâh 'Abbas II. of Persia, who treated him with great respect. He has written a great number of books, of which *Kitâb 'Asafi*, and *Kitâb Safî* are two Commentaries on the Qurân. He died at Kâshân in the time of Shâh Sulaimân of Persia, and his tomb is place of pilgrimage.

**Faiz** (فیض), poetical title of Mir Faiz 'Ali, an Urdu poet of Dehli. His father, Mir Muhammad Taqi, was also an elegant poet, and had assumed the title of Mir for his poetical name. Both Faiz 'Ali and his father were living at Dehli in the year A.D. 1785, A.H. 1196.

## FAIZ

**Faiz** (فیض), a pupil of Mirzâ Qatîl, and author of a poetical work containing amorous songs in Persia, called *Diwan Faiz*. He was living in the time of Muhammad 'Ali Shâh, king of Lucknow, about the year A.D. 1840, A.H. 1256.

**Faiz** (فیض), poetical title of Faiz-ul-Hasan of Sahâranpûr, author of the *Rauzat-ul-Faiz*, a poem composed in A.D. 1847, A.H. 1263.

**Faizi** (فیضی), of Sarhind. *Vide* Alahdad.

**Faizi Kirmani** (نایپسی کرمانی), a poet who rendered the *Tazkira* of Doulat Shâh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven.

[*Vide* Lutfullah Muhammad Muhibbâdi.]

**Faizi (Shaikh)** (فیضی شمس), whose proper name was Abû'l Faiz, was the son of Shaikh Mubâris of Nâgor, and eldest brother of Shaikh Abû'l Fazl, prime-minister and secretary to the emperor Akbar Shâh. He was born on the 16th September, A.D. 1547, 1st Shâban, A.H. 954, and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abû'l Fazl six years later. After the death of the poet laureate Ghîzâlî of Mashhad, about the year A.D. 1572, or some years after, or, according to the *Mâsir-ul-Umrâ*, in the 33rd year of the emperor, Faizi was honoured with the title of *Malik-us-Shua'râ*, or king of poets. In history, philosophy, in medicine, in letter writing, and in composition, he was without a rival. His earlier compositions in verse bear his titular name of Faizi, which he subsequently dignified into Faiyâzî, but he survived to enjoy his last title only one or two months, and then met his death. Being desirous of rivalling the *Khamsa* or the five poems of Nizâmi, he wrote in imitation of them his *Markaz Adwâr*, *Sulîman* and *Bilkais*, *Nal Daman*, *Haft Kiskuâr*, and *Akbar Nama*. The story of Nal Daman is an episode of the *Mahâbhârat*, which he translated into Persian verse at the command of the emperor Akbar. He was the first Musalmân that applied himself to a diligent

study of Hindū literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the *Bija Ganitā* and *Lilavati* of Bhāskar Achāryā, the best Hebrew works on Algebra and Arithmetic. He was likewise author of a great deal of original poetry, and of other works in Persian. He composed an elaborate Commentary upon the Quran, making use of only those 13 out of the 28 letters of the Alphabet which have no dots, and which he named *Sawātī-ul-Iḥām*; a copy of this extraordinary monument of wasted labour (says Elliot) is to be seen in the Library of the East India House. There is also another book of the same description which he wrote and called *Mawārid-ul-Kalam*. Faizi suffered from asthma and died at Agra on Saturday the 4th October, o.s. 1595, 10th Safar, a.h. 1004, aged 49 lunar years and some months; and, as many supposed him to have been a deist, several abusive chronograms were written on the occasion, of which the following is one—"The Shaikh was an infidel." There is also an Insha or collection of Letters which goes after his name. His mother died in January, A.D. 1590, a.n. 998, and his father in August, A.D. 1593, Z̄eqād', a.h. 1001. He was a profound scholar, well versed in Arabic literature, the art of poetry and medicine. He was also one of the most voluminous writers that India has produced and is said to have composed 101 books. Faizi had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in a.h. 1000 he was in the Deccan, from whence he wrote the letter to the historian Budāoni, who had been in temporary disgrace at Court.

[Vide *Aīn Translation*, i. 490.]

### فیض اللہ انجو (Mir)

(میر), a Qāzī who presided on the seat of justice in the reign of Sultān Mahmūd Bahmanī, king of Deccan, who reigned from A.D. 1378 to 1397, a.h. 780 to 799. He was a good poet, and a contemporary of the celebrated Khwājā Hāfiẓ. Once presenting the Sultān with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country.

### فیض اللہ خان (Khan)

chief of the Rohelas and Jagirdar of Rāmpūr, was the son of 'Ali Muhammad Khān Rohela. After the battle of Kutra in A.D. 1774, he retired to the Kamaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of the annual value of 14 lakhs of rupees. He chose the city of Rāmpūr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, A.D. 1794, Safar, a.h. 1209, and was succeeded by his eldest son Muhammad 'Ali Khan. This prince, in the course of a few days, in 1794

was imprisoned and assassinated by his younger brother Ghulām Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Ali, the infant son of the murdered prince, defeated and took Ghulām Muhammad prisoner at Bithoura. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Tipū Sultān's dominions, and thence made his way to the court of Kābul in A.D. 1797, a.h. 1212, where, united with the agents of Tipū in clamours against the English, he urged Zainān Shāh, the son of Taimūr Shāh, to invade Hindustān, promising that, on his approach to Dehli, he should be joined by the whole tribe of Rohelas. The Nawāb Ahmad Ali Khān died about the year A.D. 1839, a.h. 1255. After the death of Ahmad Ali Khān, Muhammad Said Khān ascended the Masnad in 1840; after him Muhammad Yusuf Ali Khān succeeded in 1855, who was living in 1872.

### فَخْرِي (Fakhri), son of Maulana Sultān

Muhammad Amīr of Herāt. He is the author of the *Jawāhir-ul-Ājāeb*, Gems of Curiosities, being a biography of poetesses. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Shāh Tahmāsp Husainī to Sind; the ruler of that country was then Isa Turkhān (who died about the year A.D. 1566, a.h. 974). Iḥāḥi the poet calls the above-mentioned work *Tazkirat-ul-Niāṣ*. He is also the author of the *Tahfat-ul-Habib*, a collection of Ghazals from the best authors.

### فَخْرِي (Fakhri), a Persian poet who

wrote a Diwān of 10,000 verses in which he imitated most of the ancient masters, but as he had not much education he was not acknowledged by other poets. He dug a grave for himself outside the Isfahān Gate and made himself a tombstone, and visited his grave every Friday. He was living in A.D. 1585, a.h. 993.

### فَخْرُ الدُّوَلَة (Fakhr-al-daula), title of

Abū'l Hasan 'Ali, a Sultān of the race of Bōya, was the son of Sultān Rukn-ud-daula. He was born in A.D. 952, a.h. 341, and succeeded his brother Mowaiyad-ud-daula to the throne of Persia in January, A.D. 984, Sha'bān, a.h. 373. He was a cruel prince, reigned 14 years, and died in August, A.D. 997, Sha'bān, a.h. 387. He was succeeded by his son Majd-ud-daula.

### فَخْرُ الدُّوَلَة (Fakhr-al-daula), a noble-

man who was governor of Patna in the reign of Muhammad Shāh, emperor of Dehli; he held that situation till the year A.D. 1735, a.h. 1148, when it was taken away from him and conferred upon Shujā'uddin Nāwab of Bengal, in addition to that government, and of the province of Urīssā.

**Fakhr-uddin (فخرالدین)**, one of the princes of the Druses, who, early in the 17th century, conceived the idea of rendering himself independent of the Porte. He was betrayed, carried a prisoner to Constantinople, where he was strangled by order of Sultan Murâd IV. in A.D. 1631, A.H. 1041.

**Fakhr-uddin Abu Muhammad-bin-Ali az-Zailai (فخرالدین ابو محمد بن علی زلی)**

, author of a Commentary on the *Kanz-ul-Daqâq* entitled *Ta'ba'in-ul-Haqâq*, which is in great repute in India, on account of its upholding the doctrines of the Hanâfi sect against those of the followers of Shâfî'i. He died in A.D. 1342, A.H. 743.

**Fakhr-uddin Bahman (Malik) (فخر**

**الدین بهمن ملک**), third Sultân of the dynasty of Kart or Kard, was the son of Mâlik Shams-uddin Kart II. whom he succeeded to the throne of Herât, Balkh and Ghazni in September, A.D. 1305, A.H. 705. He was contemporary with Sultân Aljâitû, surnamed Muhammad Khudâ Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year A.D. 1307, A.H. 706, and was succeeded by his brother Mâlik Ghayâs-uddin Kart I. who died in A.D. 1329.

**Fakhr-uddin Ismat-ullah Bukhari (فخرالدین عصمت الله بخاری)**. He died in A.D. 1426, A.H. 829.

[*Vide Asmat.*]

**Fakhr - uddin Junan (Malik) (فخر**

**الدین جونان ملک**), eldest son of Sultân Ghayâs-uddin Tughlaq Shâh I. On the accession of his father to the throne of Dehli, he was declared heir-apparent, with the title of Ulâgh Khân, and all the royal ensigns conferred upon him. The names of his other brothers were Bahrâm Khân, Zafar Khân, Mahmûd Khân and Nasrat Khân. After the death of his father in A.D. 1325, A.H. 725, he succeeded him with the title of Muhammad Shâh Tughlaq I.

**Fakhr - uddin Kha'lidi (Maulana) (فخرالدین خالدی مولانا)**, who was commonly called "Bihishti," is the author of a work called *Sharah-Farâz*. He was the master of Maulâna Mo'in-uddin Jawini.

**Fakhr-uddin Mahmud Amir (فخر**

**الدین محمد امیر**), son of Amîr Yemin-uddin Muhammad Mustûfi. He is generally known by his Takhalus or poetical name, Ibn Yemin, i.e. the son of Yemin-

uddin. According to Dr. Sprenger's Catalogue, he died in A.D. 1344, A.H. 745, and left panegyries on the Sarabdal princes and some ghazâls, but it is particularly his Qita's which are celebrated.

[*Vide Amîr Mahmûd.*]

**Fakhr-uddin Malik (ملک).**

[*Vide Malik Fakhr-uddin, king of Bengal.*]

**Fakhr-uddin Mirza (مرزا).**

the eldest son of Bahâdur Shâh II. ex-king of Dehli. He died before the rebellion, on 10th July, 1856.

**Fakhr-uddin (Maulana) (فخر**

**الدین مولانا)**, son of Nizâm-ul-Haq, was styled Saiyad-ush-Shua'râ, or chief of the poets. He is the author of several works, among which are the following : *Nizâm-ul-'Aqâd*, *Risâla Marjia* and *Fâkhr-ul-Hass*. He died in the year A.D. 1785, A.H. 1199, aged 73 years, and lies buried close to the gate of the Dargâh of Qutb-uddin Bakhtyâr Kâki in old Dehli. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulâm Nasir-uddin, surnamed Kâli Sâhib, was a very pious and learned Musalmân; he too was a good poet and died in the year A.D. 1852, A.H. 1268.

**Fakhr - uddin Muhammad Razi (فخرالدین محمد رازی امام)**

was a doctor of the Shâfî'i sect. He surpassed all his contemporaries in scholastic theology, metaphysics and philosophy. He is the author of several instructive works, among which is one called *Hadâyek-ul-Anvar*, a book on different subjects which he dedicated to Sultân 'Alâ-uddin Takash, ruler of Khwârizm; and another called *Risâla Hayat*, or Geometry, dedicated to Sultân Bahâ-uddin Ghori. He was born at Rei on the 26th January, A.D. 1150, 25th Ramazân, A.H. 544, and died at Herât on Monday the 29th March, A.D. 1210, 1st Shawwal, A.H. 606, aged 62 lunar years. His father's name was Ziyâ-uddin-bin-Umar. The title of Râzî attached to his name is because he was born at Rei in Tabristan. He is the father of Khwâja Nasir-uddin Tûsî.

**Fakhr-uddin Sultan (سلطان).**

also called Fakhra, was the king of Sonârgân in Bengal, which adjoins the district of Pandua. He was put to death by Shams-uddin, king of Lakhnauji, about the year A.D. 1356, A.H. 757, who took possession of his country.

**Fakhr-ul Islam (برودی).**

Barôd, the son of 'Ali. He is the author of the works called *Usûl-ud-dîn* and *Usûl Fiqha*, and several other works. He died in A.D. 1089, A.H. 482.

**Fakhr-ullah Asad Jurjani** (فخرالله اسد جرجانی)

اسعد جرجانی). He flourished under the Saljuq princes, and is the author of the love adventures of Wais and king Rāmīn, originally in the Pahlawī language, called *Wais-wa-Ramīn*.

**Fakhr-un-nissa Begam** (فخرالنساء)

(بیگم), the wife of Nawāb Shujā'at

Khān. She is the founder of the mosque called "Fakhr-ul-Masājid," situated in the Kashmiri Bāzār at Dehlī, which she erected in memory of her late husband in the year A.D. 1728, A.H. 1141.

**Falaki** (فلکی), takhullus of a Persian

poet whose proper name was Abū'l Nizām Muhammad Jalāl-uddin Shirwāni. He is also commonly styled Shams-us-Shū'rā, the sun of the poets, and Mālik-ul-Fuzla, king of the learned. His poems are preferred to those of Khāqāni and Zakir. Hamd-ullāh Mustaufī calls him the master of Khāqāni, but Shaikh 'Azūri makes mention in his Jawāhir-ul-Asrār that Khāqāni and Falaki both were the pupils of Abū'l 'Alā of Ganja. There has been also another Falaki surnamed Ahū'l Fazl, who was an author. Falaki died in A.D. 1181, A.H. 577. His patron was Manochehri Shirwāni.

**Fanai** (فنائی), poetical name of Shams-

uddin Muhammad-bin-Hamza. He was an author and died in the year A.D. 1430, A.H. 834.

**Fani** (فانی) (perishable), the poetical

name of Muhsin Fāni, which see.

**Fani** (فانی), the Takhullus of Khwāja

Muhammad Mo'in-uddin-bin-Muhammad-bin-Mahmūd Dihdīr Fāni. He came to India and stood in high favour with Abdul Rahim Khān the Khān Khānan. He died in A.D. 1607, A.H. 1016, and left several works on Sufism, as *Sharah Khutba*, *Hāshia Rāshā-hāt*, *Hāshia Naṣḥāt*, *Hāshia bar-Gulshān Rāz*, and *Albayān*. He is also the author of a Diwān in Persian, and a Masnawi or poem called *Haft Dilbar*, i.e., the seven sweethearts, dedicated to the emperor Akbar.

**Faqir** (نقیر), poetical name of Mir

Nawāzish 'Ali of Bilgaram. He died in the year A.D. 1754, A.H. 1167.

**Faiqr (Mir Shams-uddin)** (نقیر میر شمس الدین)

of Dehlī, who had also the poetical name of Maftūn. From Dehlī he went to Lucknow in A.D. 1765, A.H. 1179, and is said to have been drowned

about the year 1767. He is the author of a Diwān and also of a Masnawi called *Taswīr Muhabbat*, containing the story of Rām Chānd, the son of a betel-vendor, composed in A.D. 1743, A.H. 1156, and of several other poems.

**Farabi (فارابی ابو نصر)**, commonly

called so because he was a native of Fārah, a town in Turkey. His proper name is Abū Nasr. He was one of the greatest Musalmān philosophers, remarkable for his generosity and greatness of talents, whom we call Alfarabius. He was murdered by robbers in Syria in A.D. 954, A.H. 343, thirty years before the birth of Abū Sina. Imād-uddin Mahmūd and Ahmad-bin-Muhammad were two authors who were also called Fārābi.

**Faraburz (فارابرز)**, the son of Kaikāüs (Darius the Mede), king of Persia.

**Faraghi (Mir)** (فراغی میر)

the brother of Hakim Fath-ullāh Shirāzi. He was living in A.D. 1563, A.H. 971, in which year the fort of Ranthanbūr was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

**Farai (فاری)**, whose proper name was

Ahū Zikaria Yehia, was an excellent Arabic grammarian who died in the year A.D. 822, A.H. 207.

**Faramurz (فارامرز)**, son of Rustam,

the Hercules of the Persians. He was assassinated by the order of Bahman, also called Aridisher Darazdast, king of Persia. There is said to have also been an author, named Muhammad bin-Farāmurz, styled Shāhid.

**Farasquri (فارسقوری)**, surname of

Muhammad bin-Muhammad-al-Hanifa, Imām of the mosque named Gouride, at Grand Cairo, who flourished about the year A.D. 1556, A.H. 964, and was an author.

**Fard (فرد)**, poetical name of Abū'l

Hasan, the son of Shāh Na'mat-ullāh. He died in the year A.D. 1848, A.H. 1265, and left a Diwān.

**Farghani (فارغانی)**, commonly called

so because he was a native of Farghāna, but his full name is Ahmad or Muhammad-ibn-Kasīr-al-Farghāni, a famous Arabian astronomer whom we know under the name of Alfragan or Alfraganus. He flourished in the time of the Khalīfah al-Māmūn, about the year A.D. 833, A.H. 218, and is the author of an introduction to Astronomy, which was printed by Golius, at Amsterdam, in 1669, with notes.

**Farhad** (فَرْهاد), the lover of the celebrated Shirin, the wife of Khusro Parwez, king of Persia. The whole of the sculpture at Behistün in Persia is ascribed to the chisel of Farhād. He was promised, we are told in Persian Romance, that if he cut through the rock, and brought a stream that flowed on the other side of the hill to the valley, the lovely Shirin (with whom he had fallen distractingly in love) should be his reward; he was on the point of completing his labour, when Khusro Parwez, fearing to lose his mistress, sent an old woman to inform Farhād that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself headlong, and was dashed in pieces. *Vide Shirin.*

**Farhat** (فَرْحَات), poetical name of

Shaikh Farhat-ullâh, son of Shaikh Asad-ullâh. He wrote a *Diwân* in Urdu and died in the year A.D. 1777, A.H. 1191, at Murshidâbâd.

**Farhat Kashmiri**) فرحت کشمیری, a poet who was living in A.D. 1724, A.H. 1136.

Farid Bukhari (Shaikh) (فرید بخاری)

شیخ), commander of the Ágra city guards when Akbar died. Great honours were conferred on him by the emperor Jahángir, on account of his services. He received the title of Murtaza Khán, and managed the affairs of the empire till he was rendered unfit for business by a stroke of the palsy, which opened the way for the promotion of Yá'atimád-uddaula, the father of the emperor Núr Jahán. He died A.D. 1616, A.H. 1025.

**Farid Katib** (فَرِيد كاتب). *Vide* Farid-  
uddin Kātib.

**Farid or Farid-uddin Ahwal** (فرید) (الدین احول) (the squinting), a poet of Persia who was a native of Asfārān in Khurāsān and contemporary with Imāmī Hirwi. Khwāja Nizām-uddin Abū Bakr the Wazir of Azd-uddin Sa'd was his patron. He died at Istahān and left a Dīwān containing 5,000 verses.

Farid or Farid-uddin (Shaikh) (فرید الدین شکر گنہ فرید شیخ), a cele-

brated Muhammadan saint, who is styled *Shakar Ganj*, on account of his having, it is said, miraculously transmuted dust or salt into sugar. His father's name was Shaikh Jalal-uddin Sulaimān, a descendant of Farrukh Shah of Kābul. He was a disciple of Khwājā Qutb-uddin Bakhtvāī Kāki, and

was contemporary with Shaikh Sa'd-uddin Hamwai, Saif-uddin Mâkhârzi, and Bahâ-uddin Zikaria, all of whom died successively a short time after one another. He was born in A.D. 1173, A.H. 569, died on Saturday the 17th October, A.D. 1265, 5th Muharram, A.H. 664, aged 95 lunar years, and is buried at Ajûdhan, a place commonly called Patan or Pâk Patan in Multân. The anniversary of his death is celebrated every year on the 5th of Muharram, when a great crowd of Muhammadians assemble together to pray at his tomb.

**Farid-uddin Kātib**, فرید الدین کاتب (com-  
monly called Farid Kātib, was a pupil of  
Anwari, a good poet and secretary to Sultān  
Sanjar. When that prince was defeated by  
the monarch of Qāri Khutātī in A.D. 1140,  
A.H. 535, and fled with a few followers to  
Khurāsān, Farid consoled him by composing  
an ode upon the occasion, in which he says,  
“that every thing must change, but that the  
condition of God alone was not liable to  
vary.”

**Farid-uddin Attar (Shaikh) (فرید عطار شیخ)**, surnamed Mu-hammad Ibrâhim, was a dealer in perfumes, from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majd-uddin Baghdâdi, and lived to a great age, namely, that of 114 lunar years. He was born at Shâdyâkh, a village in Naishâpûr in the reign of Sultân Sanjâr in November, A.D. 1119, Sha'bân, A.H. 513, and, when at the siege of Naishâpûr, the son-in-law of Changez Khân, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Mughals, among the number that were slain being Farid-uddin. This circumstance took place on the 26th April, A.D. 1230, 10th Jamad II, A.H. 627. He is the author of 40 poems and several prose works, amongst the latter *Tazkiratul Aulia*.

*The following are his poems:—*

Asrâr Nâma.	Ilâhi Nâma
Ashîr Nâma.	Khayât Nâma.
Ausat Nâma.	Kanz-ul-Hâaqeq.
Besar Nâma.	Lisân-ul-Ghaib.
Bulbul Nâma.	Mansûr Nâma.
Gul-wa-Khusro or Hurmuz.	Mittâh-ul-Fatûh.
Haidar Nâma.	Mazhar-ul-'Ajâeb.
Haft Wâdi.	Mantiq-ul-Tair.
Haqqâq-ul-Jawâhir	Mukhtâr Nâma.
Hallâj Nâma.	Musîbat Nâma.
Jawâhir-ul-zât.	Pand Nâma.
Khusro Nâma.	Sipâh Nâma.
Kanzan Makhâfiâ.	Wald Nâma.
Kunz Kauz Makhâfiâ.	Wasiat Nâma.

Besides the above, he is also the author of a *Diwan* containing 40,000 verses.

**Faridun** (فریدون), an ancient king of Persia, the son of Abtin, an immediate

descendant of Tahmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zuhāq, when that prince had seized and murdered his father. At the age of 16 he joined Kawa or Gāwa, a blacksmith, who had collected a large body of his countrymen; these fought with enthusiasm under the standard of the blacksmith's apron, which was afterwards converted into the royal standard of Persia, called the Duraish Kāwāni. Zuhāq, after numerous defeats, was made prisoner, and put to a slow and painful death. Faridūn, who was a very just and virtuous king, had three sons, viz., Salm, Tār, and Iraj, among whom he divided his kingdom; but the two elder, displeased that Persia, the fairest of lands and the seat of royalty, should have been given to Iraj their junior, combined to effect his ruin, and at last slew him, and sent his head to Faridūn. The old man fainted at the sight, and when he recovered he called upon Heaven to punish the base penetrators of so unnatural and cruel deed. The daughter of Iraj was married to the nephew of Faridūn, and their young son Manuchehr proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Iraj. A war commenced; and in the first battle Salm and Tār were both slain. Faridūn soon afterwards died, and was succeeded by Manuchehr. Persian authors assure us that Faridūn reigned 600 years.

**Faridun** (فَرِيدُون), a Turk who wrote a Commentary in the Turkish language on the Ghazals of Hafiz.

**Farigh** (فارغ), author of the poem called *Masnavi Farigh*, which he composed in A.D. 1592, A.H. 1000, in which year, he says, Shāh 'Abbas conquered Gilān, and to whom it was dedicated.

**Faris Echidiak** (فارس), an Arabic poet and litterateur, born about the year A.D. 1796. In religion he was a Syrian Christian. He is the author of several works. When in London he published his revised text of the New Testament in Arabic. His Diwān in Arabic is highly spoken of by those who have seen it. He was living in 1860.

**Fariz** (فارض), or Ibn Fāriz, surname of Abū Hafs Sharaf-uddin Umar bin-al-Asā'di, bin-al-Murshid, bin-Ahmad al Asā'di, a very illustrious Arabian poet. He was born at Cairo A.D. 1181, A.H. 577, and died there in the year A.D. 1234, A.H. 632.

**Farkhari** (فرخاری), a poet who was in the service of Amīr Kaikāüs, and is the author of the story of *Wāmiq-icā-Uzra*, in verse.

**Farkhunda Ali Khan (Mir)** (فرخندہ میر) (علي خان میر), Nizām of Deccan.

He succeeded his father Sikandar Jāh in the government of Haiderabād in A.D. 1829.

[*Vide Afzal-uddaula.*]

**Faroghi Kashmiri (Maulana)** (فروغی کشمیری (مولانا)), a poet who died in A.D. 1666, A.H. 1077.

**Faroghi (Maulana)** (فروغی مولانا), of Qazwīn in Isfahān; he was a dealer in perfumes, but an excellent poet, and lived in the time of Abbās the Great.

**Farrukhi** (فرخی), or **Farkhi**, a poet who flourished in the time of Sultān Mahmūd of Ghaznī, was a pupil of Ursari the poet, and a descendant of the royal race of the kings of Sistān. He is the author of a work called *Tarjumān ul-Balāghat*, and of a Diwān in Persian. He wrote several panegyrics in praise of Abū'l Muzaffar, the son of Amir Nasr and grandson of Nāsir-uddin, ruler of Balkh.

**Farrukh Fa'1** (فرخ فال), a son of the emperor Humāyūn by Māh Chūchāk Begam, born at Kābul in A.D. 1555, A.H. 962.

**Farrukh-siyar (Muhammad)** (فرخ سیر (محمد)), emperor of Dehli, born on the 18th July, o.s. 1687, 18th Ramazān, A.H. 1098, was the son of Azim-us-Shāh, the second son of Bahādūr Shāh I, and great-grandson of the emperor Alamgīr. His father was killed in the battle fought against Jahāndār Shāh, his uncle and predecessor. One of Jahāndār Shāh's first acts on his accession to the throne had been to put all the princes of the blood within his reach to death; among those whom he could not get into his power was Farrukh-siyar, who was in Bengal at the time of his grandfather Bahādūr Shāh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Saiyad Husain Ali Khān, the governor of Behār, who warmly espoused his cause, and prevailed on his brother, Saiyad Abdullah Khān, governor of Allahābād, to adopt the same course. By the aid of these noblemen, Farrukh-siyar assembled an army at Allahābād, marched towards Āgra, defeated Jahāndār Shāh, took him prisoner, and having murdered him, ascended the throne in the fort of Dehli on Friday the 9th January, o.s. 1713, 23rd Zil-hijja, A.H. 1124. The former Amīr-ul-Umrā Zulfiqār Khān and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rāja Sabhechand, Diwān to the late Amīr-ul-Umrā, had his tongue cut out: Azīz-uddin, son of Jahāndār Shāh, 'Ali Tabār, the son of 'Azīm

Shâh, and Humâyûn Bakht, younger brother to Farrukh-siyar were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdülâh Khân, the eldest brother, was made Wazîr with the title of Qutb-ul-Mulk, and Husain Ali Khân raised to the rank of Amîr-ul-Umrâ (Commander-in-Chief) which was the second in the State. The emperor's nuptials with the daughter of Râja Ajit Singh of Marwâr were celebrated with unprecedented splendour in the year A.D. 1716, A.H. 1128. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazîr Qutb - al - Mulk; and upon the emperor trying to form schemes for the recovery of his independence, he was deposed, blinded and imprisoned by the two brothers. This event took place on the 18th February, o.s. 1719, 8th Rabî' II, A.H. 1131, and not long after he was murdered on the 16th May, A.D. 1719, 9th Rajab, A.H. 1131, following, and buried in the court of the mausoleum of the emperor Humâyûn at Dehli. He had reigned 6 years 3 months and 15 days. After his deposition the Safâvids set up a prince of the blood to whom they gave the title of Rafi-ud-Darjat. It was from Farrukh-siyar that the East India Company obtained their Farmân of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges; little attention was however paid to it by the Sâbahdar till the English acquired force to give it weight.

**Farrukhzad** (فرخزاد), a prince of Persia of the Sâsânian race.  
[*Vide* Tûrân Dukt.]

**Farrukhzad** (فرخزاد), son of Sultân Masa'ûd I. of Ghaznî, began to reign after the death of his brother Sultân Abdul Rashid, in March, A.D. 1053, A.H. 444. He reigned 6 years and died in the latter part of the year A.D. 1058, when his brother Sultân Ibrahim succeeded him.

**Farsi** (فارسی یا فارسی), or Farâsi, surname of Abû'l Fawâris Ibrahim, a Persian author.

**Farsi** (فارسی), poetical name of Sharif Khân Amîr-ul-Umrâ, which see.

**Faryabi.** *Vide* Zahîr-uddin Fâryâbi.

**Faryad** (فرياد), the poetical name of Lâlâ Sâlib Râo, a Kâyeth of Lucknow. He originally had assumed Qurlân, for his poetical name, but latterly changed it to Faryâd. He was living in A.D. 1782, A.H. 1196.

**Farzada Quli** (فرزدا قلی), author of a Catalogue of books in the Arabic, Persian, and Hindi languages, amounting, on a rough

estimate, to upwards of 2,000 volumes. From its mentioning the Diwân of Sandâ, it appears that it was written within the last fifty or sixty years. It also mentions the *Mustâfi Nâma*, in the metre of the Shâh Nâma, embracing the history of Persia from Muhammad to Tahmasp Shâh Safwi, amounting to 104,000 couplets; also of a Persian translation of the Muqâniât of Harizi. *Jour. of the Roy. As. Soc.* No. XI.

**Farzadaq** (فرزدق), the son of Ghâlib,

called the master of Arabian poets, was an author, and had the whole Qurâن by heart. He died in A.D. 728, A.H. 110, aged upwards of 70 years. He flourished in the reign of Abdîl Mâlik, the son of Marwan I. who imprisoned him because he wrote a panegyric in praise of Imâm 'Ali Zain-ul-'Abidîn, son of Imâm Husein, but was released, after the death of the khalif, by his son Walid. His Diwân in Arabic is much esteemed in Hajjâz and Irâq.

**Fasihi Ansari** (فصحی انصاری هروی),

of Herât, a Persian poet, who flourished about the year A.D. 1595, A.H. 1004. He never came to India. He died in A.D. 1636, A.H. 1046.

**Fasih - uddin Muhammad Nizami** (فصح الدین محمد نظامی) (مولانا), author of the *Sharah Jughmînî*.

**Fassi** (فسی), surname of Faqîh-uddîn

Muhammad-ibn-Ahmad 'Ali-al-Husainî; he was a native of Fass (Fez), on which account he was called Fassi. He was an author and Qâzi of the city of Mecca, and died A.D. 1429, A.H. 833.

**Fatha Ali Husaini** (فتح علی حسینی),

author of the biography called *Tazkirat-us-Shua'râe Hindi*. It contains the Memoirs of 108 Hindi and Deccani authors, with numerous extracts from their works.

**Fatha 'Ali Shah** (فتح علی شاد), king

of Persia, was a Turkman of the tribe of Kâjâr. He succeeded his uncle 'Akâ Muhammad Khân to the throne of Persia in A.D. 1797, A.H. 1212. He had received an excellent education, and possessed some literary accomplishments; was a tolerable poet, and fond of the society of the learned, whom he generously patronized. He reigned nearly 40 years and died in the year A.D. 1834, A.H. 1250. After him Muhammad Shâh, the son of 'Abbas Mirzâ and grandson of Fatha 'Ali Shâh, mounted the throne and died in A.D. 1847, when his son Nasîr-uddîn Ahmad Shâh, the present king, succeeded him. It was to the court of Fatha 'Ali Shâh that Sir John Malcolm in 1800 led the magnificent embassy which Lord

Wellesley had despatched from Calcutta, with the view of trumping Bonaparte's cards in the East, and of playing off a Persian ally on our Indian frontiers against an Afghan ill-wisher, the ambitious Zamān Shāh.

**Fatha Haidar** (فتح حیدر), the eldest son of Tippū Sultān.

**Fatha Khan** (فتح خان), the son of

Sultān Firoz Shāh Bārbak, king of Dehlī, and brother of Zafar Khan.

[*Vide* Firoz Shāh Bārbak.]

**Fatha Khan** (فتح خان), Nawāb of Bhāwālpur.

**Fatha Khan** (فتح خان), brother of

Dost Muhammad Khān, ruler of Kābul. The celebrated Wazīr of Mahmūd, ruler of Herāt and chief of the Barzkāzī clan, whose family drove away the descendants of Ahmad Shāh Abdālī from Kābul.

**Fatha Khan** (فتح خان), the son of

Malik 'Ambar, the Abyssinian chief of Ahmad-nagar in the Deccan, who had the Nizām Shāhi dominions under his control for some years. After his father's death in A.D. 1626, A.H. 1035, he succeeded to his authority; but Murtaza Nizām Shāh II., being weary of his control, took him prisoner by treachery, and confined him in the fort of Khyābar. Having made his escape, he rebelled, but was again taken, and confined in Daulatābād. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizām Shāh. He shortly, to prevent another removal from office, confined the Sultān under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Shāh Jahān that he had thus acted to prevent them from rebelling against him. The emperor in reply commended his attachment, and ordered him to put the captive prince to death, which he did about the year A.D. 1628, A.H. 1038, and placed his son Husain, an infant of ten years, on the throne. Fatha Khan, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizām Shāhi sovereignty. In the year A.D. 1634, A.H. 1044, Fatha Khan was forced to surrender; and the fall of this place put a final period to the Nizām Shāhi dynasty, which had swayed the sceptre for 150 years. Hussain Nizām Shāh was confined for life in the fortress of Gwāliar, but Fatha Khan was received into favour, and was allowed to retire to Lāhore on a pension of two lacs of rupees, which he enjoyed till his death.

**Fatha Naek** (فتح نايك), the father of Haidar 'Ali Khān, the usurper of Mysore and Seringapatam. He died in A.D. 1738, and was buried at Kolar, a capital of seven parganas, about 35 miles east of Bangalore.

**Fatha-puri Mahal** (فتح بوري محل),

or Begam, one of the wives of the emperor Shāh Jahān. She was the founder of the Fathapūri Masjid in Dehli.

**Fatha Shah** (فتح شاد بوري), Pūrbī,

succeeded Yūsaf Shāh to the throne of Bengal in A.D. 1482, A.H. 887, and after a reign of about eight years was murdered in A.D. 1491, A.H. 896, by the eunuch Sultān Shāhzāda, who succeeded him.

**Fatha-ullah Imad Shah** (فتح الله علام شاد)

, originally in the service of Sultān Mahmūd Shāh II., Bahmani, king of Deccan, was made governor of Berar. He became independent about the year A.D. 1484, and died about the year A.H. 1513. His son 'Alā-uddin 'Imād Shāh succeeded him.

[*Vide* 'Imad-ul-Mulk.]

**Fatha-ullah Mustaufi** (فتح الله مستوفى)

, surnamed Fakhr-uddīn, was a good poet and served under Khwāja Rashīd-uddīn, Fazl-ullāh and his son Ghayās-uddīn Muhammād, as secretary. He is the brother of Khwāja Hamd-ullāh Mustaufi, who died in A.D. 1349.

**Fatha-ullah Shirazi Amir** (فتح الله شيرازي امير)

, one of the most learned men of his time. He came from Shirāz to Deccan and passed a few years in the service of Sultān Alī Adil Shāh of Bijapur. After the death of that king, he left Deccan and came to Dehlī in the year A.D. 1582, A.H. 990, and had an honourable office assigned to him by the emperor Akbar, near his person, with the title of Azd-ud-danla. He died on Wednesday, the 3rd Shawwāl, 997 Hijri, the 24th Amārdād Mah Ilāhi, in the 34th year of Akbar's reign, corresponding with the 6th August, o.s. 1589, at Sīrinagar the capital of Kashmir, where he had proceeded with his royal master. The emperor was much grieved at his loss; and Shaikh Fuizi wrote an appropriate epitaph on the occasion. Fifteen days after his death died also the Hakim Abū'l Fatha Gilāni, the brother of Hakim Hamān, who was then with the king proceeding to Kābul. Sarfi Sāwaji wrote the chronogram of their death.

**Fathi** (فتّاحی), a poet of Ardastān, who died in A.D. 1635, A.H. 1045.

**Fathi 'Ali Husaini** Gurdezi. *Vide* Husaini.

**Fatima** (فاطمة), the daughter of Muhammad and his wife Khudija. She was born at Mecca five years before her father gave himself out for a prophet, i.e., about the year A.D. 606, and died about six months after him, in the city of Medina on the night of Monday the 23rd November, A.D. 632, 3rd Ramazān, A.H. 11. She was married to Ali, Muhammad's cousin - german, and became the mother of the Imams Hasan and Husain. She passes for a very holy woman amongst the Musalmāns, and is also called by them Batūl, Tāhirah, Mathara, and Zahra.

**Fatima bint Asad** (فاطمة بنت اسد), the daughter of Asah, the son of Hāshim. She was the wife of Abū Tālib and mother of 'Ali.

**Fatima Sultan** (فاطمه سلطان), one of the wives of Umar Shaikh Mirzā, and mother of the prince Fir Muhammad Jahāngir.

**Fatimites**, or kings of Barbary and Egypt of the Fatimite dynasty.

[*Vide* Muizz-li-din-allah and Obeidullah Almahdi.]

**Fattahi Naishapuri Maulana** (فتّاحی نیشاپور مولانا), an author who died A.D. 1448, A.H. 852.  
[*Vide* Yahia (Mulla).]

**Fauji** (نوجی), poetical name of Mirzā Muhammad Muqīm; he was born at Shirāz but came to India in the time of Shāh Jahān, and was attached to the service of his son Shāh Shujā'a in Bengal. After a long residence in India he returned to his fatherland, but died in a short time after his arrival there. He was living in A.D. 1649, A.H. 1059, and has left a Dīwān in Persian verse. As he was employed in the army he derived his poetical title from *Fauj*, i.e. army.

**Faulad Khan (Shidi)** (فولاد خان) (شیدی), an Abyssinian who was at Kotwal in the time of the emperor Muhammad Shāh, about the year A.D. 1737, A.H. 1150, and on whom a satire was written by the poet Sauda. He had built a fine garden in Agrah, of which no traces are to be seen now.

**Fauraq** (فورق), surname of Abū Bakr

Muhammad, bin-Hasan, bin-Fauraq, commonly called ibn-Fauraq, was a great Metaphysician and Schoolman, for which reason he is styled Mutkallim. He was born at Isfahān, and died in the city of Naishāpūr, in Khurāsān, A.D. 1015, A.H. 406.

**Fawad Muhammad Pasha** (فود محمد پاشا)

a Turkish statesman and littérateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khatūn, a Turkish poetess. He is the author of several works. He was living in A.D. 1870, and has been loaded with distinctions by European sovereigns.

**Fayyaz** (فیاض). *Vide* 'Abdul-Razzaq of Lāhiyān.

**Fayyazi** (فیضی). *Vide* Faizl (Shaikh).

**Fazal Khan** (فضل خان), governor or

kiladar of the fort of Agra, was turned out by Sūrajmal Jāt, who took possession of the fort and plundered everything he could lay his hands upon.

**Fazil** (فاغل), a poet who flourished about the year A.D. 489.

**Fazl Ali Khan** (فضل علی خان), a poet who flourished in the time of the emperor Muhammad Shāh of Dehli, and was living in A.D. 1739, A.H. 1152.

**Fazl Ali Khan** (فضل علی خان),

whose entire title was Nawāb Ya'timad-ud-daula Zayā-ul-Mulk Saiyad Fazl 'Ali Khān Bahādur Sohrāb Jang, was the prime minister of the king of Audh Ghāzī-ud-din Haidar, and was living in A.D. 1829.

**Fazl Barmaki** (فضل برم کی), brother of 'Jafar-al-Barmaki, the minister of Hārūn-al-Rashid Khalifa of Baghdad.  
[*Vide* Jafar-al-Barmaki.]

**Fazl Haq** (فضل حق), the son of Fazl

Imām. He wrote prose and poetry as did also his father. His Qasidas are much esteemed. At the outbreak of 1857, he joined the rebel Nawāb of Banda and others, and was said to have been killed at Narod in an attack made by General Napier on the 17th December, A.D. 1858, A.H. 1274. The *Dehli Gazette*, May 17th, 1859, mentions, however, that sentence of transportation was passed on the rebels Lonī Singh, ex-Kāja of Mitauli, and the Maulwī Fazl Haq.

**Fazli** (فضلی), a poet and author of the Loves of *Shāh-wa-Māh*, a poem containing 12,260 Persian verses, which he completed in the year A.D. 1641.

**Fazl Imam** (فضل امام), an inhabitant of Kharābād, who wrote prose and poetry, and died in the year A.D. 1828, A.H. 1244.

**Fazl Rasul Moulvi** (فضل رسول مولوی)، of Badāon, son of Maulvi Abdul Majid, and author of the works called *Bawārik* and *Tashih-ul-Masāel*. He was living in A.D. 1854, A.H. 1271.

**Fazi-ullah** (فضل اللہ), surnamed Khwāja Rashid-uddin, a native of Qazwīn or Hamdan and a Persian historian, who wrote at the desire of his master, the Sultān of Persia, a history of the Mughals, finished in A.D. 1294, to which he afterwards added a supplement. He was beheaded in July, A.D. 1318. His name is spelt in some of our Biographical Dictionaries, Fadl-allah. From the work of Rashid-uddin, called *Jāma'-ut-Tauārīkh*, and from other materials, Abū'l Ghāzi, king of Khwārizm, composed in the Mughal language his *Genealogical History*. [Vide Rashid-uddin.]

**Fazl-ullah Khan Nawab** (فضل اللہ خان), an Amīr of the court of the emperor Babar, who built a mosque in Dehli in the year A.D. 1529, A.H. 936, which is still standing.

**Fazl-ullah Maulana** (فضل اللہ مولانا), Physician to Amir Taimur, and the most celebrated and skilful practitioner of the age in which he lived.

**Fazuli Baghdadi** (فخولی بغدادی), an author who was a native of Baghdād, and died in the year A.D. 1562, A.H. 970, and left us a Diwān in the Persian and Turkish language.

**Fidai Khan** (فدائی خان), former title of 'Azim Khān Kōka, which see.

**Fidai Mirza** (فدائی مرزا), name of a poet.

**Fidwi** (ندوی), of Lāhore, the poetical name of a poet of the end of the 18th century; was son of a Hindu chandler but converted to Islam by Sabir 'Ali Shāh; became a client of Zābita Khān (*q.v.*) and died at Moradabad about 1780. He is the author of a poem in

Urdū entitled *Yūsuf-wa-Za'eikhā* (the Loves of Joseph and Potiphar's wife). Mir Fatha Ali Shaidā has satirized him in his story of the *Bun* and *Baqqāl*.

**Fidwi** (ندوی), author of a Persian Diwān. He flourished in the year A.D. 1649, A.H. 1059.

**Fighan** (فغان), the poetical title of Ashraf 'Ali Khān, the son of Mirzā 'Ali Khān, and the Kōka or foster-brother of the emperor Ahmad Shāh of Dehli. He is the author of a Diwān in the Urdū language, containing about 2,000 verses. He died at Patna in A.D. 1772, A.H. 1186, and was buried there.

**Fighani** (نغانی). Vide Bābā Fighānī.

**Fikrat** (نکرت), poetical title of Mirzā Ghaiās-uddin.

**Fikri** (فکری), poetical title of Sa'īd Muhammād of Herāt. He was a weaver and is therefore called Jāmābāf. He came to India in A.D. 1561, A.H. 969, and gained, through his great talents for making epigrams, the favour of the emperor Akbar. He composed only *Ruba'is*, and died in A.D. 1565, A.H. 973.

**Firaqi** (تراقی), poetical title of an author named Abū'l Barkāt, who died in the year A.D. 1507, A.H. 913.

**Firdausi** or **Firdausi Tusi** (فردوسی یا) (زردوسی طوسی), the poetical title of

Abū'l Kāsim Hasan-bin-Sharaf Shāh, a famous Persian poet, sometimes called the Homer of Persia, whose epic poem, called *Shāhnāma*, written by order of Sultān Mahmūd of Ghaznī, is justly celebrated. It contains the legendary annals of the ancient kings of Persia, from the reign of the first king, Kaiomurs, to the death of Yezdijard III. the last monarch of the Sāsānian race, who was deprived of his kingdom A.D. 641, by the invasion of the Arabs during the Khilāfat of 'Umar, the second Khālif after Muhammād. It was the labour of 30 years, and consists of 60,000 verses, each of which is a distich. The following circumstances respecting the origin of the poem and the life of the poet are chiefly derived from the preface to the copy of the *Shāhnāma*, which was collated A.D. 1426, A.H. 829, by order of Bāsinghur Mirzā the grandson of Amir Taimur. It appears from that preface, that Yezdijard, the last king of the Sāsānian race, took considerable pains in collecting all the chronicles, histories, and traditions connected with Persia and the sovereigns of that

country, from the time of Kaiomurs to the accession of the *Khusros*, which by his direction were digested and brought into one view, and formed the book known by the name of *Siar-ul-Maluk*, or the *Bâstân Nâma*. When the followers of Muhammad overturned the Persian monarchy, this work was found in the plundered library of Yezdijard. In the tenth century one of the kings of the then dynasty, directed Daqiqî (*q.v.*) the poet to versify that extensive work, but the poet only lived to finish a thousand distichs, having been assassinated by his own slave. Nothing further was done till the reign of Sultân Mahmûd, when a romantic accident furnished the Sultân with a copy of the *Bâstân Nâma*, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed in verse, that he might be able to ascertain the merits of each competitor. The poet *Unsari* gained the palm, and he was accordingly engaged to arrange the whole in verse. Firdausi was at this time at Tus, his native city, where he cultivated his poetical talents with assiduity and success. He had heard of the attempt of Daqiqî, and of the determination of the reigning king Mahmûd, to patronize an undertaking which promised to add lustre to the age in which he lived. Having fortunately succeeded in procuring a copy of the *Bâstân Nâma*, he pursued his studies with unremitting zeal, and soon produced that part of the poem in which the battles of Zuhâq and Faridûn are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sultân, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sultân, reached the capital Ghaznî, he happened to pass a public garden where the three royal poets, *Unsari*, *Asjadi* and *Farrukhi* were enjoying themselves. The poets observed him approach and at once agreed that if the stranger chanced to have any taste for poetry, which they intended to put to test, he should be admitted to their friendship, and in order to decide as to his merits they settled among themselves to repeat each in turn a hemistich, and leave to Firdausi to complete the fourth, but at the same time satisfied in their own minds that there was no other word in the Persian language that would rhyme with the three which they had taken care to pre-occupy. Firdausi joining them and hearing the proposal, promised to exert his powers. They then commenced each with an extemporaneous line:—

*Unsari* ... The light of the moon to thy splendour is weak,  
*Asjadi* ... The rose is eclipsed by the bloom of thy cheek;  
*Farrukhi* ... Thine eyelashes dart through the folds of the Joshan,  
*Firdausi* ... Like the javelin of Geo in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally

ignorant of the story of Geo and Pushan, which Firdausi related as described in *Bâstân Nâma*. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmûd, as a poet capable of undertaking the *Shâhnâma*. Mahmûd considered himself never so much honoured as when Firdausi set his foot at Ghaznî; he was never more proud than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors. No reward then appeared to him too great to offer, to induce the poet to undertake the task, no promise too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couplets a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work he had undertaken, and for thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmûd, but the patience of the Sultân was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couplets of the *Shâhnâma* were ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmûd received the book, coldly applauded his diligence and dismissed him. Many months elapsed, and Firdausi heard no more of his work; he then took occasion to remind the king of it by the following epigram:

'Tis said our monarch's liberal mind  
 Is like the ocean unconfined,  
 Happy are they who prove it so,  
 'Tis not for me that truth to know.  
 I've plunged within its waves, 'tis true,  
 But not a single pearl could view.

Shamed, piqued, and offended at this freedom, the Sultân ordered 60,000 pieces of silver dirhams to be sent to the author, instead of the gold which he had promised. Firdausi was in the bath at the time the money arrived, and his rage and amazement exceeded all bounds when he found himself thus insulted. He immediately distributed the paltry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favourite Wazir who had instigated the Sultân against him; it was carefully sealed up, with directions that it should be read to Mahmûd on some occasion when his mind was perturbed with affairs of State, as it was a poem likely to afford him entertainment. Firdausi having thus prepared his vengeance, quitted the court and was safely arrived in Mázandarân, where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmûd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmûd, the poet feared to remain too long in one place; he sought

shelter in the court of the *khilif* of Baghdād, in whose honour he added a 1000 couplets to the *Shāhnāma*, and who rewarded him with the 60,000 gold pieces which had been withheld by Mahmūd. Mahmūd pretended to have discovered that his Wazir had deceived him in attributing impiety to Firdausī, and he at once sacrificed that favourite, dismissing him with disgrace. Thinking, by a tardy act of liberality, to repair his former meanness, Mahmūd dispatched to Firdausī the 60,000 pieces he had promised, a robe of State, and many apologies and expressions of friendship; but the poet was dead, having expired in his native town full of years and honours, surrounded by his friends and kindred. Firdausī died at Tūs (now called Mashhad) his native country in A.D. 1020, A.H. 411, aged 89 years, but Hāfi Khalfa says he died in A.D. 1025, A.H. 416. Besides the *Shāhnāma*, he was the author of other poems called *Abīat Firdausī*.

### Firdausi-al-Thihal (فِرْدَوْسِيُّ التَّهِيل)

a Turkish historian, and author of the Turkish work called *Shāhnāma*, which comprises the history of all the ancient kings of the East. Bavazid or Bajazet II. to whom the book was dedicated, ordered the author to reduce it from its original bulk of 300 volumes to 80. Firdausī however, felt so mortified at this proposal, that he preferred leaving the country altogether, and emigrated to Khorāsān, in Persia. Firdausī flourished in A.D. 1500.

### Firishta (فرشته), whose proper name

was Muhammad Qāsim, and who was the author of the history called *Tarikh-i-Firishta*, was born at Astrabād on the borders of the Caspian Sea, between the years A.D. 1570 or 1550, A.H. 978 or 958. His father, a learned man, by name Ghulām 'Ali Hindh Shāh, left his native country when our author was very young and travelled into India. He eventually reached Ahmadnagar in the Deccan during the reign of Murtazā Nizām Shāh I. and was appointed by the Sultān to instruct his son Mīrān Husain in the Persian language, but he soon died after his selection, and Firishta was left an orphan in early youth. After the death of Murtazā Nizām Shāh, in A.D. 1589, A.H. 996, he proceeded to Bijāpūr, and was presented by Dilāwar Khān, minister to Ibrāhim 'Adil Shāh II. by whose request he wrote the history which goes by his name, in the year 1023 Hījri (A.D. 1614). The year of his death is altogether unknown. Briggs supposes that it occurred in A.D. 1612, A.H. 1021, making him only 41 years of age. M. Jules Mohl supposes him to have revised his work up to at least A.D. 1623, A.H. 1033, making his age not less than 73, as he supposes him to have been born in A.D. 1550. Firishta styles his work *Gulshan-i-Ibrāhīmī* and *Nauras Nāma*. Its former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of *Tarikh Ibrāhīmī*. The

latter name was given to it in commemoration of the new capital, Nauras, which his patron Ibrāhim 'Adil Shāh, commenced building in the year A.D. 1599. The first and second books, giving an account of the Dehli emperors down to Akbar, were translated into English by Colonel Dow in 1768; the history of the Deccan by Captain Jonathan Scott. But the translation of the entire work by General Briggs in four volumes 8vo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable storehouse of facts connected with Muhammadan dynasties of India.

[*Vide* Dowson's *Elliot*, vi. 207.]

### Firoz (فیروز), a celebrated Sūfī of

Agra, author of a Persian work on Theology called *'Aqād Sūfīa*, written in A.D. 1626, A.H. 1036.

### Firoz I. (فیروز) (the Peroses of the

Greeks), a king of Persia of the Sāsānian race, was the eldest son of Yezdijard II. He succeeded his younger brother Hormuz, whom he dethroned and put to death in A.D. 458. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in A.D. 481. Balās or Palas or Balasus, his son, succeeded him; and after his death his brother Qubād mounted the throne.

### Firozabadi (فیروزابادی), surname of

Majd - uddin Muhammad - bin - 'Yaqūb bin Muhammad, a learned Persian, so called from his birth-place Firozābād, a village in Shirāz. The stupendous work called *Qāmūs* or *Qāmūs-ul-Lughāt*, renowned as the most perfect Arabic Dictionary, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazed at the literary services rendered by this learned man. He died A.D. 1414, A.H. 817.

[*Vide* Majd - uddin Muhammad - bin - 'Yaqūb.]

### Firozabadi (فیروزابادی), a learned

Musalmān, author of *Al Tanbih*, or *Tanbih*, or general information on the Muhammadan law in the 11th century. Lemprière's *Universal Dictionary*.

### Firoz Jang Khan (نیروز جنگ خان),

the inscription on the gate of the old fort of Patna, dated in the Hījra year 1042 (A.D. 1633), attributes its erection to Firoz Jang Khan.

### Firoz Khan Khwaja Sara (فیروز خان خواجہ سرا)

'خواجہ سرا', who held the rank of 300 in the time of Shahjahan.

**Firoz Mulla** (فیروز ملا بن کاؤس), son of Kāūs, chief priest of the Pārsi Qadimis of Bombay, author of the *George Nāma*, a history of India from its discovery by the Portuguese to the conquest of Pūna by the English in A.D. 1817, A.H. 1233.

**Firoz Shah** (فیروز شاہ), the son of Salim Shāh, was raised to the throne of Dehli at Gwāliar after the death of his father when he was only about 12 years old. He had scarcely reigned three months (or only 3 days) when his mother's brother Mubārik Khān murdered him on the 2nd May, A.D. 1554, 29th Jumādā I, A.H. 961, and ascended the throne with the title of Muhammad Shāh 'Adil. See Bibi Bāl.

**Firoz Shah Bahmani Sultan** (فیروز شاہ بهمنی سلطان), king of the

Deccan, was the son of Sultān Dāud Shāh. After having deposed and confined Sultān Shams-uddin, he ascended the throne on the 15th November, A.D. 1397, A.H. 800, with the title of Sultān Firoz Shāh Rōz Afzūn. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmani attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khān, Amir-ul-Umrā, with the title of Khānkhanān, and raised Mir Faizullah Anjū, his preceptor, to the office of Wazir-us-Saltānat, with the title of Malik Nāeb. He reigned 25 years 7 months and 15 days, and died on the 25th September, A.D. 1422, 15th Shawwal, A.H. 825, ten days after resigning his crown in favour of his brother Ahmad Khān, who ascended the throne with the title of Sultān Ahmad Shāh Wali Bahmani.

**Firoz Shah Khilji Sultan** (فیروز شاہ خلجی سلطان), surnamed Jalāl-

uddin, son of Qāem Khān, ascended the throne of Dehli after the murder of Sultān Muiz-uddin Kaiqubād in A.D. 1282, A.H. 688. He reigned about 8 years, after which he was obliged to go down to Karā Mānikpūr in the province of Allahābād to punish his nephew and son-in-law 'Alā-uddin, the governor of that place, who had rebelled against him. 'Alā-uddin, hearing of the king's departure from Dehli, crossed the Gauges and encamped near Mānikpūr upon the opposite bank. When the king reached the lauding place, 'Alā-uddin appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle and fell prostrate at his feet. The king, taking him by the hand, was leading him to the royal barge, when 'Alā-uddin made a signal to his guards, and one of his officers struck his head off. 'Alā-uddin caused it to be fixed on the point of a spear and carried through the camp and city. This circumstance took place on the 19th July, A.D. 1296, 17th Ramazān, A.H. 695, and

'Alā-uddin ascended the throne of Dehli with the title of Sikandar Sāni ("second Alexander"). Firoz Shāh was the first Sūlān of the second branch of the Turko-Afghān dynasty called Khilji.

#### *List of the Kings of the Khilji dynasty.*

1. Firoz Shāh Khilji.
2. 'Alā-uddin Khilji.
3. Shāhab-uddīn Umar.
4. Mubarik Shāh Khilji, the last of this dynasty, was murdered in A.D. 1321, by Mālik Khusro, a favourite slave, who ascended the throne, but was soon afterwards slain by Ghais-uddin Tughlaq Shāh, the first of the 3rd branch of Afghān kings of Dehli.

**Firoz Shah Purbi** (فیروز شاہ پوربی),

a king of Bengal, whose former name was Mālik Andil, an Abyssinian chief, who after killing the eunuch Sultān Shāhzāda, was elevated to the throne of Bengal in A.D. 1491, A.H. 896, with the title of Firoz Shāh. He repaired the city of Gour, commonly called Lakhnautī, where he gave universal satisfaction to all classes of his subjects. He died in A.D. 1494, A.H. 899.

**Firoz Shah Tughlaq Sultan** (فیروز شاہ تغلق سلطان)

Bārbak, was the son of Sipahsālār Rajab, the brother of Sultān Ghuiāns-uddin Tughlaq, and cousin to Sultān Muhammed Tughlaq, whom he succeeded to the throne of Dehli on the 20th March, A.D. 1351, 21st Muhamarrā, A.H. 752, at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did anyone dare to exercise oppression in his time. He was himself the author of the work called *Fatāhāt Firoz Shāhi*, i.e. the conquests of Firoz Shāh. In August, A.D. 1387, he abdicated the throne and resigned the reins of government to his son Nasir-uddin Muhammed, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirmur, and Firoz Shāh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Firozābād at old Dehli, and after a reign of 38 lunar years and eight months, died on the 21st September, A.D. 1388, 18th Ramazān, A.H. 790, aged upwards of 80 years. The words "Wafāt Firoz" (the death of Firoz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khās, a tank built by him in old Dehli; and was succeeded by his grandson Ghaiās-uddin (the son of Fathā Khān) who was slain after five months. After him another grandson of the late king, named Sultān Abū Bakr, the son of Zafar Khān, was raised to the throne. He had reigned one year and six months, when his uncle Nasir-uddin Muhammed Shāh, the son of Firoz Shāh, deposed him and ascended the throne of Dehli in August, A.D. 1390.

**Firoz Shah** (فیروز شاہ), one of the sons of the ex-king Bahādūr Shāh II., king of Dehlī, and one of the chief rebels in the outbreak of 1857. He fought the British boldly, and for a time acted with Tantia Topi in 1858; so that the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1864 that he had made his appearance in the Seronj Jungles. Some Arabs who arrived at Haiderābād in 1866 reported that they had seen him in Arabia, and supporting himself by begging among the rich merchants. [Since this was written nothing more has been heard of this Prince.]

### **Fitrat** (فطرت), the poetical name of

Mir Möiz-uddin Muhammad Müswī Khān, a mansabdār in the time of 'Alamgīr employed as Diwān of Sūba Behār. He was a Sayyad and lineal descendant of 'Alī Müsi Razā. He subsequently chose for his poetical name, Müswī. He was born in Persia in A.D. 1640, A.H. 1050, and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a *Tazkira* or biography called *Gulshan-i-Fitrat*, also of a *Diwān*. He died in A.D. 1690, A.H. 1100.

[*Vide Müswī.*]

**Furati** (فراتی). *Vide* Mulla Furātī.

**Furqati** (فرقتی), whose proper name was Abū Turāb, was a poet. He died in the year A.D. 1617, A.H. 1026.

**Fursat** (فرصت), poetical title of Muhammad Beg, a poet, who was in the service of Shāh 'Abbūs II. and died under Shāh Sulaimān, kings of Persia. He has left a *Diwān* of *Ghazals*.

### **Fursti** (فرسی), poetical title of Husain

Ali Shāh, author of the *Nisbat Nāma Shah-raidri*, a history of the Qutbhāhī dynasty of Golkanda in 18,600 verses, from its commencement to Muhammad Quli Qutbhāhī, who died in A.D. 1612, A.H. 1021.

### **Fuzail Ayaz** (فضیل عیاض), a pious

Musalmān, whose native country was either Kūfa, Khurāsān, or Samarcand. He received instructions from Imām Ja'far Sādiq, and was the master of Bisr Hafī and Sari Saqtī. He suddenly fell down and died at the time of prayers at Mecca in January, A.D. 803, Muḥarram, A.H. 187.

## G

## GAJ

**Gaj Singh Rathor** (گج سنگھ راٹور), a Raja of Mārwār or

Jodpūr of the tribe of Rathor rājpūts, was the son of Sūraj Singh and the father of Jaswant Singh. He reigned about 18 years and died in the year A.D. 1630, in Gujrāt. The building called Kālā Mahāl at Pipal Mandī in Agra, was constructed by him. His son Amar Singh killed Salabut Khān. Sultān Parwez married Gaj Singh's sister in A.D. 1624, and Sulaiman Shikoh, the son of Sultān Parwez, married the daughter of Gaj Singh in the year A.H. 1065.

**Gakkhar** (گکھر), a tribe whose residence is amongst the mountains that lie between Bhat and Sindh.

[*Vide* Kamāl Khān Gikhār.]

**Ganga Bai** (گنگا بائی), Rāni of Jhānsī

and widow of Rāja Gangādhar Rāo. At the outbreak of 1857 she joined the rebels, and was the cause of the massacre at Jhānsī. She was killed in the battle of Gwāliar on the 17th June, 1858. She fell with her horse, and was cut down by a Hussar; she still endeavoured to get over, when a bullet struck her in the breast, and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the Firingis on the night of the 17th and 18th.

**Ganna Begam** (گنا بیگم). *Vide* Gunna Begam.

**Gajpati** (گچ پتی), a Rāja of Jagdespūr in south Bihār, who, with his brother Bairī Sāl, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

**Gārshasp** (گرشاسپ), an ancient king of Persia. *Vide* Karshāsp.

**Gashtasp** (گشتاپ) was, according to Persian history, the son of Lohrāsp, and the fifth king of the Kianian dynasty of Persia. In his time flourished Zardash or Zoroaster, who converted the Persians to the

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worship of fire. Gashtāsp, it is said, reigned 60 years, and was succeeded by Bahman his grandson, whose father Isfandiar (q.v.) was a great warrior and was killed by Rustam some time before. He is supposed to have been the Darius Hystaspes of the Greek writers.

**George Thomas** (جارج طامس). The

district of Harriana was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, though when left to themselves they were so divided by factions, that Harriana has always yielded to every adventurer who had been able to attack them. Thus it was overrun by the Mahrattas, under Messrs. Bourquin and Perron, by the Rohillas under Amir Khān, and another leader, and finally by the British. George Thomas came out to India as a common seaman, and having deserted his ship first took service with Madho Rao Sindhiā about the year A.D. 1782. The famous Begam Samru of Sirdhāna was then in the zenith of her power, and he left Sindhiā to serve her. Shortly after, having collected a body of men, he left her, and marched down to Harriana, and in no time carved out a kingdom for himself. He made the city of Hansi his capital and built a strong fort in it. He built another fort about 20 miles to the south of the town of Rohtak, and called it after his own Christian name Georgegarh, which (perhaps from his maritime origin) the natives call Jahājgarh, or "ship-castle." After a few years the Mahrattas under Louis Bourquin invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Jahājgarh, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of Rāghars, having gone over to the enemy, and his Lieutenant, an Englishman of the name of Hopkins, being killed, his troops at length gave way, and he fled on a favourite Arab horse to Hansi, a distance of about 60 miles. Bourquin assaulted the city and Thomas, after a defence of some weeks, gave himself up, and was allowed to join the British Brigade at Anupshāhr. Departing thence, in charge of Capt. Franklin, he died on his way down the river, as he was seeking to return to Europe by way of Calcutta. His great-grandaughter was the wife of a writer on a humble salary (1867) in one of the Government offices in Agra.

There is a *Life of George Thomas*, written by Franklin, of which a copy is to be seen in the Delhi Institute Library. [See Keene's *Fall of the Mughal Empire*, part iii. ch. ii. iii.]

**Gesu Daraz** (گیسو دراز). *Vide* Muhammad Gesu Daraz.

**Ghaeb** (غایب), a poet who died in A.D. 1750, A.H. 1163.

**Ghafil** (غافل اکبرابادی), a poet of Āgrah.

**Ghairat Khan** (خیرت خان), title of Khwāja Kāngār, the nephew of 'Abdullah Khān, Firoz Jang and son of Sardār Khān. In the year A.D. 1631, he brought the head of Khān Jahān Jodi to Shāh Jahān, and was raised to the rank of 2000 with the title of Ghairat Khān. He died in A.D. 1640, A.H. 1050, at Thatta of which place he was governor. He is the author of the *Jahāngir Nāma*.

**Ghalib** (غالب), the poetical title assumed by Muhammad Sa'd, author of a Diwān which he completed in the year A.D. 1690, A.H. 1101.

**Ghalib** (غالب), the poetical name of Mir Fakhr-uddin, author of a book of Qasidās which he finished in the 6th year of Muhammad Shah the emperor of Dehlī, A.D. 1734, A.H. 1136.

**Ghalib** (غالب), poetical title of Shaikh Asad-ullāh, son of the sister of Shaikh Muhammad Afzal of Allahābād. He died in A.D. 1750, A.H. 1163.

**Ghalib** (غالب), poetical name of Mirzā Asād-ullāh Khān, author of a Diwān, and a history of the Mughal emperors of India. He was the son of 'Ali Baksh Khān, the brother of Nawāb Ahmad Baksh Khān of Firozpur and Lohāri. He died at Dehlī in the month of February or March, A.D. 1869, A.D. 1285.

**Ghani** (غنی), the poetical name of Mirzā Muhammad Tāhir. He is commonly called *Ghani* Kashmīri on account of his being a native of Kashmīr. He was a pupil of Shaikh Muhsin-Fāni, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called *Dīwān Ghani*, and died in Kashmīr two years before his master A.D. 1668, A.H. 1079. It is said that the emperor 'Alamgir wrote to Saif Khān the governor of Kashmīr to send *Ghani* to his presence. *Ghani* refused to go, telling him at the same time to inform the emperor that *Ghani* had become insane and was not worthy to be sent to his presence.

Saif Khān said that he could not call a wise man like him mad; upon which *Ghani* immediately really went mad, tore his clothes, and died after three days. He was a young man at the time of his death, having enjoyed a brilliant reputation for poetical excellence for about eighteen years. He sometimes uses Tāhir for his poetical name.

**Ghani Bahadur** (غنی بہادر), son of Shamsher Bahādur I. and younger brother of 'Ali Bahādur, the Nawāb of Banda.

[*Vide* 'Ali Bahādur.]

**Ghanimat** (غنىمت), poetical name of Muhammad Akram, author of a short Diwān and a Masnawī containing an account of the Loves of Aziz and Shāhid, called *Nairang Ishq*, composed in the reign of 'Alamgir

**Gharib** (غريب), poetical name of Shaikh Nasir-uddin of Dehlī. He is the author of a Diwān in Persian.

**Gharib** (غريب), poetical name of Sayyad Karim-ullah of Bilgrām.

**Ghasiti Begam** (گھستی بیگم و آمنہ) (Begum), the wife of Shahāmat Jang, and Amina Begam, the mother of Nawāb Siraj-uddaula, were daughters of Nawāb Mahabat Jang of Bengal; they were drowned in the river, close to Jahnīgnagar, by order of Miran the son of Nawāb Ja'far 'Ali Khān, in June, A.D. 1760.

**Ghaus Muhammad Khan** (خوشنام حمد خام), whose title is Mohtashim-uddaula, was (1870) Nawāb of Jāwara.

**Ghaus-ul-'Alam** (غوث العالم), a famous Sūfi. *Vide* Muhammad Ghaus of Gwāliar.

**Ghaus-ul-'Azim** (غوث الاعظم), a title of the Muhammadan saint 'Abdul Qādir Gilāni.

**Ghauwasi** (غواصی یزدی), of Yezd, a poet, whose proper name is Izz-uddin. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in A.D. 1543, A.H. 950, says: "The poetry which I have written amounts to 1,950 books." He made 600 verses a day, and it would appear that he put the *Rauzat-us-Shohada*, the history of Tabari, the legends of the Prophets, Kaleila-wa-Damna, and the Medical work called *Zakhira Khōrīzム Shāhī*, and many other works into verse. He died in A.D. 1553, A.H. 960, at an age of more than one hundred years.

**Ghayas Halwai** (غیاث حلوا), of Shiráz, was blind and died by a fall from the terrace of a house in the time of Shāh Safi. He is the author of a Diwān.

**Ghayas-uddin** (غیاث الدین), author of a Persian Dictionary called *Ghayas-ul-Lughat*. *Vide* Muhammad Ghayas-uddin.

**Ghayas - uddin Bahmani (Sultan)** (غیاث الدین بهمنی سلطان), the eldest son of Sultān Mahmūd Shāh I. He ascended the throne of the Deccan in his seventeenth year, after the death of his father in April, A.D. 1397. He had reigned only one month and twenty days, when Lafchin, one of the Turkish slaves, not being appointed prime minister—to which office he had aspired—put out his eyes with the point of his dagger, and having sent him in confinement to the fortress of Sāgar, placed Shams-uddin, the late king's brother, on the throne. This circumstance took place on the 14th June, A.D. 1397, 17th Ramazān, A.H. 799.

**Ghayas-uddin Balban (Sultan)** (غیاث الدین بلبن سلطان), king of Dehli. In his youth he was sold as a slave to Sultān Altīmsh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nāsir-uddin Mahmūd to the throne of Dehli, Ghayas-uddin was appointed his wazir. After the king's deposition or death in February, A.D. 1266, A.H. 664, he ascended the throne and reigned 20 years. He died in A.D. 1286, A.H. 685, aged 80 years, and was succeeded by his grandson Mōiz-uddin Kaiqubād, the son of Nāsir-uddin Baghrā Khān, governor of Bengal, who was then absent in that province.

**Ghayas-uddin Kart I. (Malik)** (غیاث الدین کرت ملک), fourth king of the race of Kart or Kard. He succeeded his brother Mālik Fakhr-uddin Kart in A.D. 1307, A.H. 706, reigned more than 21 years over Herāt, Balgh, and Ghaznī, and died in the year A.D. 1329, A.H. 729. He was succeeded by his son Mālik Shams-uddin Kart.

**Ghayas - uddin Kart II. (Malik)** (غیاث الدین کرت ملک), the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Mōiz-uddin Husain Kart in A.D. 1370, A.H. 771, and reigned 12 years over Herāt, Ghōr, Sarakhs, and Naishāpūr, and conquered Tās and Jām. He was a great tyrant, and had several battles with the Sarbadāls of Sabzwār and the chiefs of Jāni Qurbānī. In the year

A.D. 1381, A.H. 783, Amīr Taimūr (Tamerlane) conquered Herāt, when Ghayas-uddin, together with his son and brother, were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

**Ghayas-uddin Khilji (Sultan)** (غیاث الدین خلجی سلطان) succeeded his father Sultān Mahmūd Khilji on the throne of Gujrat in May, A.D. 1469, Zī-Qa'da, A.H. 873. When he had reigned 33 years and arrived at an advanced age, his two sons anxiously looked for his death as an event which would secure to one of them the throne of Malwa; jealousy arose between the two brothers, who conspired against each other, till Nāsir-uddin, the eldest, having put his brother, Shujāt Khān to death on the 22nd October, A.D. 1500, 24th Rabi II, A.H. 906, assumed the reins of government. A few days after, his father was found dead in the Seraglio; and it was supposed that poison had been administered to him by his son.

**Ghayas-uddin Mahmud** (غیاث الدین محمد), the son of Ghayas-uddin Muhammad Ghori, succeeded his uncle Shahāb-uddin in the kingdom of Ghōr and Ghaznī in A.D. 1205, A.H. 602. He reigned about four years, and was assassinated by the people of Mahmūd Ali Shāh on Saturday night, the 31st July, A.D. 1210, 7th Safar, A.H. 607. He was at first buried at Firōz Koh, but was afterwards transported to Herāt and buried there. He was succeeded by his son Bahā-uddin Sām, who was after three months defeated by 'Alā-uddin Atsiz (son of Alā-uddin Hasan surnamed Jahān Sāz) who reigned in Ghōr and Ghaznī for four years, and fell in battle against Mālik Nāsir-uddin Husain Amīr Shirkī in the year A.D. 1214, A.H. 611. After his death 'Alā-uddin Muhammed, son of Abū Ali, cousin of Mālik Ghayas-uddin Muhammed, was raised to the throne by Taj-uddin Eldūz.

**Ghayas-uddin Mahmud Ghori** (غیاث الدین محمد غوری), the son of Ghayas-uddin Muhammad Ghori, and nephew of Shahāb-uddin Muhammed Ghori, whom he succeeded to the throne of Ghōr and Ghaznī in A.D. 1206. Mahmūd being naturally indolent, remained satisfied with the throne of Ghōr, and proclaimed Taj-uddin Eldūz, king of Ghaznī. He died in A.D. 1210.

**Ghayas - uddin Muhammad Ghori** (غیاث الدین محمد غوری), king of Ghōr and Ghaznī, was the son of Bahā-uddin Sām, the youngest brother of Alā-uddin Hasan Ghori. He succeeded to the throne of Ghōr and Ghaznī after the death of his cousin Mālik Saif-uddin, the son of the latter, about

the year A.D. 1157, and conferred the government of Ghazni on his brother Shahāb-uddin surnamed Mo'iz-uddin Muhammad; this illustrious general subdued Khurasān and a great part of India in the name of his brother Ghayās-uddin, who annexed those countries to his own dominions. Ghayās-uddin died on Wednesday the 12th March, A.D. 1203, 27th Jumādā I. A.H. 599, and was succeeded by his brother Shahāb-uddin.

### Ghayas-uddin Muhammad (Sultan)

(غیاث الدین محمد سلطان), the son of Mālik Shāh of the Saljūk dynasty. In the time of his eldest brother Barkayāraq the empire was divided, Barkayāraq retaining Persia; Ghayās-uddin Muhammad, Syria and Azurbājan; and Sultān Sanjar, Khurasān and Mawarunnahr. He reigned about the year A.D. 1095.

[*Vide* Muhammāh (Sultān.)]

### Ghayas-uddin Pūrbi (پوربی)

(غیاث الدین سلطان) succeeded his father Sikandar

Pūrbi on the throne of Bengal in A.D. 1367, A.H. 775, reigned for a period of seven years, and died in 1373. He was succeeded by his son Sultān-us-Salātin.

### Ghayas - uddin Tughlak Shah I. (Sultan)

(غیاث الدین تغلق سلطان), king of Dehli (also known as Ghāzī Mālik). His father Tughlaq was a slave of Sultān Ghayās-uddin Balban. He ascended the throne of Dehli after murdering Khusro Shāh on the 26th August, A.D. 1321, 1st Shabān, A.H. 721, reigned three years and some months, and was crushed to death by the fall of a temporary wooden building which his son had raised for his entertainment on his return from Lākhnātī in February, A.D. 1325, Rabi' I. A.H. 725. His son Muhammad Tughlaq succeeded him. The celebrated poet Amir Khusro of Dehli, who lived to the end of this king's reign and received a pension of 1000 tangas monthly, wrote the history of this prince under the title of *Tughlaq Nāma*. Ghayās-uddin was the first king of the 3rd branch of the Afghan dynasty which is called Tughlaq Shāhi. The following is a list of the Sultāns of this branch:—

1. Ghayās-uddin Tughlaq I. Mahmūd Shāh Tughlaq, last of this family, expelled by Amir Taimur.
2. Muhammad Shāh Tughlaq I.
3. Firoz Shāh Tughlaq.
4. Ghayās-uddin Tughlaq II.
5. Ahū Bakr Shāh.
6. Muhammad Shāh Tughlaq II. Alā-uddin Sikandar Shāh.
7. Nasrat Khān.
8. Mahmud Shāh.
9. Ikbāl Khān Mahmūd Khān restored A.D. 1405.

### Ghayas-uddin Tughlak II. (Sultan)

(غیاث الدین تغلق سلطان) was the son of prince Fatha Khān and grandson of Firoz Shāh Tughlaq. He ascended the throne in place of Firoz Shāh in Dehli on the death of his grandfather in A.D. 1388, A.H. 790, but giving loose to his youthful passions, and neglecting the affairs of the State, the chiefs together with the household troops revolted, and put him to death on the 19th February, A.D. 1389, 21st Safar A.H. 791, after he had reigned six months. He was succeeded by his cousin Abū Bakr Tughlaq the son of prince Zafar Khān, the third son of Firoz Shāh.

### Ghazali (غزالی).

### Ghazan Khan (غزان خان), seventh

king of Persia of the Tartar tribe and fourth in descent from Halākū Khān, was the son of Arghūn Khān. He succeeded to the crown of Persia after the dethronement of Bāidū Khān his uncle in October, A.D. 1295, Zil-hijja, A.H. 694. He was the second emperor of the race of Changze Khān who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islām. He was the first of this race of kings who threw off all allegiance to the Khāqān of Tartary, by directing that the name of that monarch (whom he now deemed to be an infidel) should not in future be struck on the coins of Persia. After embracing Muhammadanism, he took the title of Sultān Mahmūd. He reigned nearly nine years and died on Sunday the 17th May, A.D. 1304, 11th Shawwāl, A.H. 703, at Qazwīn; he was interred in a superb mosque which he had constructed near Tauris or Tabrez. He was succeeded by his brother Alajītū, who took the title of Muhammad Khudā Banda.

### Ghazanfar Khan (غصنفر خان), son

of Alawardi Khān I. and brother of Alawardi Khān II. a nobleman of the reign of Shāh Jahān and 'Alamgīr. He was three times at different periods appointed governor of Saharanpūr and afterwards of Thatta in Sindh, where he died on the 1st May, A.D. 1666, 17th Zi-Qa'da, A.H. 1077. His remains were brought to Dehli and buried there.

### Ghazi (غایزی), the poetical title of a

person who served as Kürbegī under the prince Sultān Muhammad Muāzzim the son of the emperor 'Alamgīr.

### Ghazi (غایزی), or Al-Ghāzī, the son of

Ortak, the first of the Turkīmān Ortakite princes who seized Jerusalem and reigned in

Mardin and Mifarkin in Syria. The following were his descendants :—

	A.D.	A.H.
Husām-uddin Taimūrāsh, son of Alghāzi, began to reign . . . . .	1122	516
Najm-uddin Abū'l Muazzaf Albi or Alpi, son of Taimūrāsh . . . . .	1152	547
Qutb-uddin Alghāzi, son of Albi . . . . .	1176	572
Husām-uddin Yūlak Arsalan, the son of Qutb-uddin . . . . .	1184	580
Mālik Almansur Nasir-uddin Ortak Arsalan, son of Qutb-uddin . . . . .	1201	597
Mālik-us-Sāid Najm-uddin Ghāzi, son of Nasir-uddin Ortak . . . . .	1239	637
Mālik-ul-Mazaffar Qāri Arsalan, son of Najm-uddin . . . . .	1255	653
Shams-uddin Dāvid . . . . .	1291	691
Mālik-al-Mansur Najm-uddin Ghāzi . . . . .	1293	693
Albi Mālik-ul-Adil 'Imād-uddin 'Ali . . . . .	1312	712
Mālik-us-Sālah Shams-uddin Sālah, the last prince of this race . . . . .	1312	712

### غازی الدین (Ghazi) حیدر (Haidar), the eldest of the ten sons of

Nawāb Sa'īdat 'Ali Khān of Andh. On his father's death, which took place on the 11th July, A.D. 1814, 22nd Rajab, A.H. 1229, he succeeded to his dominions as Nawāb Wazir, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday the 9th October, A.D. 1819, 18th Zil-hijja, A.H. 1234, at Lucknow, when he took the title of Abū'l Muazzaf Maiz-uddin Shāh Zannan Ghāzi-uddin Haidar Pādehān. On ascending the first step of the throne, the minister delivered to him a crown, studded with diamonds and jewels of great value. He then put it on his head and was congratulated on the occasion by the Resident, who saluted him as king of Andh. Jewels and pearls to the value of 30,000 rupees were then scattered over the heads of the spectators, many of which were picked up by English ladies. Ghāzi-uddin Haidar died after a reign of more than 13 years, on the 19th October, A.D. 1827, 27th Rabī I, A.H. 1243, aged 58 lunar years, and was succeeded by his son Sulaimān Jāh Nasir-uddin Haidar.

### غازی الدین (Ghazi) حسروز جنگ (Firoz Khan), styled Firoz

Jang, whose original name was Mir Shahāb-uddin, was the son of Kulich Khān Sadr-us-Sudur, and was raised to the rank of an Amir with the title of Firoz Jang, after his father's death, by the emperor 'Alamgīr in A.D. 1687, A.H. 1098. His son was the famous Nizām-ul-Mulk 'Asaf Jāh whose descendants are known to Europeans as Nizāms of the Deccan. In the reign of Bahādur Shāh he was appointed governor of Gujrat, and died at

Ahmādābād in A.D. 1710, A.H. 1122. His remains were transported to Delhi, and interred in the yard of the college built by him outside the Ajmiri Gate.

### غازی الدین (Ghazi) خان امیر الامرا (Amir-ul-Umrā)

also styled Firōz Jang, was the eldest son of the celebrated Nizām-ul-Mulk 'Asaf Jāh. He was elevated to the rank of Amir-ul-Umrā after the death of Khān Daurān, and departure of Nādir Shāh to Persia, in A.D. 1739, A.H. 1152, by the emperor Muhammad Shāh. Some years after the death of his father, when his brother Nasir Jang, who had succeeded him, died in the Deccan, he proceeded from Delhi to regain his possessions in that country, but died on his way at Aorāngābād on the 16th October, A.D. 1752, 7th Zil-hijja, A.H. 1165 (new style). His remains were brought to Delhi and buried there. After his death the office of Amir-ul-Umrā was conferred on his son Shahāb-uddin with the title of 'Imād-ul-Mulk Ghāzi-uddin Khān.

### غازی الدین (Ghazi) خان امیر الامرا (Amir-ul-Umrā)

styled 'Imād-ul-Mulk, was the son of Ghāzi-uddin Khān Firōz Jang, the son of Nizām-ul-Mulk 'Asaf Jāh. His original name was Shahāb-uddin, but after the death of his father in A.D. 1752, A.H. 1165, he was, by the recommendation of Nawāb Sādfār Jang, waizir, appointed Amir-ul-Umrā, by the emperor Ahmad Shāh of Dehli with the title of 'Imād-ul-Mulk Ghāzi-uddin Khān. This is that Ghāzi-uddin Khān, who afterwards became wazir, imprisoned and blinded his master the emperor Ahmad Shāh, and assassinated 'Alamgīr II. His wife was the celebrated Ganna, or Gunnā (q.v.), Begam, who died in the year A.D. 1755, A.H. 1189. The year of Ghāzi-uddin Khān's death is unknown, but according to the biography of the poet called Gulzār Ibrāhīm, he was living in A.D. 1780, A.H. 1194, in straitened circumstances. His poetical name was Nizām. According to the work called Māsir-ul-Umrā, he went to the Deccan A.D. 1753, A.H. 1187, and received a jāgīr in Mālwā; subsequently he proceeded to Sūrat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Rānikhā poetry, and left Arabic and Turkish Ghazals and a thick Persian Diwān and a Maṣnawī in which the miracles of Maulānā Fakhr-uddin are related. Some say he died at Kalpī, A.D. 1800.

[Vide *Jour. As. Soc. Beng.* 1879.]

### غہزنوی (Ghaznawi). Vide Muhammad Khān (Mir).

### غہزنا (Ghazni), Kings of. Vide Subuktigin.

**Ghazzal (غزال)** (a seller of thread), title of Wāsil-bin-'Atā, a celebrated Musalmān doctor who was thus surnamed.

**Ghazzal (غزال).** *Vide* Wasil.

**Ghazzali امام احمد** (غزالی امام احمد), or

Ghazālī (Imam Ahmad), younger brother of Imām Muhammad Ghazzālī. He was a doctor of the sect of Shāfi'i, and died at Qazwin in the year A.D. 1123, A.H. 517, but according to Ibn Khallikān in A.H. 520, corresponding with A.D. 1126.

**Ghazzali امام محمد** (غزالی امام محمد), or

Ghazālī (Imam Muhammad), who is also entitled Hujjat-ul-Islām, is the surname of Abū Hāmid Muhammad Zain-niddin-al-Tūsī, one of the greatest and most celebrated Musalmān doctors, and author of a treatise on the different classes of science which concern religion, called *Kimāt Sa'dat*, and many other works such as the *Yākut-ul-Tawīb*, also called *Tafsīr Jawāhir-ul-Qurān*, *Akāed Ghazzālī*, *Ahiya-ul-'Uloom*, and *Tuhfah-ul-Fitāṣṣa*. He was born in the year A.D. 1058, A.H. 450, in a village called Ghazzāla or Ghazālī, in Tūs, whence he and his brother derived their names of Ghazzālī. He died on the 18th December, A.D. 1111, 4th Jumādā II, A.H. 555, aged 55 lunar years. Some authors say that his name should be spelt Ghazālī and not Ghazzālī, but the following verses from the *Mukhbir-ul-Wāsilīn* confirm the latter.

احمد انکس کے ماد غزالی است  
در دو عالم بدرجہ عالی است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

**Ghazzali (Maulana) (غزالی مولانا)**,

of Tūs or Mashhad, the royal poet. He mentions in one of his Qasidas named *Rauzat-us-Safā*, that he was born in the year A.D. 1524, A.H. 930. He first came from Mashhad his native country to the Deccan, where being disappointed in his prospects, he went over to Jaunpur, and was employed for some years by Khān Zamān 'Ali Qulī Khān, governor of that province, during which time he wrote a poem called *Naysh Bādi'a*, for which he received from his patron a piece of gold for each couplet. After the death of Khān Zamān, who was slain in battle against the emperor Akbar in A.D. 1568, A.H. 975, he fell into the hands of that monarch, who took him into his service, and conferred on him the title of Mālik-us-Shua'rā, or the King of poets. He was the first poet that was honoured with this title in India. He accompanied his royal master to the conquest of

Gujrāt, and died there of venereal disease, on Friday the 5th December, A.D. 1572, 27th Rajab, A.H. 980. He is buried at Ahmedabad, Gujrāt, at a place called Sarkij. He is also the author of a *Dīwān*, and three *Masnavis* or poems, containing from 40 to 50,000 verses; their titles are: *Kitāb Asrār*, *Rishāhāt-ul-Hāidāt* and *Mirat-ul-Kāenāt*.

**Ghulam Ahia (غلام یحیی)**, author of an Arabic work on Logic, which goes after his name. Its marginal notes written by another author are called *Shams-uz-Zuhā*

**Ghulam 'Ali (غلام علی)**, author of the work called *Shāh 'Alam Nāma*, a history of the reign of the emperor Shāh 'Alam, who died in A.D. 1806, A.H. 1221.

**Ghulam 'Ali Khan (غلام علی خان)**, author of the *Lama'āt-ul-Tāhīrīn*, a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor 'Alamgīr.

**Ghulam 'Ali, Mir (غلام علی میر آزاد)**, a poet whose poetical title is 'Azād, which see.

**Ghulam Husain Khan (غلام حسین خان)**, author of the Persian History of Bengal called *Rayaz-ussalāṭīn*, which he wrote about the year A.D. 1780, at the request of Mr. George Udnye of Mālwa. He was a learned and respectable character, once of great consequence, and afterwards a member of the native court of judicature under the Nawāb 'Alī Ibrāhīm Khān.

**Ghulam Husain Khan, Nawāb Sayyad (غلام حسین خان نواب سید طباطبائی)**, surnamed Tiba Tibāi, son of Hidāyat 'Alī Khān, Bahādur Asād Jang, author of a Persian work called *Siar-ul-Mutākkirīn* written in the year A.D. 1780, A.H. 1194, and translated soon after into English by a French creole, named Raymond, calling himself "Hāji Mustafa". He is also author of a Poem entitled *Bashārat-ul-Imānat*. He was a client of M. Razi Khān (q.v.).

**Ghulam Imam Shahid, Maulana (غلام امام شہید مولانا)**, a poet who is the author of a Persian *Diwān*, and of a celebrated Qasida comprising the dispute between Love and Beauty. His poetical title is Shahid and he is living still, A.D. 1879.

**Ghulam Muhammad Khan (غلام محمد خان)**, present Nawāb of the Karnatic, whose title is Amīr-ul-Hind Wālā Jāh Umdat-ul-Umrā Mumtāz-ul-Mumālik.

**Ghulam Muhammad Khan, Nawab** (غلام محمد خان نواب). *Vide* Faiz-ullah Khān.

**Ghulam Muhammad (Prince)** (غلام محمد), grandson of Tippū Sultān, was installed as a Knight Commander of the Star of India on the 27th February, A.D. 1871. Seventy-two years before he was a prisoner in the hands of the English, and since then a recipient of the highest honours. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

**Ghulam Qadir Khan** (غلام قادر خان), son of Zābita Khān, and grandson of Najibuddaulla, the Rohila chief. This is that traitor who, after extorting as much money as he could from his royal master, the emperor Shāh 'Alam of Dehli, ordered his Rohilas to pluck out his eyes from their sockets and placed Bedar Bakht, son of Ahmad Shāh and grandson of Muhammad Shāh, on the throne. This tragic scene happened on the 10th August, A.D. 1788, 7th Zil-Qa'da, A.H. 1202. After this, the traitor endeavoured to make his retreat to his own territory Ghousgarh, but was pursued by the Mahrattas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Dehli; but died on the road in the month of December the same year, Rabi I. A.H. 1203. His tomb is in Aul, Parganna Furrāh, Zila Āgra.

[*Vide* Keene's *Fall of the Mughal Empire*.]

**Ghulam Qutb-uddin Shah** (غلام قطب) (الدین شاد الله ابادی), whose poetical name is Musībat, was the son of Shāh Muhammad Fakhīr. He was an elegant poet eminently learned and accomplished, and is the author of a work called *Nān Qalia* (Cakes and Steaks) which he wrote in answer to a work entitled *Nān Halwā* (Cakes and Pudding). He was born on the 29th August, o.s. 1725, 1st Maharram, A.D. 1138, went on a pilgrimage to Mecca, and died there in the year A.D. 1773-4, A.H. 1187-8.

**Ghunchacha-i-Umaid** (غنجچہ امید), (i.e. a small bud of hope), was one of the wives of Umar Shaikh Mirzā, the son of Sultān Abū Sa'īd Mirzā, and mother of Nāsir Mirzā and Māhd Bano Begam. She was a native of Andjan.

**Gilan Shah.** *Vide* Kabūs.

**Girami** (گرامی), the poetical name of a poet whose Diwān was found in the Library of Tipū Sultān.

**Girdhar Das** (گردھر داس), of Dehli, author of the history of Rām, entitled *Rāmdiyān*, translated from the Sanskrit in A.D. 1722. This is a very celebrated Hindi poem, containing the exploits of the famous demigod Rām, who reigned over India for many years. His capital was at Audh, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent is still called Rām's Bridge. Besides this, there are two other *Rāmdiyāns*, one translated by Tulshi Dās in the Bhākhā dialect, and another by Khushtar in Urdu.

**Girdhar Singh** (گردھر سنہد), or Girdhar Bahādur, a Rājpūt chief who was governor of Mālwa in the reign of the emperor Muhammad Shāh, and fell in battle against the Peshwā Bājī Rao's officers in A.D. 1729. His nephew, Dayī Rām, who succeeded him, and had opposed a gallant resistance for some time, was defeated by Chinnājī the Peshwā's brother, and lost his life in battle about the year A.D. 1732.

**Gobind Guru** (گوبند گرو), a chief of the Sikhs.

[*Vide* Gurū Gobind.]

**Gopal or Nayek Gopal** (گوپل نایک), a celebrated singer of India, who was a native of the Deccan, and flourished during the reign of Sultān 'Ali-uddin Sikandar Sāni. He was a contemporary of Amir Khusrō, who died in A.D. 1325. It is related that when Gopāl visited the court of Dehli, he sung that species of composition called *Git*, the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amir Khusrō to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style, and on a subsequent day, sang *Qoul* and *Tarâna* in imitation of it, which surprised Gopāl, and fraudulently deprived him of a portion of his due honour.

**Goshyar** (گوشیار), an astronomer whose proper name is Abū'l Hasan.

**Gouhar Shad Begam** (گوھر شاد بیگم), the wife of Mirzā Shāhrukh, the son of Amir Taimūr. She was slain by Sultān Abū Sa'īd Mirzā for creating disturbances, in A.D. 1457, A.H. 861, at Herāt, where she lies buried on the left bank of a stream called Anjir. The grave is covered by a very high gilt dome. She is said to have been the most incomparable lady in the world. Some erroneously say that she was the daughter of Amir Taimūr and sister of Shāhrukh Mirzā, and that she never married, but devoted herself to the perusal of the Qurān.

[*Vide* Mohan Lal's Journal.]

**Goya (گویا)**, poetical name of Hisamuddaula Nawâb Faqir Muhammad Khân of Lucknow. He is the author of a *Diwâñ*.

**Goya (گویا)**, poetical name of Mirzâ Kâmrân, a brother of Jôyâ, which see.

**Goya (گویا)**, poetical name of Shaikh Hâsiât-ullah of Furrukhabâd.

**Gujar (کوچر)**, grandson or son of the daughter of the Peshwâ Râghoiji Bhosla's daughter. He was raised to the masnad of Nâgpur after the dethronement of 'Apâ Sâhib in A.D. 1818.

**Gulab Singh (گلاب سنگھ)**, of Jammû

(Mahârâjâ), the independent ruler of Kashmîro and the hills, which were made over to him by the British "for a consideration," after the Punjab war (1846). He died 2nd August, A.D. 1857, about three months after the outbreak of the Bengal Army. He was succeeded by his son Ranbir Singh.

**Gulbadan Begam (گلبدن بیگم)**, a

daughter of the emperor Bâbar Shâh, sister to Humâyûn and aunt to Akbar Shâh. She was married to Khizir Khân, a descendant of the kings of Kâshghar. Khizir Khân was made governor of Lâhore in A.D. 1555, A.H. 963, and afterwards of Behâr, where he died about the year A.D. 1559, A.H. 966.

**Gulbagh Begam (گلبرگ بیگم)**, a

daughter of the emperor Bâbar Shâh; she is also called Gulrang Begam and Gulrukî Begam, which see.

**Gulchehra Begam (گلچہرہ بیگم)**, a

daughter of the emperor Bâbar Shâh, and youngest sister of Humâyûn, by whom she was given in marriage to Abbas Sultân, an Uzbak prince, at Kâbul in A.D. 1548.

**Gul Muhammad Khan (گل محمد خان)**, a poet of Dehlî who

died in the year of the Christian era A.D. 1848, A.H. 1264. His poetical name was Nâtik, which see.

**Gulrukî Begam (گلرخ بیگم)**, a

daughter of the emperor Bâbar, who was married to Mirzâ Nûr-uddin Muhammad, a person of respectable family, by whom she had a daughter named Salima Sultâna Begam, who was married in the beginning of the reign of the emperor Akbar, to Bairâm Khân,

Khanhkâñân, after whose death in A.D. 1561, A.H. 968, the emperor married her himself. Gulrukî Begam is called in the *Mâsir-ul-Umrâ* Gulbagh Begam, and by some Gulrang Begam.

**Gulrukî Begam (گلرخ بیگم)**, a

daughter of Kâmrân Mirzâ, the brother of the emperor Humâyûn and first cousin to Akbar. She was married to Ibrâhim Husain Mirzâ, the son of Muhammad Sultân Mirzâ, a descendant of Amir Taimûr. Ibrâhim Husain, who together with his other brothers had created great disturbances in the country, was taken prisoner in A.D. 1573, A.H. 981, and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Âgra. Gulrukî Begam survived him for several years and was living at Âgra in A.D. 1614, A.H. 1023.

**Gulshan (گلشن)**, the poetical name of

Shaikh Sa'd-ullâh, a mystical poet, who resided for some years at Dehlî, and left nearly 100,000 verses of Ghazals. He was a disciple of Shâh 'Abdul Ahad Sarhindî, and made with him a pilgrimage to Mecca. He died A.D. 1728, A.H. 1141.

**Gulshani (گلشنی)**, the poetical title of Shaikh Sa'd-ullâh, which see.

**Gunna or Ganna Begam (گنا بیگم)**,

a princess, celebrated for her personal accomplishments, as well as for the vivacity of her wit, and the fire of her poetical genius. Several of her lyric compositions in the Hindûstâni language are still sung and admired, one of which is to be seen in the first volume of the *Asiatic Researches*, p. 55. She was the daughter of Nawâb 'Ali Quli Khân, commonly called Chhangâ or Shash Angushti (from having six fingers on each hand), a mansublâr of 5000 horse. Gaunâ Begam was betrothed to Shujâ'-uddaula, the son of Nawâb Saïdar Jung of Bundî, but afterwards married to 'Imâd-ul-Mulk Ghâziuddin Khân, wazîr of the empire, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazîr and Safdar Jang. Adjoining to the village of Nûrâbâd near Dholpur, two miles from Cholâ Sarâe, is a pretty large garden, the work of the emperor Alamgîr, built in the year A.D. 1688, A.H. 1100, over the gate of which is an inscription bearing the chronogram of the year of its erection, viz. "Dida Bâgh Jâmâl." Within this garden is the monument of Gunnâ Begam. Her shrine bears the following inscription: "Ah gham Gunnâ Begam," which is the chronogram of the year of her death, viz. A.D. 1755, A.H. 1189. The poets Sôz, Souda, and Minnat corrected her verses.

Gurdezi Fathi Ali Husaini. *Vide* Husaini.

**Guru Gobind** (گور گوبند), the son of

Tegh Bahādūr, a famous chief of the Sikhs. After the death of his father, who was executed by order of the emperor 'Alamgīr in the year A.D. 1673, having collected his followers, he gave them arms and horses, which till this time they had never used, and began to commit depredations, but he was

soon obliged to fly, and two of his sons being taken prisoners, were put to death. Being desirous of returning to his home, he prevailed on some Afghāns to conduct him, disguised as one of their devotees, through the army stationed at Sarhind; and for the remainder of his life kept himself retired, having lost his faculties in grief for his sons. He ordered his disciples to wear blue, and leave their beards and the hairs of their heads unshaved, which they do to this day. He was succeeded by Banda, one of his followers.

[*Vide* Hughes, *Dict. of Islām, in vœc.*  
"Sikhism."]

## H

### HABI

**Habib Ajmi**, Khwaja (حیبت عجمی) (خواجہ). He was called 'Ajmi or the

Persian, on account of his not being able to read the Qurān, or that he could not pronounce the words of it distinctly. He was a pious Musalmān and disciple of Khwāja Hasan Basrī. He died on the 28th August, A.D. 738, 7th Ramazān, A.H. 120.

**Habib-ullah** (حبیب اللہ), author of an Arabic work on philosophy called *Bahr-ul-Mantiq*, or the Sea of Logic.

**Habib-ullah, Shaikh** (حابیب اللہ شاہی), a celebrated poet of Āgra.

**Habib-ullah, Shah or Mir** (حابیب اللہ شاہ), a descendant of Shāh

Nīmat-ullāh Wali, and an Amir in the service of the Bahmani kings of the Deccan. He was imprisoned, and afterwards put to death in June, A.D. 1460, Sha'bān, A.H. 864, by Sultān Humāyūn Shāh II. Bahmani, a tyrant, who at the same time cast his brother Hasan Khān, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

**Habshi or Habashi** (حسبی), a poet who having lost an eye in a scuffle, was asked by Ibrahim Pāshā, "Where is thine other

### HAFI

eye?" and making answer, "It grew tired of stopping at home in the socket, and flew out to see the world!" was imprisoned ten years for his wit in the tower of Hero and Leander, where he daily gave vent to his feelings in such verses as the following:—

I will groan, till every stone in this cold prison-tower shall weep,  
I will cry, till earth and sky, and each dark rolling hour shall weep,  
I will make, that hearts shall break, and even the dewless flower shall weep,  
Yea, for me, the wronged Habshi, both Musulmān and Gabr shall weep!  
[So Mr. Beale: We shall perhaps run no great risk of error if we suppose Habshi to have been an Abyssinian domiciled in Egypt.—Ed.]

**Hadi** (هادی), a *khalif* of Baghdād.  
*Vide* Al-Hādi.

**Hadi** (هادی), poetical name of Mir Muhammad Jawāid 'Ali Khān, who died in the year A.D. 1800, A.H. 1215, and left a Diwān in Urdū.

**Hafī** (حافظی), which means barefoot, is the surname of Zain-uddin Muhammad, an author, who led an austere life, and who always walking barefoot, was thus surnamed.

**Hafiz Abrū** (حافظ آبرو), surnamed Nūr-uddin-bin-Lutf-ullah, author of the history called *Tārikh Hāfi Abrū*. He was

born in the city of Herāt, but passed his infancy in Hamdān, where he received his education. He was fortunate enough to secure the esteem of Amīr Taimūr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Shāhrukh Mirzā, and received from the young prince Mirzā Bāisanghar every demonstration of kindness and regard. To him he dedicated his works under the name of *Zubdat-ut-Tauzárikh Bāisanghar*, which contains a complete history of the world, and an account of the institutions and religions of different people down to A.D. 1425, A.H. 829. He died five years afterwards in the city of Zanjān, about the year A.D. 1430, A.H. 834.

### Hafiz Adam (حافظ آدم), a Musalmān

devotee and disciple of Shaikh Ahmad Sarhindī, who about the year A.D. 1673, in conjunction with the Sikh Gurū Tegh Bahādūr, having collected his followers, levied contributions with the greatest oppression from the inhabitants of his neighbourhood and pretended to royalty. He was banished from the kingdom across the Indus by order of the emperor 'Alamgīr.

### Hafiz Halwai (حافظ حلوا), a confectioner

and poet of Herāt, who flourished in the reign of Shāhrukh Mirzā, the son of Amīr Taimūr, about the year A.D. 1430, A.H. 834.

### Hafiz Khwaja (حافظ خواجہ), whose

proper name is Shams-uddin Muhammad, was the most elegant lyric poet of Persia. He was born at Shiráz in the reign of Muzaffarians, and was living at the time when Amīr Taimūr (Tamerlane) defeated Shāh Mansūr, the last Sultān of that dynasty. The language of Hafiz has been styled among the Musalmāns "Lisān-ul-Ghaib," the language of mystery. From his frequent celebration of love and wine in his odes he has very appropriately been denominated, by some Orientalists, the Anacreon of Persia. He died in A.D. 1389, A.H. 791, at Shiráz, where his tomb is yet to be seen at a place called Mnsalla, and is visited as a sacred spot by pilgrims of all ages. After his death a collection of 569 of his odes was made by Sayyad Qāsim Anwār, entitled *Dīvān Hāfiẓ*. A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Sufi doctrines; most of them have been at different times translated into some of the European languages. At the head of the English translators stand Sir W. Jones, Messrs. Richardson and Carlyle. [There have been two other Persian poets of the name of Hāfiẓ, one of them surnamed Halwāi, that is to say, the confectioner, who lived in the reign of Sultān Shāhrukh, the son of Tamerlane, and the other was named Ajān Rūmī.] Many zealous admirers of Hāfiẓ insist that by wine he invariably means *devotion*; and they have gone so far as to

compose a dictionary of words in the *language*, as they call it, of the Sūfis; in that vocabulary *sleep* is explained by *meditation* on the divine perfections, and *perfume* by *hope* of the divine favour; *gales* are *illapses* of grace; *kisses* and *embraces*, the rapture of piety; *idolators*, *infidels*, and *libertines*, are men of the purest religion, and their *idol* is the Creator himself; the *taVERN* is a retired oratory, and its *keeper*, a sage instructor; *beauty* denotes the perfection of the Supreme Being; *tresses* are the expansion of his glory; *lips* the hidden mysteries of his essence; *down* on the cheek, the world of spirits who encircle his throne; and a *black mole*, the point of indivisible unity; lastly, *wantonness*, *mirth*, and *inebriety*, mean religious ardour and abstraction from all terrestrial thoughts.

**Hafiz Muhammad**, author of the  
*Hawī Saghir*.

### Hafiz Rahmat Khan (حافظ رحمت خان)

a celebrated Rohila chief. He joined his countrymen during the administration of 'Ali Muhammād Khān, who advanced him to an important station, and Pilibhit and Bareily were given to him and Muradābād to another chief named Dāndā Khān. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-ullāh-Khān, the son of 'Ali Muhammād Khān, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawāb Shujā-uddaula of Awadh for the protection of his country from the ravages of the Marhattas, was killed in a battle fought by the Nawāb by the assistance of the English on the 23rd April, A.D. 1774, 10th Safar, A.H. 1188. His Life has been translated by Elliot.

[*Vide Strachey; Hastings and the Rohila war.*]

**Hafiz Rakhnā (حافظ رخنا)** is the name of the person who planted a large garden at Sirhind in the reign of the Emperor Akbar and called it "Bāgh Noulakh." He died in A.D. 1592, A.H. 1000, and a beautiful chronogram was written on the occasion.

### Hafiz-uddin Ahmad, Moulwi (حافظیت الدین احمد مولوی)

*Khirad Afrōz*, an Urdu translation of the *Ayār Danish*, or Pilpay's Fables, which he translated for the use of the College of Fort William in A.D. 1803, A.H. 1218.

### Hafiz - uddin Nasafi - bin - Ahmad (حافظ الدین نسفی بن احمد)

author of the commentaries called *Madā'ik-ut-Tanzil* and *Hakāeq-ut-Tanāwil*, in Arabic. He died in the year A.D. 1310, A.H. 710.

[*Vide Nasāfi or Al-Nasafa.*]

**Hafiz-ullah, Shaikh (حافظ اللہ شیخ),**

a relation of Siraj-uddin 'Ali Khân Arzû. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Shâh of Dehlî, A.D. 1767, A.H. 1181.

**Hafs (حفص).** *Vide* Abû Hafs-ul-Bukhâri.

**Hafsa (حفصة),** a daughter of the Khalif Umar, and wife of Muhammad, in whose hands Abû Bakr, the successor of the prophet, deposited the original Qurâن. She outlived her husband 33 years and died in A.D. 665, A.H. 45.

**Haibat Jang (هیبت جنگ),** title

of Zain-uddin Ahmad, the youngest son of Háji Ahmad, and nephew and son-in-law of Alâhwardî Khân Mahâbat Jang, governor of Bengal. He was the father of Nawâb Sirâj-uddaula, who succeeded Mahâbat Jang in the government of Bengal in A.D. 1756.

**Haibat Khan (هیبت خان).** He is

the author of the *Tarîkh Khân Jahân Lodî, Makhzan-i-Afghâni*, containing the history of Khân Jahân Lodî and of the Afghans. Khân Jahân was a general of great reputation during the reign of the emperor Jahângîr, but rebelling against Shâh Jahân, was killed in an engagement with the royal troops, A.D. 1631, A.H. 1087. The above work was written in A.D. 1676. There is also an abridgment of this work, by the same author, called *Majmua' Afghâni*.

**Haidar (حیدر),** a title of 'Ali, the son-in-law of Muhammad.

**Haidar کلیچہ یا حیدر کلوچ (حیدر کلچہ),**

also called Haidar Kulûj or Haidar Kulicha, because he was by profession a baker. He was a native of Herât, and is the author of a *Diwân* in Persian and one in Urdû.

**Haidar (حیدر), or Mir Haidar Shâh,**

a gallant soldier in the service of Nawâb Sarfarâz Khân, governor of Bengal. He put the *Diwân* of Wali the Deccani into Mukhammas and interspersed that of Hâfi with verses of his own. He died at Hûgli in the reign of the emperor Ahmad Shâh, a year or two before or after A.D. 1750, A.H. 1164, aged 100 years. Garcin-de-Tassy thinks that he is the author of a Masnawî entitled *Kissâi Chandar Badon* and *Mâhyâr*.

**Haidar Ali, known to contemporary**

Europeans as "Hyder Naik," son of a Punjâbî adventurer, born in the Deccan about A.D. 1702; distinguished himself in the

service of the Maisur (Mysore) State about 1740. Deposed the Râja and assumed the power of the State twelve years later and ruled for 20 years. His extraordinary efforts and occasional successes against the British are matter of history. Defeated by Sir Eyre Coote at Porto Novo 1781, he died 7th December, 1782. He was succeeded by his son Tipu (Tippoo).

**Haidar Ali Moulwi (حیدر علی مولوی)**

**(فیض ابادی),** of Faizâbâd, author of the *Muntahi-ul-Kalâm* and several other works. He was living in Dehlî A.D. 1854, A.H. 1270.

**Haidar Mir (حیدر میر).** *Vide* Haidar Mirzâ.

**Haidar Mirza (حیدر مرزا),** who is

also called Mir Haidar and Mirzâ Haidar Doghlat, was the son of Muhammad Husain, and his wife was the aunt of Babar Shâh. He was formerly in the service of Kâmrân Mirzâ, brother of the emperor Humâyûn, but being disgusted with his conduct abandoned his standard about the year A.D. 1539, A.H. 946, and joined the emperor, to whom he was afterwards of great service. In A.D. 1540, A.H. 947, he was deputed by the emperor to conquer Kashmîr, which he took in a short time; but as that emperor was soon after expelled from India by Sher Shâh, Haidar became the king of that country. In the year A.D. 1548, A.H. 955, he invaded Little Thibet, and not only succeeded in conquering that country, but subsequently added Great Thibet, Rajora and Pogla to his dominions. He reigned nearly ten years, and was killed by an arrow in a night-attack made upon his camp in A.D. 1551, A.H. 958.

**Haidar Khan, Mir (حیدر خان میر),**

the grandson of Mir Haidar, who was the author of the *Tarîkh Rashidî*. This person, on plea of presenting a petition, killed Husain 'Ali Khân Amir-ul-Umrâ, at the instigation of the emperor Muhammad Shâh, on the 18th September, o.s. 1720, 27th Zi-Qâda, A.H. 1132, and was himself cut to pieces.

**Haidar Malik (حیدر مالک),** entitled

Rais-ul-Mulk Chughtâi, author of the most authentic history of Kashmîre down to his own time. He was a nobleman in the service of the emperor Jahângîr, and was living about the year A.D. 1619, A.H. 1028, in which year he accompanied that emperor to Kashmîre.

**Haidar Muammai, Mir (حیدر معماںی میر),**

surnamed Rafisgî Kâshî, a punster who flourished in the time of Shâh Ismail II. king of Persia, and wrote a chrono-

gram at his death, which took place in A.D. 1577, A.H. 985. He was distinguished by his skill in making chronograms and enigmas. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Faizi's works for distribution in Persia, and they were also lost. *Vide* Mir Haidar.

**Haidar Razi** (حیدر رازی), a Persian historian who wrote in the 17th century of the Christian Era.

**Haidar, Shaikh or Sultan** (حیدر سلطان), father of Shāh Ismail I.

Safwi. He was the son of Sultān or Shaikh Junaid, the son of Shaikh Ibrāhim, the son of Shaikh or Khwāja Ali, the son of the celebrated Shaikh Sadar-uddin Mūsa, the son of Shaikh Safi or Safi-uddin Ardibeli, who was the 21st in a direct line from Māsi Qāsim, the seventh Imām. He was killed in a battle against Ya'kūb Beg the son of Uzzan Husan, at Shirwān in the month of July, A.D. 1488, Sha'bān, A.H. 893.

**Hairan** (حیران), poetical name of Mir

Haidar 'Ali. He was killed in zillah Bihār, but had the assassin put to death before he expired.

**Hairani, Maulana** (مولانا حیرانی)، of Hamdān. He is the

author of several Masnavis or poems, viz. *Hafrām-wa-Nabid*, Dispute between Heaven and Earth, entitled *Manzira Arz-wa-Samā*; Dispute between the Candle and the Moth, called *Manzira Shama'-wa-Parwana*; and Dispute between the Roasting Spit and the Fowl, named *Manzira Sikk-wa-Murgh*. He died in A.D. 1497-8, A.H. 903.

**Hairat** (حیرت قیام الدین), poetical name of Qayām-uddin, the author of the biography called *Tuzkira Magālāt-us-Shua'rā*, which he completed in A.D. 1760, A.H. 1174.

**Hairat** (حیرت), poetical title of

Pandit Ajuddhia Parshad, a native of Kashmere, who resided at Lucknow. He is the author of a small Diwan and a few Masnavis. He died A.H. 1234, in the 35th year of his age.

**Hairati** (حیرتی), a poet of Marv. In reward of a Qasida which he composed in praise of Shāh Tahmāsp I. Safwi, he obtained the title of Malik-us-Shua'rā or king of

poets. Besides the work called *Bahjat-ul-Mubīhij*, he is the author of a Masnavi to which he gave the title of *Gulzār*. All his verses amount to about 40,000. He was murdered at Kāshān A.D. 1554, A.H. 962.

**Hairati** (حیرتی) was the greatest

poet of his time. He had studied at Isfāhān, and was alive when Tagi Kāshāni wrote his *Tazkira* A.D. 1585. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in A.D. 1581, A.H. 989, he came to India being attracted by the prodigality of the Qutb-Shāhī kings of Golkāndā.

**Hajar** (حجر), a very great man among the followers of 'Ali, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadan law, and exactness in observing the hours of devotion. He was put to death in A.D. 666, by order of Mu'āwiya I. for speaking reproachfully of him, affronting his brother Zayd, governor of Kūfa, and affirming that the government did not, of right, belong to any but the family of 'Ali.

**Hajari.** *Vide* Hijri.

**Haji Begam** ( حاجی بیگم), wife of the emperor Humāyūn.

[*Vide* Hamida Bāno Begam.]

**Haji Khalfa** ( حاجی خلفہ), a celebrated author commonly called Mustafī Hāji Khalfa. He is the author of the work called *Fazlaka*, also of the Biographical Dictionary called *Kashf-uz-Zunūn*, and the work called *Taqqim-ut-Tawārikh Rumi*. The latter is a Chronological Table of remarkable events from the Creation of the world to A.D. 1648, A.H. 1058, translated from the Turkish during the reign of Sultan Muhammed IV. of Constantinople. The *Kashf-uz-Zunūn* was printed for the Oriental Translation Fund in 1835-50, together with a Latin translation by Professor Fluegel. It appears that Hāji Khalfa formerly bore the title of Kātib Chilpi, and if this is correct, he died in A.D. 1657, A.H. 1067.

[In Chambers' Encyclopaedia the month and year of his death are given as September, A.D. 1658, and he is also said to have been the author of the *Tarikh Kabir*, the Great History, which is a history of the world from the creation of Adam to A.D. 1655, containing notices of 150 dynasties, principally Asiatic; also a history of the Ottoman empire from A.D. 1591 to 1658, and a history of the maritime wars of the Turks, which has been translated into English.]

**Haji Muhammad Beg Khan ( حاجی محمد بیگ خان)**, the father of the

celebrated Mirzā Abū Tālib Khān, author of the *Masīr Tālibī*. He was by descent a Turk, but born at 'Abbāsābād in Isfahān. Whilst a young man, dreading the tyranny of Nādir Shāh, he fled from Persia, and on his arrival in India was admitted into the friendship of Nawāb Abū'l Mansūr Khān Saifdar Jang. Upon the death of Rāja Nawul Rāe, Deputy Governor of Audh in A.D. 1750, A.H. 1163, Muhammad Quli Khān, the nephew of the Nawāb, was appointed to that important office, and he (Haji) was nominated one of his assistants. On the death of Saifdar Jang in A.D. 1753, A.H. 1167, his son Shujāuddaula became jealous of his cousin Muhammad Quli Khān, arrested him and put him to death. Hāji fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Murshidābād in April, A.D. 1769, Zil-hijja, A.H. 1182.

**Haji Muhammad Jan ( حاجی محمد جان مشبدی)**, of Mashhad. His

poetical name is Qudsī. He flourished in the reign of the emperor Shāh Jahān, who conferred on him the title of Malik-us-Shu'a, or the Royal poet. He is the author of a poem containing the conquests of the emperor, which he named *Zafarnāma*. He died in the year A.D. 1645, A.H. 1055, and after him the title of the royal poet was conferred on Abū Tālib Kalim. He is also the author of a *Diwān*, and an *Insha*.

**Haji Muhammad Kashmiri Maulana ( حاجی محمد کشمیری مولانا).**

One of his forefathers, who was a native of Hamdān, came to Kashmire with Mir Said 'Alī Hamdāni. Hāji was born in that province, but came to Dehli in his youth, where he received his education. He was an excellent poet, flourishing in the time of Akbar, and died on Thursday the 22nd September, A.D. 1597, 19th Safar, A.H. 1006, o.s. He was a religious man, and had many disciples, one of whom, named Maulānā Ilaṣan, wrote the chronogram of his death.

**Haji Muhammad Khan Sistani ( حاجی محمد خان سیستانی).** He

was at first in the service of Bairām Khān Khānkhanān, after whose dismissal he was honoured with the rank of 3000 by the emperor Akbar. He accompanied Munaim Khān Khānkhanān to Bengal and died at Gour in A.D. 1575, A.H. 983.

**Haji Muhammad Qandahari ( حاجی محمد قدھاری).** He is the author

of a history which goes by his name, viz. *Tarikh Hāji Muhammad Qandahārī*.

**Hajjaj-bin-Yusaf-al-Saqafi or Thaqafi (حجاج بن یوسف الشقافی)**, one of

the most valiant Arabian captains, who was made governor of Arabia and Arabian Irāq, by Abdulmalik the fifth Khalif of the Omrides, after he had defeated and killed Abdullāh-bin-Zubeir, who had taken the title of Khalifa at Mecca. In the year A.D. 693, A.H. 74, he pulled down the temple of Mecca, which Abdullāh had repaired, placing the black stone on the outside of it again and restoring it to the very form it had before Muhammad's time. He was a great tyrant; it is said of him, that in his lifetime he had put to death a hundred and twenty thousand persons, and when he died had 50,000 in his prisons. He died in the reign of the Khalif Walī I. in the year A.D. 714, A.H. 85, aged 54 years.

**Hakim I. (حکیم)**, the poetical title of

a person who was a native of Mashhad, and was living about the year A.D. 1688, A.H. 1100. He was an Arabic and Persian scholar, and is the author of a *Diwān* and a *Masnawi*.

**Hakim II. (حکیم)**, the poetical name

of Shāh Abdul Hakim of Lāhore. He is the author of a work called *Mardum Dida*, compiled at Aurangābād in A.D. 1761, A.H. 1175. It contains an account of those poets with whom the author was acquainted.

**Hakim-Ain-ul-Mulk (حکیم عین الملک)**, of Shirāz. He was a

learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhaqqiq-i-Dawani. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakim was a poet and wrote under the *Lakhhalus of Dawani*. He died at Handiah on the 27th Zil-hijja, A.H. 1003.

[Vide *Aīn Translation*, i. p. 481.]

**Hakim Ali (حکیم علی گیلانی)**, of

Gilān, came to India in indigent circumstances, but was fortunate enough to become in course of time a personal attendant and friend of Akbar. In the 39th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal historians. In the 40th year Ali was a commander of 700 and had the title of Jalius Uzzamani the 'Galinos of the Age.' He died on the 5th Muharram, A.H. 1018.

[Vide *Aīn Translation*, i. p. 466.]

**Hakim Muhammad (حکیم محمد).**

He was half-brother to the emperor Akbar, being born of a different mother.

[Vide Muhammad Hakim.]

**Hakim Nur-uddin Shirazi** حکیم نور شیرازی

(الدین شیرازی), who appears to have been either grandson or sister's son of Abū'l Fazl, asserts in his preface to the *Hajat Dara Shikoh*, that he commenced his work in the 14th year of the reign of Shāh Jahān, A.D. 1642, A.H. 1052, the above name of the book gives the year of the Hijra, and brought it to a conclusion in A.H. 1056.

**Hakim-ul-Mumalik** حکیم امیراں (امیراں),

title of Mīr Muhammād Mahdī, a physician who held the rank of 4000 in the reign of the emperor 'Alamgīr.

**Halaki** هلاکی, of Hamdān,

a Persian poet, though illiterate, wrote a panegyric on the accession of Shāh Isma'il Safi'ī II. to the throne of Persia, in the year A.D. 1576, A.H. 984, for which he received a handsome present from the king, while other poets who wrote on the same occasion received nothing.

**Halaku Qaan or Khan** هلاکو قآن (قآن),

also called Īlkhan, was the son of Tūlī Khān, and the fourth successor and grandson of Changēz Khān the Tartar. In the reign of his brother Mangū Qāān, king of Tartary, he was detached, in May, A.D. 1253, Rabi' I. A.H. 651, attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Isma'ilis, the descendants of Hasan Sabbāh (q.v.), the founder of the sect, and destroyed their strongholds in November, A.D. 1256, Zil-qada, A.H. 654. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddin Tūsī (whom he had made his prime minister) to turn his arms against Baghdād. He marched against that capital, and after a siege of some months took it in February, A.D. 1258, 4th Safar, A.H. 656. The Khalifa Mustāsim Billāh and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halākū was desirous of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother Mangū Qāān; but the great defeat which the general whom he had left in Syria suffered from Saif-uddin Firōz, the prince of the Mamlūks of Egypt, compelled him to abandon his design; and after he had restored his affairs in Syria, he fixed his residence at Marāgha, in Azarbāijān, where he died on Sunday the 8th February, A.D. 1265, 19th Rabi' II. A.H. 663, after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his prosperous reign, the literature of Persia resumed its former flourishing state; and the illustrious Persian Bard Sa'dī of Shirāz was living in his time.

Halākū was succeeded by his son Abā Qāān in the kingdom of Persia.

*List of Mughal-Tartar or Īlkhan dynasty of Persia.*

Halākū Khān, the son of Tūlī Khān, succeeded his brother Mangū Qāān in the kingdom of Persia.

Abā Qāān, the son of Halākū.

Nikodar or Ahmad Khān, brother of Abā Qāān.

Arghūn Khān, son of Abā Qāān.

Kankhatu Khān, son of Abā Qāān.

Baidū, grandson of Halākū.

Ghāzān Khān, son of Arghūn Khān.

Ālajtā, the son of Arghūn Khān.

Abū Said Bahadur Khān, son of Aljaptū, after whose death the dynasty became dependent.

**Halati** حلاتی, poetical title of Kāsim

Beg, who was born and brought up in Teherān, and spent the greater part of his life at Qazwin. He flourished in the reign of Shāh Tahmāsp Safi'ī, and wrote the chronogram of the accession of Shāh Isma'il II. in A.D. 1576, A.H. 984. He is the author of a Diwā in Persian.

**Halima** حلیمه, the name of Mu-

hammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the new born prophet to suck.

**Hallaj** حلّاج. This word, which

properly signifies the person that prepares cotton before it is manufactured, was the surname of Abū Mughīs Hūsain-bin-Mansūr.

[*Vide* Mansūr Hallaj.]

**Hamd-ullah Mustoufi-bin-Abu-Bakr-**

**al-Qazwini, Khwaja** حمد الله

(مستوفی بن ابو بکر القزوینی خواجه)

also called Hamid-uddin Mustoufi, a native of Quzwin, and author of the *Tārikh Guzida*, or *Selected History*, which he composed in A.D. 1329, A.H. 730, and dedicated to the minister Ghayās-uddin, the son of Rashid-uddin, author of the *Jāma'-ut-Taveāri*, to both of whom Hamd-ullah had been Secretary. The *Tārikh Guzida* ranks among the best general histories of the last eleven years; after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled *Nuzhat-ul-Qulub*, *The delight of hearts*, which is in high repute with Oriental Scholars, and which has obtained for him from D'Herbelot the title of le Geographe Persan. Hamd-ullah died A.D. 1349, A.H. 750. He was the brother of Fakhr-uddin Fath-ullah Mustoufi. See also Ahmad-bin-Abū Bakr.

**Hamid (حميد)**, a poet, who is the author of a poem called *Ismat Nâma*, containing the loves of Sâtin and Mina, composed in the year A.D. 1607, A.H. 1016, during the reign of Jahângîr.

**Hamid (حامد)**, or Abdûl Hâmid Yahia, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalif Muâwia II. of the house of Umâiyâ. He died in A.D. 749, A.H. 132.

**Hamid Ali, Mirza (حامد على ميرزا)**, or more properly Prince Mirzâ Hâmid 'Ali, son of Wâjîd 'Ali Shâh, the last king of Lucknow. He accompanied his grandmother the Dowager Queen of Lucknow to England to claim his right, in 1856.  
[*Vide* Jawâd Ali.]

**Hamida Bano (حميدہ بانو)**, the daughter of Malika Bano, the sister of Mumtâz Mahal, was married to Khalil-ullâh Khân, who died in A.D. 1662.

**Hamida Bano Begam (حميدہ بانو بیگم)**, styled (after her death) Mariam Makâni, and commonly called Hâjî Begam, was a great-granddaughter of Shaikh Ahmad Jâm. She was married in A.D. 1541, A.H. 948, to the emperor Humayûn, and became the mother of the emperor Akbar. She is the founder the Sarâi called Arab Sarâi, situated near the mausoleum of her husband at old Dehli. She had gone on a pilgrimage to Mecca, and on her return brought with her 300 Arabs, for whom she built this place in A.D. 1560, A.H. 968. She died at Agra on Monday the 29th August, A.D. 1603, 17th Shahrewar, A.H. 1012, aged about 78 years, and was buried in the mausoleum of Humayûn at Dehli.

**Hamid Kirmâni (حامد کرمانی)**, poetical name of Shaikh Aohad-uddin Kurmâni.

**Hamid-uddin Ali-al-Bukhari (حمسد احمد بن علی البخاری)**, author of a short Commentary on the *Hidâya*, entitled the *Façed*. He died in A.D. 1268, A.H. 667.

**Hamidullah Khan (حمسد اللہ خان)**, author of the *Ahâdis-ul-Khawâdnîn*, also called *Târikh-i-Hamid*, which contains a history of Chaitgawn (Chittagong). Printed at Calcutta in 1871.

**Hamid-uddin Mustoufi, Khwaja (حمسد الدین مستوفی خواجه)**.  
[*Vide* Hamd-ullâh Mustoufi.]

**Hamid-uddin Nagori, Qazi (حمسد الدین ناگوری قاضی)**, a native of

Nâgor who held the appointment of Qâzi, and died on the 11th July, A.D. 1296, 11th Ramazân, A.H. 695, and is buried at Dehli close to the tomb of Khwâja Qutb-uddin Bakhtâr, commonly called Qutb Shâh. He is the author of the book called *Tavâla-us-Shâmu*, containing religious contemplations and speculative opinions of the essence and nature of the divinity, etc., etc. The year of his death is taken from an inscription over his tomb.

**Hamid-uddin Qazi (حمسد الدین قاضی)**  
of Dehli, was the author of the *Sharah Hidâyat-ul-Fiqah* and several other works. He died in A.D. 1363, A.H. 764.

**Hamid-uddin Umar, Qazi (حمسد عمر قاضی)** flourished in the time of Sultân Sanjar, the Saljûkî king of Persia, was a contemporary of the poet Anvari, and is the author of a Commentary on the Qurân called *Muqâmât*.

**Hammad (hammad)**, the son of Abû Hanifa, who was a learned man, and died in the year A.D. 792, A.H. 176.

**Hamza, Amir (حمسہ امیر)**, the son of Abdul Muttalib, and uncle of Muhammad, who gave him the title of Asad-ullâh, or the lion of God, because of his courage and valour, and put into his hands the first standard he ordered to be made, which was called "Râet-ul-Islâm," the standard of the faith. Hamza, who was also called Abû 'Umar, was killed in the battle of Ohad which Muhammad fought with the Qureshites, of whom Abû Sufiân was chief. After the battle Hindâ, the wife of Abû Sufiân, pulled Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, A.D. 625, Shawwâl, A.H. 3.

**Hamza Bano Begam (حمسہ بانو بیگم)**, daughter of Shâh Jahân by Kandahari Begam, daughter of Muzaffar Hussain Mirzâ of the royal race of Shâh Isma'il Safwi. She was born in the year A.H. 1019.

**Hamza Mirza (حمسہ میرزا)**, the eldest son of Sultân Muhammad Khanda Banda, and the grandson of Shâh Tahmâsp I. of the Safwi family of Persia. His father, on account of a natural weakness in his eyes, which rendered him almost blind, had at

first entrusted the charge of the empire to his wazir, Mirzā Sulaimān; when that nobleman was slain, he created his own son, Hamza Mirzā, regent of the empire. This prince, by his valour, extricated his weak father from all his difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th November, A.D. 1586, 22nd Zil-hijja, A.H. 994.

### Hanbal, Imam (امام حنبل), or Ahmad

Ibn Hanbal, the son of Muhammad ibn-Hanbal, was the fourth Imām or founder of one of the four orthodox sects of the Sunnis called Hanbalites. This sect made a great noise in Baghdād in the reign of the Khalif Al-Muqtadir in A.D. 929, A.H. 317. Merauzi, chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the Qurān: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Musalmāns regard the explication of the Hanbalites as a shocking impiety. They maintain that this *considerable place or station* was the post or quality of a mediator, which they affirm to belong to their prophet. This dispute passed from the schools to the public assemblies. At length they came from words to blows which cost the lives of several thousands. In the year A.D. 935, A.H. 323, the Hanbalites became so insolent, that they marched in arms on the city of Baghdād, and plundered the shops on pretence that wine was drunk in them. Ahmad was a traditionist of the first class, and composed a collection of authenticated traditions called *Masnad*, more copious than those any other person had, till then, been able to form: it is said that he knew by heart one million of those traditions. He was born in the year A.D. 780, A.H. 164, and died on the 31st July, A.D. 855, 12th Rabi' I, A.H. 241, in the reign of the Khalif Al-Mutwakkil, and was buried at Baghdād. It was estimated that the number of men present at his funeral was 800,000, and 60,000 women; and it is said that 20,000 Christians, Jews and Magians became Moslems on the day of his death. In the year A.D. 835, Ramazān, A.H. 220, some time in the month September, he was required by Khalif Al-Motasim Billāh to declare that the Qurān was created, but would not, and although beaten and imprisoned persisted in his refusal. The eternity of the Qurān, considered as the word of God, is the orthodox Moslem doctrine. [The modern Wahhabis are believed to be partly followers of this teacher. See Hughes' *Dictionary of Islam*, in *loc.* "Ibn Hanbal."]

### Handal Mirza (حندال میرزا), son of

the emperor Babar Shāh and brother of Humāyūn, was born in the year A.D. 1518, A.H. 924. He lost his life in a night attack made by his brother Kāmrān Mirzā on the

emperor Humāyūn near Khaibar in the province of Kābul, on the 19th November, A.D. 1551, 21st Zi-Qa'da, A.H. 958. He is buried at Kabul close to the tomb of the emperor Babar Shāh. Humāyūn, out of affection to the memory of Handal Mirzā, in the same year gave the daughter of that prince, Raqia Sultāna, to his son Akbar in marriage.

**Hani (حنی)**, surname of Muhammad-bin-'Ali, a poet who died in the year A.D. 1333, A.H. 733.

### Hanifa Imam (امام حنفیہ), also called

Abū Hanifa and Imām 'Azim, was one of the four Jurisconsults of Mecca, viz. Imām Hanifa, Imām Hanbāl, Imām Shāfi'i and Imām Mālik, from whom are derived the various Codes of Muhammadian Jurisprudence. He was one of the most celebrated doctors of the Musalmāns, and chief of the sect of Hanifites; and though his sect is the principal of the four which they now indifferently follow, he was ill-used during his lifetime. His principal works are: the *Masnad*, i.e. the foundation or support, wherein he established all the points of the Musalmān faith; a treatise entitled *Fiklātūm* or *Scholastic Divinity*; and a catechism called *Mua'llim-ul-Islām*, i.e. the Instructor.

Another of his books is entitled the *Fiqh-ul-Akkār*; it treats of the Ilm-ul-Kalām, and has been commented upon by various writers, many of whom are mentioned by Hājī Khalfa. Some say that the *Masnad* was written by Imām Hanbāl. By the Shi'as he is as much detested and censured as by their antagonists he is admired and exalted. For allowing his disciples to drink *nabiz*, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophet against all intoxicating beverages. [At the time of his birth some of the "companions" of the Prophet were still living, which adds to his authority among the Sunni denomination.]

### Haqiqat (حقیقت), poetical title of

Saiyad Husain Shāh, son of Saivad Arab Shāh. He accompanied Col. Kydd to Chināpatan in Madras as head Munshi and died there. He is the author of an Urdu Diwān and seven other works, some of which are named *Tahfat-ul-'Ajām*, *Khazinat-ul-Amāil*, *Sanamkada Chin* and *Hasht Gulgush*.

[*Vide* Husain Shāh.]

**Haqiri (حقیری)**, poetical name of Maulānā Shahāb-uddin Mua'mmāl.

### Harindar Narain Bhup, Maharaja

(هرندر نارین بھوپ مہاراجہ), the Rāja of Kūch Behār, who died at Benāres on the 30th May, 1839, and was aged 70 years. He was of the Rajbansi caste, and a follower of Siva, but his style of living was very

unlike that of a Hindū. He used to marry without any regard to caste, and entered into the connubial relation with any women he took a fancy to. He did not even spare married women. The number of his wives or rānis was no less than 1200 !

### هاری راؤ هولکر (Hari Rao Holkar),

Rāja of Indor, was the cousin and successor of Malhār Rāo III. the adopted son and successor of Jaswant Rāo Holkar. He died on the 24th October, A.D. 1843.

### Hariri (حریری), whose full name is

Abū Muhammad Qāsim - bin - 'Alī - bin - Usmān-al-Hariri-al-Basri, was native of Basra. He was one of the ablest writers of his time, and is the author of the *Muqāmāt Hariri*, a work consisting of fifty Oratorical, Poetical, Moral, Economic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Anūshwār-ibn-Khālid, wazir to Sultān Muhammad Saljūqī. He died at Basra in the year A.D. 1122, A.H. 516. Poets, historians, grammarians and lexicographers look upon the *Muqāmāt* as the highest authority, and next to the Qurān, as far at least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

### Harkaran (ہرکران), the son of Mathura

Das, a Kambōh of Multān, was a Munshī in the service of Nawāb Ya'tbār Khān, and is the author of a collection of letters called *Inshāe Harkaran*, or the *Forms of Harkaran*, translated into English by D. Francis Balfour, M.D. The second edition of this work was printed in 1804.

### Harun - al - Rashid (ہارون الرشید).

*Vide Al-Rashid.*

### Hasan (حسن), son of Suhail

or Sahl, was governor of Chaldea about the year A.D. 830, under the Khalif Al-Māmūn, who married Tūrān Dukht his daughter. Some attribute to this Hasan the translation of the Persian book entitled *Jācedin Khirad* into Arabic.

### Hasan (حسن), poetical name of Mu-

hammad Hasan, who flourished in the reign of the emperor Shāh 'Alam of Dehlī.

### Hasan Abdal (حسن عبدال), or Baba

Hasan Abdāl, a famous saint who was a Sayyad at Sabzwār in Khurāsān. He came to India with Mirzā Shahrukh, son of Ansor

Taimūr, and died at Qandahār, where his tomb is resorted to by pilgrims. Juhāngīr says in the *Tuzak* that the place Hurasadak is 75 kos from Kashmire.

### Hasan 'Ali (حسن علی), the poet

laureate in the service of Tipū Sultān of Mysore. He is the author of a book called *Bhogbal*, or the *Kok Shāstar*. It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindi verse. There is another translation of the same book in Persian prose called *Lazzat-un-Nisa*, by Ziyā-uddin Nakshabī.

### Hasan Askari, Imam (حسن عسکری),

or Abū'l Hasan 'Ali-al-'Askarī, was the eleventh Imām of the race of 'Alī, and the eldest son of Imām 'Alī Naqī who was the tenth. He was born at Madina in the year A.D. 846, A.H. 232, and died on the 6th November, A.D. 874, 22nd Muharram, A.H. 261, aged 28 years. He is buried at Sammānī in Baghdād close to the tomb of his father.

### Hasan Basri, Khwaja (حسن بصری)

خواجہ), a native of Basra and a very pious Musalmān, who is said to have possessed all the branches of science, and was noted for self-mortification, fear of God and devotion. He is the author of a *Diwān* or book of Odes in Arabic. He was born in A.D. 642, A.H. 21, and died on the 11th October, A.D. 728, 1st Rajab, A.H. 110, aged 89 lunar years, and was buried at Basra.

### Hasan Beg (Khani, Badakhshi) (حسن بیگ خانی بدخشی)

Shaikh Umari was a good soldier. He was made a commander of 2,500 for his services in Bangash, and was put, towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Panjab as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazaar. He died after a few hours from suffocation.

[*Vide Āīn Translation*, i. p. 454.]

### Hasan - bin - Muhammad Khaki - al -

Shirazi (حسن بن محمد خاکی الشیرازی), who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called *Muntakhib - ut - Tawārikh*, besides the one written by Abdu Qādir Bādāoni. He commenced the work before the close of Akbar's reign, i.e. A.D. 1610, A.H. 1019, in which year, he tells us, he was appointed *Diwān* of Patna.

**Hasan-bin-Muhammad Sharif** (حسن بن محمد شریف), author of the

*Anis-ul-'Ushshāq*, the lover's companion, containing an explanation of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation.

[*Vide* Qhadim.]

**Hasan-bin-Sabah** (حسن بن صباح).

*Vide* Hasan Sabbah.

**Hasan Buzurg** (حسن بزرگ), also

called Sheikh Hasan, Amir Hasan Īlqānī, and Amir Hasan Navānī, Kayūkāī, the son of Amir Īlqān Jalāyer. He was an immediate descendant of Sultān Arghūn Khān, king of Persia (whose sister was his mother), and one of the principal chiefs of the Mughals in the reign of Sultān Abū Sa'id. He married Baghdād Khātūn, daughter of Amir Chobān or Jovīān, but the prince being deeply enamoured of her charms, Amir Hasan, after the death of her father, was forced to resign his consent to him in A.D. 1327, A.H. 728. A few years after the death of Abū Sa'id, Amir Hasan married his widow Dilshād Khātūn, went to Baghdād, seized that city, and became the founder of a petty dynasty of princes. His life was passed in contests to establish his authority over the territories of Baghdād, and he died before this object of his ambition was accomplished, in July, A.D. 1356, Rajab, A.H. 757. His son Sultān Owes Jalāyer was more fortunate; he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azurbejān and Khurasān. Sultān Owes died in October, A.D. 1374, A.H. 776, and left his government to his second son Sultān Husain Jalāyer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in A.D. 1382, A.H. 784, with his brother Ahmad, surnamed Īlqānī, a cruel and unjust ruler, whose enmities compelled his subjects to invite Amir Taimūr (Tamerlane) to their relief in A.D. 1393, and almost the whole of the future life of Ahmad passed in an ineffectual struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Taimūr, he returned to recover his dominions, he was taken and put to death by Qara Yūsaf, a Turkman chief, in A.D. 1410, A.H. 813.

**Hasan Ganga.** *Vide* Alā-ad-din I.

**Hasan Imam** (حسن امام), the eldest

son of 'Ali, the son of Abū Tālib, and Fātimah, the daughter of Muhammad; was born on the 1st March, A.D. 625, 15th Ramaḍān, A.H. 3. After the death of his father in January, A.D. 661, Ramaḍān, A.H. 40, he succeeded him as second Imam, and was

proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-used, he after six months resigned the Khalifat to Mu'awia, who assigned to him about 15,000 pounds a year, besides large presents. After this Hasan and his brother Husain retired and lived privately at Madina, where after a few years he died of poison, administered to him by one of his wives, whom Yazid, the son of Mu'awia, suborned to commit that wickedness, on the promise of marrying her afterwards; though instead of a new husband, she was forced to be contented with a good sum of money which Mu'awia gave her for her pains; for Yazid was not so mad as to trust himself to her embraces. Hasan's murder took place on the night of the 17th March, A.D. 669 or 670, 7th Safar, A.H. 49. He was buried in Madina at a place called Baqīa. Hasan is said to have been in person very like his grandfather Muhammad, who, when he was born, spit in his mouth and named him Hasan. He had twenty children—fifteen sons and five daughters. Though his wives were remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones.

**Hasan Kashi, Maulana** (حسن کاشی، مولانا).

(پوچا), a poet who was a native of Kāshān. He is the author of many Qāsīdās and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijri era.

**Hasan Khwaja** (حسن خواجہ).

*Vide* Hasan Sanjari.

**Hasan Khwaja** (حسن خواجہ), a

darwesh, the son of Khwājā Ibrāhīm. He is the author of a Diwān of Ghazals, in the last verses of each of which he has mentioned the name of his beloved.

**Hasan Kochak, Shaikh** (حسن کوچک شیخ).

(کوچک شیخ), a grandson of Amīr

Choubān or Jovīān. He was one of the chiefs who, during the period of trouble and confusion which took place after the death of Sultān Abū Sa'id, king of Persia, in A.D. 1335, rose to eminence. He fought several battles with Amīr Hasan Buzurg (q.v.), and met his death accidentally by the hands of a quarrelsome wife, in December, A.D. 1343, Rajab, A.H. 744.

**Hasan Maimandi** (حسن میمندی).

It is asserted by some that he was one of the ministers of Sultān Mahmūd of Ghaznī. This statement is altogether incorrect and unfounded, says Sir H. Elliot, as it is not mentioned by any great historian. But his

son who is commonly called Ahmad-bin-Hasan Maimaudi was a minister of that monarch. Hasan Maimandi was, during the lifetime of Sultān Nāsir-uddin Subaktagū, employed as Diwān or Collector of Revenues at Qasha Bust; but Nāsir-uddin was led by the secret machinations of his enemies to entertain an unfavourable opinion of him, till he was at last, in consequence of his having been convicted of extortion and fraud to a large amount, hanged by order of that Sultān; so that the general notion which prevails that he was the wazīr of Sultān Mahmūd, is erroneous.

### Hasan, Mir (حسن میر), a Hindūstānī

poet of Lucknow, and author of the novel called *Marnavi Mir Hasan*, containing the loves of Badr-i-Munir and Benazir in Urdu verse, which he completed and dedicated to Nawāb 'Asaf-uddaunā in the year A.D. 1785, A.H. 1199. It is also called *Sahr-ul-Bayān*. His ancestors were of Herāt, but he was born at Dehlī and went early in life to Lucknow, where he was supported by Nawāb Safdar Jang and his son Mirzā Nawāzish Ali Khān. He is also the author of a Diwān of about 8000 verses, and of a Tazkira of Urdu poets. He died in A.D. 1790, A.H. 1204. His father's name was Mir G̃ulām Husain Zāhib.

### Hasan Mirza (حسن میرزا), son of

Mulla Abdur Razzāq of Lahijān. He has left some noble compositions, such as *The True Light on the articles of Faith*, *The Beauty of good Men in their Works*, a pious treatise, and some others. He died in the beginning of the 18th century.

### Hasan, Maulana (حسن مولانا), a

learned Musalmān who lived in the time of the emperor Jahāngir and wrote a chronogram on the sudden death of Shaikh 'Ali Ahmad, son of Shaikh Husain Naqshī, in the year A.D. 1609, A.H. 1018.

### Hasan Mutkallim, Maulana (حسن متكلم مولانا)

a poet and pupil of Maulānā Muzaaffar of Herāt. He flourished in the reign of Malik Ghayās-uddin Kart II. in whose name he composed a book on the art of poetry.

### Hasan Rafi (حسن رفیع), a Persian poet.

### Hasan Sabbah (حسن صباح), the

founder of the dynasty of the Ismā'ilis in Persia. He was styled Shaikh-ul-Jabal, an Arabic title, which signifies "the chief of the mountains." The name by which this ruler and his descendants are indiscriminately known in European history is, "The Old

Man of the Mountain." His followers or descendants were also called Hasani, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbāh was at first a mace-bearer to Sultān Alp Arslān; but in consequence of a quarrel with Nizām-ul-Mulk, the minister of that prince, he retired to Rai, his native country, and from thence, to Syria, where he entered into the service of a chief of the family of Ismā'il the son of Ja'far Sādiq, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmūt, situated between Qazwin and Gilān. The fort was built by Hasan-bin-Zaid in the year A.D. 860, A.H. 246, and Hasan Sabbāh took it in A.D. 1089, A.H. 482. From this fortress he commenced depredations on the surrounding country, and added several other hill forts to the one he had already seized. That of Rōdbār, which is also near Qazwin, was next to Alahmūt in consequence. Malik Shāh Saljūki, the reigning Sultān, had sent a force to reduce him, but without any success. In the month of October, A.D. 1092, Ramazān, A.H. 485, Nizām-ul-Mulk, who was then following the royal camp from Isfahan to Baghdād, was stabbed by one of the followers of Hasan Sabbāh who was his personal enemy. Hasan Sabbāh died in A.D. 1124, 26th Rabī II. A.H. 518. Rukn-uddin, who was the last of this family, and who is better known under the name of Qāhir Shāh or K̄ubr Shāh, after a weak and ineffectual struggle fell before Halākū. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, A.D. 1256, Zi-Qada' A.H. 654. It was his father Alā-uddin Muhammad who forced Nasir-uddin Tūsi to remain with him for some years, till he was released by Halākū Khān. *Vide* Ismail and Ismailis. The successor of Hasan was Buzurg Umid, [Hasan Sabbāh and the minister had both been schoolfellows at Umar Khāyyam (*q.v.*).]

### Hasan Salimi (حسن سلیمی). *Vide* Salimi.

### Hasan Sanjari, Khwaja (حسن سنجاری خواجہ), also called Khwāja

Hasan Dehlawī, a celebrated Persian poet of Dehlī, who was a contemporary of the famous Amir Khusrū, and had become at the age of 50 years a disciple of Shaikh Nizām-uddin Aulia. He died, according to the author of the *Mirat-ul-Khayāl*, in the Deccan in the year A.D. 1307, A.H. 707, and is buried at Daulatābād. He is the author of several works, amongst which is a Diwān, and one called *Fawāid-ul-Fawāid*, a collection of letters written by Nizām-uddin Aulia to his disciples. Tālib says he died in A.D. 1337, A.H. 738. His father name was Alā'ī Sanjari.

**Hasan, Shaikh** (حسن شیخ), the son of Shaikh Nazar-ullâh. He is the author of a work called *Sarat Istakam*. He died in Mirat in the year A.H. 1078.

**Hasan Khan Shamlu** (حسن خان شاملو), governor of Herât under

Shâh Abbâs II. and his son Shâh Sulaimân. He died in A.D. 1697, A.H. 1109, and is the author of a Diwân.

**Hasan, Sayyad** (حسن سید غزّنی), of

Ghaznî, a poet who flourished in the reign of Sultân Bahârâm Shâh the Ghuznavida, and is the author of a Diwân. He is also called Sayyad Hasan-al-Husainî. He died on the way while returning from Mecca, in the year A.D. 1170, A.H. 565.

**Hasham bin عبد الملک**, the

son of Abdûl Malik, and the tenth Khalif of the house of Umayya or Ummaides, succeeded his brother Yazid II. in A.D. 724, A.H. 105. He conquered the Khâgân of Turkistân, and made war against Leo III. the Isaurian. He was always attended by 600 camels to carry his splendid wardrobe. He died after a reign of 19 years 7 months and 11 days in the year A.D. 743, A.H. 125, and was succeeded by Walîd II. son of Yazid II. In his time lived the celebrated Majnûn, the lover of Lailî.

**Hashim** (هاشم), a poet who flourished

at Burhânpur in the Deccan in the reign of the emperor Jahângîr and was a disciple of Shaikh Ahmad Farûqi, commonly called Shaikh Ahmad Sarhindî. He is the author of a Diwân and several other books, and was alive in A.D. 1646, A.H. 1056.

**Hashim** (هاشم), the son of Abdûl

Manâf, was the father of Abdûl Muttalib, who was the father of Abdullâh and grandfather of Muhammad the prophet of the Musulmâns. He succeeded his father as president of the Ka'ba, and raised the glory of his people to the highest pitch; insomuch that the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hashim held in by the Arabs, that from him the family of Muhammad among them are called Hashimites. He died at Ghaza in Syria, and was succeeded by his son Abdûl Muttalib, who became president of the Ka'ba.

**Hashimi Kirmani** (هاشمي کرماني),

author of a poem or Masnawi called *Mazhar-ul-Âsâr*. He died in A.D. 1641, A.H. 948.

**Hashmat** (حشمت), the poetical name of Mir Muhtashim Ali Khân, whose ancestors were of Badkhshân, but he was born in Dchli. He died about the year A.D. 1748, A.H. 1161, and left a Diwân of 700 verses.

**Hashmat** (حشمت), the poetical name of Bakhshî Ali Khân, which see.

**Hasrat** (حسرت), the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Shâh.

**Hasrat** (حسرت), poetical name of Mir Muhammad Hayât of Patna who had the title of Haibat Quli Khân. He was for some time attached to the service of Nawâb Shaukat Jang at Purania, and for some time to that of Sirâj-uddaulah of Murshidâbâd. He died in A.D. 1800, A.H. 1215, and left a Diwân of 2000 verses.

**Hasrat** (حسرت), poetical appellation of Mirzâ Ja'far 'Ali, an Urdû poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawab Muhabbat Khân at Lucknow.

**Hasrati** (حسرتی). *Vide* Shefta.

**Hatîfi, Maulana** (مولانا), the poetical name of Abd-ullâh, the son of Maulâna Abdur Rahmân Jâmi's sister. He was born in Jâm, a city of Herât, and died there in the year A.D. 1521, A.H. 927, and was buried in the village of Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle Hâtîfi, with his permission, secluded himself from the world. When Shâh Ismâ'il Safî fought the Uzbak Tartars in Khurâsân, and slew Shâhibeg Khân their chief in A.D. 1508, A.H. 914, he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the *Khamsa* or five poems of Nizâmi, he wrote in imitation of them his *Lailî and Majnûn*, *Khusro and Shirin*, *Haft Manzar*, the *Taimur Nâma*, which is also called *Zafarnâma*, and in imitation of the Sikandar Nâma, he undertook a heroic poem in praise of his patron, called *Fatihât Shahî*, which he did not live to finish. Among the numerous Persian poems on the story of Lailî and Majnûn, that of Hâtîfi seems universally esteemed the simplest and most pathetic.

**Hatim** طائی), commonly called

Hâtîm Tâ'i, a famous Arabian Chief of the tribe of Tâ'i, celebrated for his liberality, wisdom and valour. He flourished before the birth of Muhammad, and his sepulchre may still be seen at a little village called

Anwarz in Arabia. There is an account of his adventures in the romance entitled *Hâtim Tûsî* in Persian, which has also been translated into Urdu. An English translation of this romance was made by Duncan Forbes, A.M., from the Persian.

### **Hatim (حاتم اصم), surnamed Al-**

Asamm, that is to say, the deaf, was a great Musulmân doctor, much esteemed for his piety and doctrine. He was a disciple of Shaqîq Balkhî and master of Ahmad Khizroya. He died A.D. 851, A.H. 237, in the reign of Mutwakkil the Khalif of Baghdâd, and was buried at Balkh in Khurâsân, his native country.

### **Hatim Kashi, Maulana (حاتم کاشی)**

Maulana, a poet of Kâshân in Persia, who flourished in the reign of Shâh Abbâs the Great.

### **Hatim (حاتم), or Shâh Hâtîm,**

poetical name of Shaikh Zahir-uddîn, a poet who was a contemporary of Wali (q.v.). He was born at Delhi in A.D. 1699, A.H. 1111, and was a soldier by profession. He gave the first impulse to Urdu poetry in Delhi. In A.D. 1720, A.H. 1132, the Diwân of Wali was brought to Delhi and verses of it were on everybody's lips; this induced him and three friends of his, Nâjî, Mâzmûn, and 'Abîrû to apply themselves to Rekhta poetry. Up to the time of Hâtîm, it would appear that the Delhi poets wrote in Persian. He is the author of two Diwâns in Urdu, one in imitation of Wali, and the other in imitation of Sauda and Mir Taqî. The date of Hâtîm's death is unknown. His *Duwan Zuda* appeared in 1750.

### **Hatim Ali Beg, Mirza (حاتم علی) (بیگ مرزا).** *Vide* Mchr.

### **Hawas (هوس), poetical title of Nawâb**

Mirzâ Taqî, son of Nawâb Mirzâ Ali Khan. He is the author of the story of Lailî and Majnûn in Urdu, and of a Diwân in which every Ghazal contains the name of Lailî and Majnûn.

### **Haya (حیا), poetical title of Shio**

Râmdâs, a Hindû, and brother of Râja Dayâ Mal Imtiyâz. He was a pupil of Mirzâ Abdûl Qâdir Bedil, and is the author of a Diwân of about 5000 verses.

### **Hayat-ullah Ahrari (حیات اللہ احراری)**

, author of the work called *Hahata Alarfin*, which contains the life of Abrâsala. He died in A.H. 1061, and his tomb is in Âgra.

**Hayati Mulla (حیاتی ملا), of Gilân,**  
a poet.

### **Hazin (هزین مولانا شیخ محمد علی),**

the poetical name of Maulâna Shaikh Muhammad 'Ali, a Persian of distinction, eminently learned, and accomplished. He fled into Hindûstân from his native country to avoid the persecution of Nâdir Shâh in A.D. 1733, A.H. 1146. He was a voluminous author both in prose and verse. He wrote his Memoirs in 1741, eight years after his settlement for life in India, and it contains a variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions. A translation of this work, entitled *The Life of Shaikh Muhammad 'Ali Hazin*, was made by F. C. Belfour, F.R.A.S., and published in 1830. His father's name was Shaikh Abû Talib of Gilân, descendant of Shaikh Tâjuddin Ibrâhim, commonly called Shaikh Zâhid Gilânî, who was the spiritual guide of Shaikh Safi-uddîn Ardibeli. He was born at Isfahan on the 7th January, 1692, o.s., 27th Rabi' II. A.H. 1103, was in Delhi at the time of Nâdir Shâh's invasion, and died in 1766, according to Sir Wm. Ouseley, A.D. 1779, A.H. 1180, aged 77 lunar years, at Banaras (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalmân, Hindû and English inhabitants of that place. He is the author of several works in Persian and Arabic.

### **Hazuq, Hakim (حاذوق حکیم), son of**

Hakîm Humâm, the brother of Abû'l Fatha Gilânî. He was a noble of the reign of the emperor Shâh Jahâñ, a physician and a poet, and is the author of a Diwân in Persian. He died A.D. 1658, A.H. 1068.

### **Hessing, Colonel John William,**

of Holland. He came to India and was at first employed by the Nawâb Nizâm Ali Khan of the Deccan in the year A.D. 1763, A.H. 1177, and afterwards by Mâdhô Râo Sindhia in 1784, after whose death in 1794, he continued in the service of his nephew Daulat Râo Sindhia, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Âgra. He died on the 21st July, 1803, and was buried in the Roman Catholic Burial-ground at Âgra, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

### **Hidayat (ہدایت), poetical name of**

Hidayat Khan, the uncle of Nisâr-ullâh Khan Firâk. He died in the year A.H. 1215, and left a Diwân.

**Hidayat-ullah** (هیدایت اللہ), author of a work on arts and sciences called *Hidayat-ul-Ramal*, written in A.D. 1601.

**Hidayat-ullah Khan** (هیدایت اللہ خان), great grandson of Khān 'Azim Mirzā Koka. He is the author of a history called *Tarikh Hidayat-ullah Khan* written in the year A.H. 1650.

**Hijri** (هجری), the poetical title of a poet who was a native of Konbān but lived in Bengal. He is the author of a Diwān in which there is a Qasida of a most wonderful composition. If you read the first letter of every Misra', you have a Qita' in praise of Nawāb Sayyad Muhammad Riza Khān Muzaffar Jang. Some letters in the Qasida are written in red, if you read them by themselves, you have a Ghazal, and certain letters in the Ghazal form a Rubā'i, and certain letters in the Rubā'i form a Misra'. He was living in A.D. 1766, A.H. 1180.

**Hilal Qazwini** (هلال قزوینی), an author who died in A.D. 1527, A.H. 934.

**Hilali** (هلالی), of Astarābād, was a Tartar of the tribe of Jugh̄tai or Chugh̄tai, and author of a Diwān consisting of amorous odes. In his youth he travelled to Khurāsān, and resided at Herāt, where the illustrious Amir 'Alīsheir conferred on him many favours. He was a Sunni by religion, and was, by the contrivance of his enemies, who were Shias, put to death by order of one of the Uzbak chiefs in the year A.D. 1530, A.H. 936, but according to a book called *Tuhfa Shāhi*, in A.D. 1533, A.H. 939. He is the author of the following works, viz., *Shāh-wa-Darwesh*, *Laili-wa-Majnūn*, *Sifatul-'Ashiqīm*, and a Diwān.

**Hilm** (حلم), poetical name of Prince Mirzā Saïd-uddin, commonly called Mirzā Faiyāz-uddin, son of Mirzā Ravāz-uddin alias Mirzā Muhammad Jān, son of Mirzā Khurram Bakht, son of Mirzā Jahandar Shāh, son of Shāh Alam, king of Dehli. He is the author of a Diwān.

**Himmat Bahadur Gushain** (همت بهادر گشائیں), Diwān of Ghānī Bahā-

dur, Nawāb of Banda, and one of the Peshwa's (Bājī Rao II.) principal officers in Bundelkhand. He joined the British troops under the command of Lieutenant-Colonel Powell in September, 1803, and gave battle to Shamsher Bahādur, Nawāb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahādur was a powerful

commander of a large body of horse, and of a numerous party of Gushāins or Nagas, a peculiar class of armed beggars and religious devotees of whom he was not only the military leader, but also the spiritual guide. He died at Kalpi in 1804, and his family was provided for by the British Government.

[*Vide* Hunter's *Imperial Gazetteer*, in v.c. Kalpi.]

**Himmat Khan** (همت خان), was the

son of Khān Jahān Shāyasta Khān, the son of the wazir Asaf Khān. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, etc., etc., of which a bath, a reservoir, a Baoli, etc., etc., are still to be seen. His proper name was Sayyad Muzaffar Shāh. Jahān conferred on him the name of Himmat Khān. In the 19th year of Alamgīr he was appointed governor of Allahābād. In the 24th year of Alamgīr, the appointment of Bakhigani was conferred on him; and in the 30th year of Alamgīr, he was again appointed governor of Allahābād.

**Himu** (هیمو), a banian or Indian shop-

keeper of the caste of Dhūsār, whom Salim Shāh, king of Dehli, had made superintendent of the markets. In the reign of Muhammad Shāh 'Adil, he was appointed his wazir, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Āgra, and having reduced it proceeded to Dehli which also surrendered, and Tardi Beg, governor of that place, who fled to Sārhind, was seized by Bairām Khān (q.v.), the minister of Akbar, and beheaded for abandoning Dehli, where he might have defended himself. Himū was afterwards defeated and made prisoner in a battle fought at Panipat on Thursday the 5th November, A.D. 1556, 2nd Muḥarram, A.H. 964, and brought into the presence of the king by Bairām Khān, who begged him to kill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bairām Khān, drawing his own sabre, at a single blow severed the head of Himū from his body.

**Hinda** (هندہ), the daughter of Utba and wife of Abū Sufiān.

[*Vide* Hamzā (Amīr).]

**Hindal Mirza** (ہندال مرزا). *Vide* Handal Mirzā.

**Hindu Rao** (ہندو راؤ), the brother of Bijā Bāī (q.v.), the wife of Maharājā Daulat Rāo Sindhiā. His Kothi or Rekka House on a hillock is well-known at Dehli. He died in A.D. 1855. [He was fond of the society of Englishmen in India, among whom he was very popular.]

**Hira Singh (هرا سینگ)**, a Sikh

Chief and minister of Maharâjâ Dilip Singh of Lâhore. He was murdered with many others about the beginning of January, 1845.

**Hirpaldeo (ہرپال دیو)**, the son-in-law

of Râmdeo, Râja of Deogir, who by the assistance of the other Râjas of the Deccan, had recovered his country from the Musalmâns, but Mubârik Shâh, the son of Alâuddîn Khilji, in the second year of his reign, A.D. 1318, A.H. 718, marched towards the Deccan, took Hirpaldeo prisoner, flayed him alive, and hung his body at the gate of Deogir which is now called Daulatabad.

**Hisam-bin-Jamil (حسام بن جمیل)**,

surname of Abû Sahl-al-Baghdâdi, who passed for one of the best traditionists of Musalmânism. He died in A.D. 722, A.H. 104.

**Hissan (حسان)**, the son of

Sâhit, was a poet and companion of Muhammad. He is the author of a Diwân in Arabic. When Muhammad overcame his enemies at the battle of Khandaq, Hissân wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shirin the sister of Mâriâ Qâbtî, for wife.

**Hissan-al-Hind (حسان الہند)**, that is, the Hissân of India, a title which Mir Gulâm 'Ali Azâd assumed.

**Holkar.** *Vide* Malhâr Râo I. The word means "Ploughman."

**Hormisdas.** *Vide* Hurmuz.**Hoshang (ہوشنگ)**, second king of

the first or Pishdâdian dynasty of Persia, was the son of Sayâmak, and grandson of Kyômurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmûrs, commonly called Deoband, or the Magician binder, a title he derived from the success with which he warred against the enemies of his family.

**Hoshang Shah (ہوشنگ شاہ)** (formerly called Alp Khân), was the first Muhammadan king of Mâlwa, and the son of Dilâwar Khân Ghori who was governor of that place from the time of Muhammad Shâh, A.D. 1401, son of Firoz Shâh Tughlaq, king of Delhi. After his father's death, which happened about the year A.D. 1405, A.H. 808, taking advantage of the times, he became entirely independent and assumed the title of Sultân Hoshang Shâh. He reigned 30 lunar years, and died on the 17th July, A.D. 1434, 9th Zil-hijja, A.H. 837. He was buried in a stone vault, and a splendid mausoleum of

white marble was built over it which is still to be seen at Mando. The date of his death is to be found in the three last words of a tetrastich translated thus by General Briggs. When death had sealed the Hoshang's fate,

And he prepared to tread on Lethe's shore,  
I asked a poet to record the date,  
Who briefly said, "Shâh Hoshang is no more."

He was succeeded by his son Sultân Muhammad Shâh, who was poisoned after a reign of one year and nine months by Mahmûd Khân (the son of his Wazîr), who took the title of Mahmûd Shâh and ascended the throne of Mâlwa on Tuesday the 15th May, A.D. 1436, 29th Shawwâl, A.H. 839.

*List of the kings of Mâlwa, whose capitals were Dhâr, Mando or Shâdiâbâd.*

Dilâwar Khân Ghori, governor.

Hoshang Shâh Ghori.

Muhammad Shâh Ghori (also called Ghaznî Khân).

Mahmûd Shâh Khilji.

Sultân Ghayâs-uddîn Khilji.

Sultân Nûsîr-uddîn Khilji.

Sultân Mahmûd II. the last of the Khiljis.

In his time Mâlwa was incorporated with the kingdom of Gujrât by Bahâdur Shâh (about A.D. 1523).

**Hoshdar Khan (ہوشدار خان)**, a title

of Hidâyat-ullâh Khân, the son of Irâdat Khân Wâzâh. He was honoured with this title by the emperor Farrukh-siyâr, and after his father's death with that of Irâdat Khân and the Faujdâri of Dûhipereya in the province of Mâlwa. In the sixth year of Muhammad Shâh, A.D. 1724, A.H. 1136, he attended Nizâm-ul-Mulk 'Asaf Jâh to the Deccan, and after the victory over Mubârik Khân, was appointed Diwân of the Deccan with the rank of 4000. He was afterwards appointed governor of Kulburga in the Deccan and died in the year A.D. 1744, A.H. 1157. He had many sons, most of whom died in his lifetime. His eldest surviving son, Hâfez Khân, succeeded him in the government of Kulbarga which he held at that time. Shâhnawâz Khân wrote the *Mâsir-ul-Umra, or Biography of Nobility*.

**Hoshmand Begam (ہوشمند بیگم)**,

daughter of Sultân Khusro, married to Prince Hushang, the son of prince Dâniâl in the year A.H. 1035.

**Hujjat (حجت)**, poetical name of Nasîr Khusro, which see.

**Hujjat-ul-Islam (حجت الاسلام)**, a title of Muhammad Ghazzâlî, a celebrated doctor of the Musalmân law.  
[*Vide* Ghazzâlî.]

**Huma (ہما)**, poetical name of Sayyad

Imtiyâz Khân, a son of Mo'tmid Khân, and a brother of Sayyad Ahmed whose takhallus was Zamîr. He is the author of a Diwân.

**Humai, Queen (همای),** was the daughter of Bahman, who is also called Ardisher Darāzdast (Artaxerxes Longimanus of the Greeks). She succeeded her father as queen of Persia, in the fourth century before Christ. She built the city called Simrah, which the author of the *Labb Tawarikh* says, bore also the name of Simirem, and is the same which is at this day called Jarbadakan. The Persian authors state, that when she ascended the throne, she was pregnant by her own father. Shame led her to conceal this circumstance; and the child, of which she was delivered, was given over to a nurse to be put to death. The life of the child, however, was miraculously preserved; and the unnatural mother first recognised her son when his fortune and valour had advanced him to the rank of a victorious general in her army. Humai immediately resigned the crown to him, and retired to a private life after she had reigned 32 years. Her son reigned about 12 years, and is called by the Persians Dārā or Dārāb I.

**Humam, Hakim (همام حکیم),** brother of Hakim Abū'l Fatha Gilānī, a well educated and learned man in the service of the emperor Akbar. He was sent by that monarch on an embassy, in company with Sayyad Sadr Jahān, to Abdullāh Khān Uzbak, ruler of Khurāsān, about the year A.D. 1589, A.H. 997. He died in A.D. 1595, A.H. 1004, and left two sons, Hakim Sādiq and Hakim Khūshhāl.

**Humam (همام),** poetical name of Kamāl-uddin Muhammad bin-Abdul-Wahhāb, styled by Arabshāh, "One of the most illustrious doctors of the member of the Sādāt," that is to say, of the race of Ali. He lived in the time of Amir Taimūr (Tamerlane) and died in A.D. 1457, A.H. 861. He is author of a Commentary on the *Hidāya*. His proper name is Kamāl-uddin Muhammād-al-Siwāsī, which see.

**Humam Tabrezi, Khwaja (همام تبرزی),** a celebrated Persian poet of

Tauris or Tabrez, and author of a collection of Rubā'is or quatrain verses called *Rubiyāt Mir Humām*. He was a contemporary and rival wit of Shaikh Sa'di. Meeting Sa'di one day in a bath, Humām, observing Sa'di to be very bald, presented to him a basin with the bottom upwards; asked him "Why do the heads of the people of Shiraz resemble this?" Sa'di, having turned the basin with the empty side upwards, replied, "First tell me, why do the heads of the people of Tabrez resemble this?" Many other anecdotes are related of them. Humām died in the reign of Aljaitū, emperor of the Mughals, in A.D. 1313, A.H. 713, and was buried at Tabrez. He is also called *Khwāja* Humām-uddin Tabrezi.

**Humam-uddin Tabrezi (همام الدین تبرزی).** *Vide* Humām Tabrezi.

**Humayun نصیر الدین محمد (همایون)**,

emperor of Hindūstān, surnamed Nasir-uddin Muhammad, was the eldest son of the emperor Bāber Shāh, was born at Kābul on the night of Tuesday the 7th March, A.D. 1508, 4th Zi-Qa'da, A.H. 913, and his mother's name was Māham Begam. He succeeded his father on the throne at Āgra on the 26th December, A.D. 1530, 6th Jumāda I. A.H. 937, and conferred the government of Kābul, Qandahār, Ghāzni, and the Panjab on his brother Mirzā Kāmirān; to Mirzā Askari he gave the government of Sarkār Sambhal, to Mirzā Hāndāl, Sarkar Alwal, and the government of Badakhshān to Mirzā Sulaimān, the son of Khān Mirzā, the son of Sultān Muhammad, the son of Sultān Abū Sa'id. Humāyūn was defeated the first time by Sher Khān (afterwards Sher Shāh) in a battle fought on the banks of the Chaunār in Behār on the 26th June, A.D. 1539, 9th Safar, A.H. 946, and the second time at Qannoj on the 17th May, A.D. 1540, 10th Muḥarram, A.H. 967. The capital no longer afforded him a place of refuge; even his brothers became his enemies, and would not grant him shelter in their provinces. He fled from one place to another, subject at times to the greatest hardships; and was at last obliged to quit the kingdom and seek an asylum in Persia, where he arrived in July, A.D. 1541, A.H. 951, and was hospitably and honorably entertained for some time by Shāh Tahmāsp of Persia, who assisted him with troops. During the absence of Humāyūn, which extended to a period of fifteen years, five kings ascended the throne of Dehli, viz. Sher Shāh, his son Salīm Shāh, Muhammad Shāh Adilī, Ibrāhim Khān, and Sikandar Shāh. Humāyūn having overcome his brothers at Kābul and Qandahār, commenced his march from the former city in the month of January, A.D. 1555, Safar, A.H. 962, towards India. He took the Panjab, and advancing towards Dehli defeated Sikandar Shāh on the 22nd June, A.D. 1555, 2nd Shabān, A.H. 962, in battle fought at Sarhind. Sikandar, after his defeat, fled to the mountains of Sewālik, and Humāyūn having reached Dehli in triumph, became a second time emperor of Hindūstān. Bairām Khān (q.v.), to whose valour and talent the king was principally indebted for his restoration, was rewarded with the first offices in the state with the title of Khān Khānān. The year of this victory was found by Bairām Khān to be contained in the words, "The sword of Humāyūn." Seven months after this victory, on the 21st January, A.D. 1556, as Humāyūn was coming down at the time of evening prayers from the terrace of the Library at Dehli, he fell headlong down the steps, and died on the 25th January, A.D. 1556, 11th Rabi I. A.H. 963. The words "Alas! my sovereign fell from the terrace," are the English of the line recording the year of his demise. He was buried at Kilogharī,

a distance of four kos from the city of Shâhjânâbâd on the banks of the river Jumna; and a splendid monument was erected over his remains some years after by his son Akbar, who succeeded him. Humâyûn died at the age of 49, after a reign of 25 years, including the fifteen years of his banishment from his capital. The foundation of his mausoleum was laid in A.D. 1565, A.H. 973, was superintended by Hâjî Begam, mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farrukh-siyar, 'Alamgir II. Dâra Shikoh and other princes are also buried in this mausoleum, where the last of the dynasty took refuge in 1857 (see above, *in loc.* Bahâdur Shâh II). Humâyûn, after his death, received the title of Janat 'Ashiâni.

[For Humâyûn's character *vide* Keene's *Sketch of the History of Hindûstân*.]

### Humayun, Amir (امیر) (هُمَيْيُونْ)

Isfârâen, a poet who went early in life to Tabrez, and was supported by Qâzi 'Isâ, and Sultân Yâ'qûb, who called him Khusro Sâni, that is, the second Khusro and Khusro Kôchak. After the death of his patron, he went to Kâshân and died there in A.D. 1496, A.H. 902. He is the author of a Diwân.

### Humayun Shah, Bahmani, Sultan

(هُمَيْيُونْ شَاه بِهْمَنِي سُلْطَانْ), sur-named Zâlim, or the Cruel, was the eleventh king of the Bahmanî dynasty. He succeeded his father Sultân 'Alâ-uddin II. Bahmani in the year A.D. 1458, A.H. 862, and causing his brother Hasan Khân's eyes to be put out, ascended the throne of the Deccan. According to the will of his father, he conferred the office of Wakil-us-Saltanat on Khwâja Mahmûd Gâwan, with the title of Malik-ut-Tajjâr and the government of Bijâpûr. He was an unjust prince and a great tyrant, on which account he was surnamed "the Cruel." He reigned 3 years 6 months and 6 days, and was murdered with one stroke of a heavy club on the 1st September, A.D. 1461, 28th Zi-Qa'dâ, A.H. 866, during a fit of intoxication, by his own servants, who were wearied out with his inhuman cruelties. He was succeeded by his son Sultân Nizâm Shâh, then only eight years of age. See above *in loc.* Bahmani.

### Hunain (حنین), surname of Abû

Zaid 'Abdus Rahmân Hunain, son of Is-hâq, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

### Hurmuz or Hormuzd I. (هرمزدیا)

(هرمزد), the third king of Persia, of the Sâsânian race, was the son of Shâhpûr I. whom he succeeded in A.D. 272. He is the Hormidas of the Greek authors, and is said to have resembled, both in person and character, his grandfather (*v.* Ardisher Babegân). The mother of this monarch was the daughter

of Mâhrûkh, a petty prince, whom Ardisher had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Mâhrûkh should attain the throne of Persia. This lady had fled to the tents of a shepherd, where she was seen by Shâhpûr when hunting. This prince became enamoured, and married her privately. His father Ardisher, going one day unexpectedly to his son's house, saw young Hormuz. He was greatly pleased with the appearance of the child and made inquiries, which compelled Shâhpûr to confess all that had happened. The joy of the old king was excessive. "The prediction of the astrologers," he exclaimed, "which gave me such alarm is, thank God, confirmed, and a descendant of Mâhrûkh shall succeed to my crown." Hormuz was a virtuous prince, but reigned only one year and ten days. He died about the year A.D. 273, and was succeeded by his son Bahrâm I.

### Hormuzd II. (هرمزد ثانی)

the eighth king of Persia of the Sâsânian race. He succeeded his father Narsâni about the year A.D. 303, ruled Persia seven years and five months and died A.D. 310. No events of any consequence occurred during the reign of this prince. At his death he left no son; and the kingdom was on the point of being thrown into confusion, when it was declared that one of the ladies in the harem was pregnant, and that there were certain indications of the embryo being a male. When the child was brought forth, it was named Shâhpûr, and every care was taken to give the young sovereign an education suited to his high duties.

### Hormuz or Hormuzd III. (هرمزد هرمهزد)

(ثالث), the second son of Yezdijard II. succeeded his father, of whom he was always the favourite, A.D. 456. His elder brother Firoz, though at first compelled to fly across the Oxus, soon returned to assert his right at the head of a large army, which aided by a general defection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Hormuz was, after a short reign of little more than one year, dethroned and put to death A.D. 457.

### Hormuz or Hormuzd IV. (هرمزد رابع)

(the Hormidas III. of the Greeks) was declared successor to his father the great Chosroes, surnamed Nausherwân the Just, and ascended the throne of Persia A.D. 579. His subjects revolted against him at the instigation of Bahrâm Chobin or Varanes, his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Hormuz and put out his eyes to disqualify him from ascending the throne, and soon after put him to death A.D. 590. His son Khusro Purvez having collected a force to oppose Bahrâm, who with the intention of taking the government into his own hands was advancing towards Madâin, was defeated,

and with great difficulty effected his escape to the territories of the Romans (Greeks), from whose emperor, Maurice, he met with the most friendly and hospitable reception. Bahram Chobin took possession of the vacant government, but his rule was short, for within eight months from the period of his taking possession of Madain, he was defeated by an army of Romans and Persians commanded by Khusro, and fled to Tartary.

### **Husain (حسین), poetical name of**

Muzaffar Husain, an author who is also called Shahid or Martyr. He is the author of the work called *Raydz-us-Sâlikim*.

### **Husain Ali Khan Bahadur (حسین)**

**علی خان بہادر**, second son of

Alahwirdi Khân, a nobleman of high rank who served under the emperor 'Alamgîr, and died on the 3rd October, A.D. 1686, 25th Zî-Qâ'dâ, A.H. 1097, a day after the fort of Bijâpur was taken. See above in *eoc.* Alahwirdi.

### **Husain Ali Khan, Sayyad (حسین)**

**علی جان سید**, Amir-ul-Umrâ. [Vide Abdullâh Khân (Sayyad).]

### **Husain-bin-Alim (حسین بن علیم)**

author of the *Nuzhat-ul-Arwâh*, containing interesting anecdotes of the most celebrated Sûfis.

[Vide Husain-bin-Hasan-al-Hasani.]

### **Husain - bin - Hasan - al - Husaini**

**حسین بن حسن الحسینی**, a native of Ghôr and author of several works, viz. *Kanz-ul-Ramûz*, *Sî Nama*, *Nuzhat-ul-Arwâh*, *Zâd-ul-Musâfarin*, *Tarab-ul-Majâlis*, *Ruh-ul-Arwâh*, *Sirât-ul-Mustaqîm*, and of a Diwân in Arabic and Persian. He died, says Jâmi, in the year A.D. 1317, A.H. 717, and is buried at Herât. Firishta calls him Amir Husaini Sâdât and says that he with his father Sayyad Najîn-uddîn came to India as merchants and became the disciples of Shaikh Bahâ-uddîn Zikaria at Multan, and died at Herât on 1st December, A.D. 1318, 6th Shawwâl, A.H. 718.

### **Husain - bin - Muhammad, as - Sa -**

**ma'anti**, **حسین بن محمد السمعانی**, author of the *Khazânat-al-Muftîn*, which contains a large quantity of decisions, and is a book of some authority in India. It was completed in A.D. 1339, A.H. 740.

### **Husain Dost Sambhalî, Mir (حسین)**

**دوسٹ سمبھلی میر**, son of Abû Tâlib of Sambhal. He is the author of a

biography of poets called *Tazkira Husaini*, which appears to have been compiled a few years after the death of Muhammad Shâh the emperor of Dehli, who died in A.D. 1748, A.H. 1161.

### **Husain Ghaznawi (حسین غزنوی),**

author of the story of Padmâwat in Persian poetry called *Qissâi Padmâwat*.

### **Husain Hallaj, Shaikh (حسین حلّاج)**

**شیخ**, the son of Mansûr Hallâj. Many fables have been invented to account for the imprudence of this wise teacher. One of these states, that he observed his sister go out every evening; he followed her; having seen her communicate with the Hûrîes, and receive from these celestial nymphs a cup of nectar, he insisted on drinking one or two drops that remained of this celestial liquor. His sister told him he could not contain it, and that it would cause his death. He persisted; from the moment that he swallowed it he kept exclaiming "An-ul-Haq!" that is, "I am the truth!" till he was put to death. [Vide Mansûr Hallâj.]

### **Husaini (حسینی), author of the**

*Asmâi Husaini* and *Maktubât Husaini*.

### **Husain - ibn - Muin - uddin Maibadi**

**حسین ابن معین الدین مبیدی**, author of a work on religion, entitled *Fawâ'ih*.

### **Husaini Fathi-Ali, a Sûfi of Dehli,**

author of a biographical dictionary published 1750-1. Mentioned as still living in 1806 by Qasim of Agra (*q.v.*).

### **Husain, Imam (حسین امام), the**

second son of 'Ali, the son-in-law of Muhammad. He was born at Medina in January, A.D. 626, Shabâân, A.H. 4, and was the third Imâm of the race of 'Ali. Having refused to acknowledge Yazid the son of Mu'âwiya for the lawful Khâlid, he was obliged to leave Medina and to fly to Mecca, but was overtaken on his way and killed by order of Ubaidullâh-ibn-Zayâd, one of Yazid's captains, on the 10th October, A.D. 680, 10th Muâarram, A.H. 61. When his head was brought to Ubaidullâh at Kûfa, he struck it over the mouth with a stick, and treated it with great contempt. He then sent it along with his family, who were made captives, to Damascus, where Yazid then reigned. The day on which he was killed is still a great day amongst the Musalmâns. He is buried at a place called Karbala in Babylonian Irâq or Chaldea near Kûfa. Some pretend to show that Husain's head was buried near the river of Karbala; others say that there are

no other traces of it remaining. However, the first Sultân of the race of Boyaides built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musulmâns. It is called "Gumbaz Faiz," or the dome of grace.

### حسین جلایر، سلطان (حسین جلایر)، grandson of Amîr Hasan

Buzurg, succeeded his father Sultân Awes Jalâyer to the throne of Baghðad in October, A.D. 1374, A.H. 776, and lost his life in an action with his brother Sultân Ahmad, in A.D. 1382, A.H. 784.

[*Vide* Hasan Buzurg.]

### حسین کاشی (حسین کاشی)، an author, who died in A.D. 1544, A.H. 951.

### حسین کشمیری (حسین کشمیری)،

author of the Persian work entitled *Hidâyat-ul-'Amî*, the Guide to the Blind, containing essays on various religious subjects, Sûfi doctrines, etc.

### حسین خونساری (حسین خونساری)،

was one of the celebrated philosophers of Persia, surnamed from his birth-place Khonsâr, a town between Teheran and Kashan. He flourished in the latter part of the 17th century.

### حسین لنگا (حسین لنگا)، third

king of Multân, succeeded his father Qutb-uddin Mahmûd Langa in A.D. 1469, A.H. 874. He entered into a treaty of alliance with Sikandar Lodî, king of Delhi, and died about the year A.D. 904, or according to some, on Sunday the 28th August, A.D. 1502, 26th Safar, A.H. 908, after a reign of 30 or 34 years. He was succeeded by his grandson Mahmûd Khân Langa. Firishta says that the *Tauârikh Bahâdur Shâhi*, which contains the history of this prince, is full of errors, and the author of the *Mirat-Sikandari* declares it to be absolutely unintelligible.

### حسین لنگا (حسین لنگا)، fifth

and last king of Multân, was, after the death of his father Mahmûd Khân Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujâ'a'-ul-Mulk, who assumed the office of protector. Shâh Husain Arghûn, king of Thatta, under the orders of the emperor Bâbar Shâh, soon after besieged the place, which was at length, in the year A.D. 1526, A.H. 932, carried by escalade, after a siege of fifteen months. Husain Arghûn having nominated one Lashkar Khan his deputy, returned to Thatta. When Bâbar Shâh, during his illness, abdicated the throne in favour of his son Humâyûn, the latter prince gave the Panjab in jagir to Mirzâ

Kâmrân his brother, who on his arrival at Lâhore sent for Lashkar Khân and made over the district of Kâbul to him, in lieu of that of Multân, since which time the kingdom of Multân has continued a province of the empire of Dehli.

### حسین مروی (حسین مروی). *Vide* Khwâja Husain Marwî.

### حسین مائبازی، معین الدین (حسین مائبازی)

author of the *Sajanjal-ul-Arwâh*, or *Mirror of Spirits*, a selection from the Persian and Turkî poets. He flourished in the tenth century of the Hijra.

### حسین مشهدی (حسین مشهدی)، a Persian poet.

### حسین مرزا (حسین مرزا). *Vide* Sultân Husain Mirzâ.

### حسین معتمد (حسین معتمد)، a celebrated punster who died in the year A.D. 1498, A.H. 904.

### حسین معین (حسین معین) الدین)، author of the *Fawâdâtah Saba* on Theology.

### حسین نقشی (حسین نقشی) لما)، a learned Musalmân of Dehli, who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th July, A.D. 1581, 14th Jumâda II, A.H. 989.

### حسین نظام شاہ (حسین نظام شاہ) ascended the throne of Ahmad-

nagar in the Deccan in the 30th year of his age, after the death of his father Burhan Nizâm Shâh I. in the year A.D. 1554, A.H. 961. In A.D. 1565, A.H. 972, an alliance was formed between him and the three Sultâns, viz. 'Ali 'Adil Shâh of Bijâpûr, Ibrâhim Qutb Shâh of Gôlkanda and Amîr Barid of Admadâbâd Bidar, against Râmrâj, Râja of Bijanagar, who was defeated and slain. Hussain Nizâm Shâh died eleven days after his return from this expedition, on Wednesday the 6th June, A.D. 1565, 7th Zi-Qa'dâ, A.H. 972, and his son Murtâzâ Nizâm Shâh succeeded him. The death of Nizâm Shâh has been commemorated in the following chronogram: "The sun of the Deccan has become obscured."

**Husain Nizam Shah II.** (حسین نظام شاہ ثانی), a nominal prince of the Nizām Shāhī dynasty.

[*Vide* Fatha Khān, the son of Mālik 'Ambar.]

**Husain Sabzwari** (حسین سبزواری),

a native of Sabzwār, and author of the works entitled *Lataef Wazāef* and *Rāhat-ul-Arwāh*, books on Sūfiism, containing the best means of obtaining salvation and rules for moral conduct.

**Husain Sadat, Mir** (حسین سادات). [*Vide* Husain-bin-Hasan-al-Husainī.]

**Husain Shah** (حسین شاہ), of Bengal. [*Vide* 'Alā-uddin Husain Shāh.]

**Husain Shah Lohani, Pir** (حسین شاہ لوهانی پیر), a Muhammadan saint whose tomb is in Münghir, where both Hindus and Muhammadans make offerings especially on their marriages and other special occasions.

**Husain Shah Sharqi, Sultan** (حسین شاہ شرقی سلطان), ascended the throne of Jaunpūr after his brother Muham-mad Shāh, who was slain in battle about the year A.D. 1452, A.H. 856. He fought several battles with Bahlōl Lodi, the king of Dehli, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Dehli advanced without any other check to Jaunpūr, which fell to the arms of Bahlōl, while Husain Shāh, abandoning his capital, was obliged to content himself with a small tract of country yielding only a revenue of five lakhs of rupees. Bahlōl having delivered over Jaunpūr and its kingdom to his own son Bārbak, enjoined him not to deprive Husain Shāh of the small tract to which he was confined, terming it his family estate. This event took place about the year A.D. 1476, A.H. 881, and the subversion of the Sharqi dynasty may be dated from that year. The reign of Husain Shāh lasted for a period of 19 lunar years. Some years after the death of Bahlōl Lodi (which happened in A.D. 1489, A.H. 894) Husain Shāh incited the prince Bārbak to rise up against his brother Sikandar Lodi, king of Dehli, and wrest the government out of his hands; but Bārbak was defeated in the first action and retired to Jaunpūr, to which place he was pursued by the king. Jaunpūr fell shortly after, and was added to the kingdom of Dehli. Husain Shāh was now induced to seek refuge with 'Alā-uddin Pūrbi, king of Bengal, by whom he was

treated with the respect due to his station till his death, which took place in A.D. 1499, A.H. 905. With him the royal line of Jaunpūr was extinguished.

**Husain Shah, Sayyad** (حسین شاہ سید), author of the story of Bahram Gör, entitled *Hasht Gulgash*, which he made into prose from the *Hasht Bahisht* of Amir Khusro in the year A.D. 1800, A.H. 1215, on the requisition of M. Charles Perron, who served under Danlat Rāo Sindhia.

[*Vide* Hak-ik-at.]

**Husain - uddin Husain - bin - Ali** (حسین الدین حسین بن علی), who is said to have been a pupil of Burhān-uddin 'Ali, was the first who wrote a commentary on the *Hidāya*, entitled the *Nihāya*.

**Husain Waez, Maulana** (حسین واعظ مولانا), surnamed Kāshīfī, was a man

of consequence in the time of Sultān Husain Mirzā, surnamed Abū'l Ghāzi Bahādur of Khurāsān, and held the office of sacred herald in the city of Herāt till the Hijri year 910, on the last day of which he expired, i.e. on the 3rd June, A.D. 1505, 30th Zil-hijja, A.H. 910. He is the author of a commentary on the Qurān, commonly called *Tafsīr Husainī*, which he entitled *Mawāhib 'Utiāt*, also of one entitled *Jau'āhir-ut-Tafsīr*. Besides these, he wrote several other works, amongst which are the *Rouzat-us-Shuhadā*, an excellent history of Muhammad with a minute detail of the battle of Karbala, dedicated to Sultān Husain Mirzā in A.D. 1501, an abridgment of which is called *Dah Majlis*. His *Akhlaq Muhsini* is a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, etc., dedicated to the same Sultān A.D. 1494, A.H. 900, the title of which gives the year of its completion. The *Anwār Suheli*, *Rays of the star Canopus*, is a translation of Pilpay's Fables in Persian, dedicated to Amīr Shaikh Ahmad Suheli, seal-bearer to the Sultān. He calls himself in this book Maulāna Husain-bin-'Ali-al-Waez surnamed Kāshīfī. He also made an abridgment of Moulwi Rāmī's *Masnavi* which he called *Lubb-i-Labāb*. He is also the author of the works called *Makhzan-ul-Inshā*, *Sabq Kāshīfī* (on astrology), *Aṣrār Qāsimī*, *Matla'-ul-Anwār*, and of a collection of Anecdotes called *Lataef-ut-Tawāfir*. This author is by some writers called Kamāl-uddin Husain-al-Waez-al-Kāshīfī-us-Subzwārī.

**Huzuri, Mir** (حسوری میر), son of

Amīr Sayyid 'Ali Muhtasib. He lived in the time of Shāh Isma'il Safwi, and wrote a chronogram on his accession to the throne of Persia in the year A.D. 1576, A.H. 984. He is the author of a *Diwān*.

# I

## IBN-A

**Ibn-Abi Tai** (ابن ابی طی), author of the work called *Kitāb Ar Rauzatain*.

**Ibn - Abu Usaiba, Muwaffiq - uddin Abu'l Abbas Ahmad** (ابن ابو عسیبا), **موقف الدین ابوالعباس احمد**, author

of the Arabic work called *Ayūn-al-Anbā-fī-Tabqāt-ul-Atibbā*, i.e. Fountains of information respecting the classes of Physicians. This book was translated by the author into Arabic from the Sanskrit at the commencement of the 13th century of our era. In the 12th chapter of this work, he gives an account of all the Physicians who were from India. Of one, whom he calls Kanka-al-Hindi, he says: He was skilful as a philosopher amongst ancient philosophers of India, and one of the greatest of men. He investigated the art of physic, the power of medicines, the nature of compound substances, and the properties of simple substances. He was the most learned of all men in the form of the universe, the composition of the heavenly bodies, and the motions of the planets. An extract from the above work is given in the *Jour. of the Royal As.* S.v. No. 11, by the Rev. W. Cureton with remarks by Professor H. H. Wilson. Ibn-Abū Usaiba died in A.D. 1269, A.H. 668.

**Ibn-Amin** (ابن امین). *Vide* Ibn-Yamin or Amir Mahmūd.

**Ibn-'Arabi** (ابن عربی), surname of

Shaikh Muhi-uddin Abū 'Abdullāh-bin-Muhammad-bin-'Ali-al-Tāj-al-Hatimi-al-Andalusi, a celebrated doctor of Damascus to whom, the Muhammandans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year A.D. 1229, a book of mystical divinity, called *Fasūs-ul-Hakam*. It contains 27 Hukama or Instructions; each of which is attributed to one of the ancient patriarchs or prophets, excepting the last, which belongs to Muhammad, and is entitled *Hakam Fardiyāt Muhammadiyat*. The Muslīm doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it as being full of superstition and falsehood. He is also the author of several other works, one of which is called *Fatūhāt Makkia*. He died in A.D.

## IBN-D

1240, A.H. 638.—There appears to be another Ibn-'Arabi, who died in Sarmanrae, in Baghdād, in the year A.D. 1040, or A.H. 431, and who was also an author of several works.

**Ibn-Arabshah** (ابن عربشاد), surname

of Ahmad-bin-Muhammad, a native of Damascus, who besides a collection of Tales, wrote several other works in a very polished style, the most celebrated of which is a history of the Life of Amir Taimūr (Tamerlane) entitled *Ajāeb-ul-Magdūr*. He died at Damascus in the year A.D. 1450, A.H. 854.

[Also called Arab Shāh (q.v.).]

**Ibn-'Asir** (ابن اسیر), al-Shaibānī Majd-

uddin, also called Jazari, a most celebrated Arabian author, of whom we have several works. He is the author of the Arabian work on Jurisprudence entitled *Jāma'-ul-Uṣūl*, a work having great authority. Another of his works is called *Kamil-ut-Tawarīkh*. He is also known as Abū'l Sa'ādat, Mubārik-bin-Asir-al-Jazari, commonly called Ibn-Asir. He died A.D. 1209, A.H. 606.

[*Vide* Jazari.]

**Ibn-'Askar** (ابن عسکر), an author who wrote the history of Damascus.

**Ibn-Babawia** (ابن بابویه). *Vide* Abū Ja'far Muhammad bin-'Ali-bin-Bābawia.

**Ibn-Batuta** (ابن بتوتہ), the Arab

traveller whom Muhammad Tughlaq (q.v.) made Judge of Delhi, was the author of the work called *Travels of Ibn-Batūta*, which has been translated from the Arabic by the Rev. S. Lee, B.D. London, 1829. Ibn-Batūta performed his pilgrimage to Mecca in A.D. 1332, A.H. 732. His work contains few facts concerning Arabia. His whole account of Mecca is, "May God enoble it."

**Ibn - Bauwab** (ابن بواب). *Vide* Bauwāb.

**Ibn-Dahan** (ابن دھانہ). *Vide* Dāhān.

**Ibn-Darastuya (ابن درستویه)**, commonly called so, but his proper name is *Abū Muhiyyim al-'Alīdallāh*, the son of *Ja'far*, a very learned Muslim who died A.D. 958, A.H. 347, at *Bağdad*.

**Ibn-Dured (ابن درید)**, author of a dictionary and of a work entitled *Gharib-ul-Qurān*, which is also called *Jamshira*. He died at *Bağdad* in A.D. 933, A.H. 321.

**Ibn-Fakhr-uddin Anju (ابن فخر الدین انجو)**, author of the *Fārhang Jahān-giri*. *Vide* *Jamal-uddin Husain Anjū*.

**Ibn-Farāt (ابن فرات)**, author of the *Geographical Memoirs of Egypt*.

**Ibn-Farghani (ابن فرغانی)**, *Shaikh Abū 'Bakr Wasiti*, a saint, who died about A.H. 320.

**Ibn-Fouraq (ابن فورق)**. *Vide* *Fouraq*.

**Ibn-Ghayas (ابن غیاس)**. *Vide* *Kamāl-uddin Muhammad (Khwāja)*.

**Ibn-Hajar, Shahab-uddin (ابن حجر شهاب الدین)**, son of 'Ali 'Uqlānī, an Arabian author who wrote more than a hundred books, among which are *Lisān-ul-Mizān* and *Asāba*. He died in A.D. 1449, A.H. 853.  
*Vide* *Shahab-uddin Abū'l Fazl-al-'Uqlānī*.]

**Ibn - Hajar Yehsami or Yehthami (ابن حجر یہسمی)**, son of *Badr-uddin*, author of the work called *Sawāiq Muhriga*, and several other books. He died in A.D. 1566, A.H. 974.

**Ibn-Hajib (ابن حاجب)**, an Arabian author of several works. He died at Alexandria in the year A.D. 1248, A.H. 646. He is the author of the two commentaries called *Kāfiya* and *Shafāya*.

**Ibn-Hanbali (ابن حنبلي)**, surname of *Muhammad-bin-Ibrāhīm Hanbali*, author of the *Uddat-ul-Husn wa-Umdat-ul-Mashhīb*, a book of Arithmetic. He died A.D. 1563, A.H. 971, and is the author of several other works.

**Ibn-Hasham (ابن هشام)**, the author of the *Strat-ul-Rasūl* or *Biography of the Prophet*. His native place was Old Cairo, where he died in A.D. 828, A.H. 213. An abridgment of his work was made at Damascus in A.D. 1307, A.H. 707, by one Ahmad ibn-*Ibrāhim*.

**Ibn-Hasham bin Yusaf (ابن هشام بن يوسف)**, son of *Yusaf*, author of several Arabic works, among which are *Tawzīh*, *Sharāh Alfiya*, etc. He died A.D. 1361, A.H. 762.

**Ibn-Hibban (ابن حبان)**, whose proper name was *Aṣir-addin Muhammad*, the son of *Yusaf*. Was the author of several works. He died at Damascus in the year A.D. 1314, A.H. 745.

**Ibn-Hilal (ابن هلال)**, also called 'Alā'i, is the author of a work entitled *Minhāj-ul-Tālibīn*, which is also called *Tūrīkh 'Alā'i*, and is dedicated to *Shāh Shujā'a Kirmānī*.

**Ibn-Houbal (ابن هوبل)**, a celebrated physician and author, who died in the year A.D. 1213.

**Ibn-Houkal (ابن هوکل)**, an Arabian, and author of the work entitled *Ashkāl-ul-Bilād*, containing maps and geographical description of several countries which he wrote in the year A.D. 977, A.H. 367.

**Ibn-Humam (ابن همام)**, author of a *Commentary on the Hidāya*, entitled *Fath-ul-Qadir*, which is also called *Sharāh Hidāya*. He died in the year A.D. 1457, A.H. 861. He is also called *Hūmām*, which see.

**Ibn-Husam (ابن حسام)**, of *Khawāfī*, surname of *Shams-uddin Muhammad*, author of an heroic poem in praise of 'Ali, containing the principal events of his life, his disputes, wars, etc., entitled *Khawār Nāma*. He died A.D. 1470, A.H. 875.

**Ibn-Ibad (ابن عباد)**, surname of *Abū'l Qasim Ismā'il*, *Kāfi*, who was wazir and first minister of state to the Sultans Muwayyad-ud-daula and Fakhr-ud-daula of the race of Bóya. He died A.D. 995, A.H. 385, and is said to have left a library consisting of 112,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled *Kāfi-ul-Kāfi*.

**Ibn-Imad** (ابن عماد), a poet of Khurāsān who flourished in the latter end of the 14th century of the Christian Era. He resided in Shīrāz, and is author of a Diwān or a love story, called *Dah Nāma*, in Persian.

**Ibn-Jinni** (ابن جنی), whose proper name was Abū'l Fatha 'Usmām, a learned Musalmān, but blind of one eye. He died at Baghdād A.D. 1002, A.H. 392.

**Ibn-Jouzi** (ابن جوزی). *Vide* Abū'l Farah-ibn-Jouzī.

**Ibn-Kamal Pasha** (ابن کمال پاشا), surname of Mufti Shams-uddin Ahmad-bin-Sulaimān, author of the *Sharah Hadis-al-'Arba'in*. He died A.D. 1533, A.H. 940.

**Ibn-Khaldun** (ابن خلدون), the African philosopher. His name and titles are in Arabic: "Wali-uddin Abū Zaid 'Abdurrahmān - bin - Muhammad - al - Hazrami - al-Ishbili," but he is better known by the single patronymic name of Ibn-Khaldūn. His father surnamed Khaldūn was a native of Amazigh or Berber (in Africa), but his wife, descending from a family of the Arabian province Hazramāt, made her son adopt the surname of Al-Hazrami. He was born in Tunis in the year A.D. 1332, and passed his youth in Egypt. He then served a short time under Taimūr, as chief justice at Damascus. He returned to Egypt, where he became Supreme Judge, and died in the year A.D. 1406. His principal and most remarkable work is the history of the Arabs, the Persians, and the Berbers. The whole composition is commonly called *Tarikh-ibn-Khaldūn*.

**Ibn-Khallikan** (ابن خلیکان), whose full name is Shams-uddin Abū'l Abbās Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn Khallikān, drew his descent from a family of Balkh. This very eminent scholar and follower of Shāfi'i doctrines, was born at Arbelā, but resided at Damascus, where he had filled the place of chief Qāzī till the year A.D. 1281, A.H. 680, when he was dismissed, and from that time till the day of his death he never went out of doors. He was a man of the greatest reputation for learning, versed in various sciences, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honourable title of "the most learned man," and was an able historian. His celebrated biographical work called the *Wafā'iyyat-ul-Aiyān*, or deaths of eminent men, is considered the acme of perfection. This work was translated from the Arabic by

Baron McGuckin De Slane, Member of the Council of the Asiatic Society of Paris, etc., and published in A.D. 1842. The work is in four volumes 4to, and in English. It was printed in Paris for the Oriental Translation Fund of London. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as the translator has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikān was born on Thursday the 22nd September, A.D. 1211, 11th Rabī' II, A.H. 608, and died on Thursday the 31st October, A.D. 1282, 26th Rajab, A.H. 681, aged 73 lunar years, in the Najibia College at Damascus and was interred at Mount Kāsiyūn.

**Ibn-Khurdadbih** (ابن خردابه), an historian, who died about the year A.D. 912. [*Vide* Khurdāziba.]

**Ibn-Maja** (ابن ماجہ), whose proper name is Abū Abdullāh Muhammād-bin-Yezid-bin-Mājā-al-Qazwīnī, was the author of a collection of traditions, and of a commentary on the Qurān. The first, which is entitled *Kitab-us-Sunan*, is the sixth book of the Sunna, and is commonly called *Sunan Ibn-Mājā*. Ibn-Mājā was born in the year A.D. 824, A.H. 209, and died in A.D. 886, A.H. 273.

**Ibn-Malik** (ابن مالک). *Vide* Abū Abdullāh-ibn-Mālik.

**Ibn-Maqla** (ابن مقلا), wazir of the Khalif al-Qāhir Billāh of Baghdād, whom, with the consent of other Ulmas, he deposed and having deprived him of sight raised Al-Rāzī Billāh to the throne. Not long after, his hands and tongue were cut off by the order of Rāzī, because he had written a letter to the Khalif's enemy without his knowledge, and he died from the injuries in the year A.D. 939, A.H. 327. Ibn-Maqla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwāb.

**Ibn-Marduya** (ابن مردویہ), commonly called so, but his proper name is Abū Bakr. He is the author of the work *Mustakharīj Bikhāri* and of a commentary and history. He died A.H. 410.

**Ibn-Muallim** (ابن معلم). *Vide* Shaikh Mufid.

**Ibn-Qattaa** (ابن قطاع على بن جعفر)،  
surname of 'Ali-bin-Ja'far Siqilli, an Arabian author, who  
died A.D. 1121, A.H. 515.

**Ibn-Qutaiba** (ابن قتيبة)، surname of  
Shaikh al-Imān Abū Muhammad Abdullāh  
bin-Muslim Dīnawāri, author of the *Ayān-*  
*ul-Akhbār*, and many other works. He died  
A.D. 889, A.H. 267.

**Ibn - Rajab.** *Vide* Zain-uddin-bin-  
Ahmad.

**Ibn-Rashid** (ابن رشيد), surname of  
Abū'l Walid Muhammad-bin-Ahmad, whom  
the Europeans call Averroes and Avem Rosch,  
was one of the most subtle philosophers that  
ever appeared among the Arabians. He was  
born at Cordova in Spain (A.D. 1149), where  
his father held the office of high priest and  
chief judge, under the emperor of the Moors.  
His knowledge of law, divinity, mathematics,  
and astrology was very extensive, and to this  
was added the theory rather than the practice  
of medicine. On the death of his father, he  
was appointed to succeed him. Falling under  
the suspicion of heresy, he was deprived of  
his posts and thrown into prison, from  
whence he was at last delivered and reinstated  
in his office of judge. He wrote a treatise  
on the art of physic, an epitome of Ptolemy's  
Almagest, a treatise on astrology, and many  
amorous verses; but when he grew old, he  
threw the three last into the fire. He is best  
known as a translator and expositor of  
Aristotle; his commentaries were published  
at Venice A.D. 1480-1560. He was a  
pantheist, and a despiser of all supposed  
revelations, as to which his opinions were:  
that Christianity is absurd; Judaism, the  
religion of children; and Muhammadianism,  
the religion of swine. A further edition of  
his works is that published at Venice 1608.  
He is said to have died at Morocco in A.H.  
695, corresponding with A.D. 1199, though  
Lemprière in his *Universal Biography* says  
that he died in A.H. 1206.

**Ibn-S'abbagh-al-Shafa** (ابن صباح الشافعي)  
(الشافعى), surname of Abū Nasr  
'Abdūl Sa'id-bin-Muhammad, author of the  
*Uddat-ul-'Alim Wāt Tariq-ul-Sālim*. He  
died A.D. 1084, A.H. 477.

**Ibn-'Sad** (ابن سعد), author of the  
*Tabaqāt*.

**Ibn-Shahab-uz-Zohri** (ابن شهاب الزهري)  
(الزهري), an Arabian author who  
flourished during the Khilāfat of 'Umar-ibn-  
'Abdul 'Azīz.

**Ibn-Sina** (ابن سينا). *Vide* Abū Sīna.

**Ibn-Siraj** (ابن سراج), whose proper  
name is Abū Bakr Muhammad, was an  
Arabian author, and died in A.D. 928, A.H.  
316.

**Ibn-ul-'Arabi** (ابن العربي). *Vide* Ibn-  
Arabi.

**Ibn-ul-Hajar** (ابن الحجور). *Vide* Ibn-  
Hajar.

**Ibn-ul-Jazari-bin-Muhammad** (ابن  
الجزاري), an Arabian author who died  
in the year A.D. 1430, A.H. 833.

**Ibn-ul-Khashab** (ابن الخساب), whose  
proper name is Abū Muhammād 'Abdullah,  
was an excellent penman. He died at  
Baghdād in A.D. 1172, A.H. 567.

**Ibn-Uqba** (ابن عقبة), surname of  
Jamal-uddin Ahmad, author of the *Umdat-*  
*ut-Tālib*. He died A.D. 1424, A.H. 828.

**Ibn-Uqda** (ابن عقدة). *Vide* Abū'l  
'Abbās Ahmad-bin-Muhammad.

**Ibn-ul-Rumi** (ابن الرومي), a famous  
Arabian poet, who was contemporary with  
Avicenna. He is the author of a *Diwān* in  
Arabic.

**Ibn-ul-Warda** (ابن الوردة), author of  
an Arabic history called *Mukhtāsir-Jāma-ut-*  
*Tawārikh*, a valuable general history from  
A.D. 1097 to 1543.

**Ibn-us-Saleh** (ابن الصالح), whose  
proper name is Abū 'Amrū 'Usmān-bin-  
'Abdur Rahmān-ash-Shahrzārī, author of a  
collection of decisions according to the  
doctrine of Shāfi'i, entitled *Fatāwā-Ibn-us-*  
*Saleh*. He died in A.D. 1244, A.H. 642.

**Ibn-Yemin** (ابن يمين), a celebrated  
poet, whose proper name was Amir Mahmūd,  
which see.

**Ibn-Yunas** (ابن يونس), astronomer to  
the Khalif of Egypt, who observed three  
eclipses with such care, that by means of  
them we are enabled to determine the  
quantity of the moon's acceleration since that  
time. He lived about a century or more after  
Al-Batani.

**Ibn-Zohr** (ابن ظهر). *Vide* Abdul  
Malik Ibn-Zohr.

**Ibn-Zuryk** (ابن ظریک), Tanūkī, an author.

**Ibrahim** (ابراهیم), the patriarch Abraham.

**Ibrahim** (ابراهیم), an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Mūmīn.

**Ibrahim** (ابراهیم), the son of Alashṭar, killed in A.D. 690, A.H. 71, in a battle fought between the *khalif* 'Abdul Malik and Misā'ib the brother of 'Abdullah, the son of Zubair, whose faithful friend he was.

**Ibrahim** (ابراهیم), the son of Ibrāhīm Mahrān, a very famous doctor of the sect of Shafā'i, and author of several works.

**Ibrahim Adham** (ابراهیم ادھم), a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 880, aged 110 years. It is said that he saw in a dream a man on the top of a house looking for something. He asked him what he was looking for. The man replied that he had lost his camel. "What a fool you must be" said the king, "to be looking for your camel on the roof of a house!" The man rejoined, "and what a fool you must be to look for God in the cares and troubles of a crown!" Ibrāhīm from that day abdicated his throne, and became a wandering Dervish.

**Ibrahim 'Adil Shah I.** (ابراهیم عادل شاہ), Sultān of Bijāpūr, surnamed

Abū'l Nasr, son of Ismail 'Adil Shāh, succeeded his brother Mallū 'Adil Shāh on the throne of Bijāpūr in the Deccan in A.D. 1535, A.H. 941. He married the daughter of 'Ala-uddin 'Imād Shāh, named Rabia Sultāna, in A.D. 1543, A.H. 950, reigned 24 lunar years and some months, and died in A.D. 1558, A.H. 965. He was buried at Kūki near the tombs of his father and grandfather, and was succeeded by his son 'Ali 'Adil Shāh.

**Ibrahim 'Adil Shah II.** (ابراهیم عادل شاہ), of Bijāpūr, surnamed Abū'l

Muzaffar, was the son of Tahmāsp the brother of 'Ali 'Adil Shāh, whom he succeeded in April, A.D. 1580, Safar, A.H. 988, being then only in his ninth year. The management of public affairs was given to Kamāl Khān Dakhnā, and Chānd Bibi Sultāna, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamāl Khān behaved with due moderation in his office;

but at length was guilty of some violence towards Chānd Sultāna, who turned her thoughts to means for his destruction. She secretly sent a message to Hāji Kishwar Khān, an officer of high rank, who caused him to be murdered. After this event Kishwar Khān, by the support and patronage of Chānd Bibi, grasped the authority of the State, and ruled with uncontrolled sway till he was assassinated. Akhlās Khān next assumed the regency; but after some time he was seized by Dilāwar Khān, who put out his eyes, and became regent of the empire. He was expelled by the king in A.D. 1590, and his eyes put out and himself confined in A.D. 1592. Ibrāhīm 'Adil Shāh died after a reign of more than 38 years in A.D. 1626, A.H. 1036, and was succeeded by his son Muhammad 'Adil Shāh. The first building of any importance we meet at Bijāpūr is the Ibrāhīm Rauza, the tomb of Ibrāhīm 'Adil Shāh II. On a high-raised platform of stone, separated by a square, in the midst of which is a *hawz* or fountain, stand the *ravza* and mosque opposite each other, and corresponding in size and contour. The tomb is most elaborately ornamented, the walls being covered with inscriptions from the Qurān in raised stone Arabic letters, which formerly were gilt, on a blue ground, though now the colouring has worn away. The mosque also is a beautiful building.

**Ibrahim Ali Khan** (ابراهیم علی خان), the chief of Malair Kotla, was a minor of about 15 years of age (1872), and was receiving his education in the Wards' School at Umballa.

**Ibrahim Ali Khan** (ابراهیم علی خان), Nawāb of Tonk, grandson of the famous Pindāri chief Amīr Khān. His father Muhammad 'Ali Khān was deposed by the British Government on account of the Lōwa massacre in 1867. He was installed as Nawāb of Tonk on the 19th January, 1871, by the British Government.

**Ibrahim Astarabadi** (ابراهیم استرابادی), an author who translated the *Risāla* or *Kitāb Hasania* of Abū'l Fatūh Rāzī Makkī from the Arabic into Persian in A.D. 1551, A.H. 958.

**Ibrahim Barid Shah** (ابراهیم برید شاہ) succeeded his father 'Ali Barid in the government of Ahmadābiād Bidar about the year A.D. 1562, A.H. 970. He reigned seven years and died about the year A.D. 1569, A.H. 977. His brother Qasim Barid II. succeeded him.

**Ibrahim Bayu, Malik Biyu** (ابراهیم بیو ملک). In the province of Behar there is a hillock called Pīr Pahārī, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Mālik Ibrāhīm Bayū died in the reign of Sultān

Firoz Shâh on a Sunday in the month of Zil-hijja, A.H. 753, which corresponds with January, A.D. 1353, but who he was we are not informed.

### ابراهیم بن اغلب (ابراهیم بن علی)

, an Arabian captain who was appointed governor of Egypt and Africa by the Khalif Hârûn-al-Rashid in A.D. 800, A.H. 184. The descendants of this governor, who settled in Africa, bore the name of Aghlabia or Aghlabites, and formed a dynasty of princes who reigned there till the year A.D. 904, A.H. 296, when they were driven out by the Fatimites.

### ابراهیم بن علی (ابراهیم بن علی)

author of the work called *Majma'ul-Ansâb*, or the Genealogy of the different dynasties of Persia, till A.D. 1233, A.H. 630.

### ابراهیم بن حریری (ابراهیم بن حریری)

, author of the *Târikh Ibrâhimî*, an abridged history of India from the earliest times to the conquest of that country by the emperor Bâbar Shâh, who defeated Sultân Ibrâhim Hussain Lodi, king of Dehli, and became the founder of the Mughal dynasty. It was dedicated to Bâbar Shâh in A.D. 1528, A.H. 934.

### ابراهیم بن محمد الحلبی (ابراهیم بن محمد الحلبی)

, author of a Persian work on Theology called *Aqâd Sunnis* and of the *Multaqâ-al-Abhâr*. This work, which is an universal code of Muhammadan law, contains the opinions of the four chief Mujtabid Imams, and illustrates them by those of the principal jurisconsults of the school of Abû Hanifa. He died A.D. 1549, A.H. 956.

[*Vide* Imâm 'Alam-bin-'Ata.]

### ابراهیم بن نیال (ابراهیم بن نیال)

brother of Tughral Beg's mother, a chief who defeated Tughân Shâh I, a prince of the Saljuqian family, in battle, took him prisoner and blinded him. Ibrâhim was murdered after some time in A.D. 952, A.H. 451, by Tughral Beg, the uncle of Tughân Shâh.

### ابراهیم بن صالح (ابراهیم بن صالح)

cousin of Hârûn-al-Rashid. A curious story is given of him in the *Jour. As. Soc.* No. 11, that when he died Mauka-al-Hindi, the philosopher, restored him to life, and that Ibrâhim lived long after this circumstance, and married the princess 'Ali 'Abbas, daughter of Al-Mabdi, and obtained the government of Egypt and Palestine, and died in Egypt.

### ابراهیم بن ولید ثانی (ابراهیم بن ولید ثانی)

Umaiya, succeeded his brother Yazid III. in A.D. 744, A.H. 126, and had reigned but seventy days when he was deposed and slain by Mu'âwiya II. who ascended the throne in Syria.

### ابراهیم خواجہ (ابراهیم خواجہ)

, a celebrated calligrapher in the service of the emperor 'Akbar, who wrote a beautiful Nastâliq hand. He died in the year A.D. 1593, A.H. 1001, and 'Abdul Qâdir Badâoni found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibrahim, viz. Alif.

### ابراهیم لودی سلطان (ابراهیم لودی سلطان)

, ascended the throne of Âgra after the death of his father Sikandar Shâh Lodi in February, A.D. 1510, Zi-qâ'da, A.H. 915. He reigned 16 years, and was defeated and slain in a battle fought at Panipat with the emperor Bâbar Shâh on Friday the 20th April, A.D. 1526, 7th Rajab, A.H. 932, an event which transferred the empire of Dehli and Âgra to the family of Amir Taimûr. From this battle we may date the fall of the Pathân empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humâyûn.

### ابراهیم حسین میرزا (ابراهیم حسین میرزا)

, a son-in-law of the emperor Humâyûn, and the second son of Muhammad Sultân Mirzâ, who had four other sons besides him, viz. 1st, Muhammad Hussain Mirzâ, 2nd, Ibrâhim Hussain Mirzâ, 3rd, Masa'ûd Hussain Mirzâ, 4th, Ulagh Mirzâ, who died in A.D. 1567, A.H. 975, and 5th, Shâh Mirzâ. They were styled "The Mirzas," and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year A.D. 1567, A.H. 975, for the purpose of subduing Mâlwâ, they made their escape and sought an asylum with Chingiz Khân, a nobleman at Baroeh. They took Champaner and Sûrat and also Baroeh in A.D. 1569, A.H. 977, and created a great disturbance in the surrounding countries. Ibrâhim Hussain was taken prisoner in A.D. 1573, A.H. 981, and shortly after put to death by Makhâs Khân, governor of Multân, and his head sent to the emperor, who ordered it to be placed over one of the gates of Âgra (*ride Gulrukhi Begam*) and caused his brother Masa'ûd Hussain Mirzâ to be confined in the fort of Gwâliar, where he soon afterwards died.

**Ibrahim - ibn - Aghlab (ابن اغلب)**

, a king of Barbary. This country was reduced by the Saracens in the Khilafat of 'Umar, and continued subject to the Khalif of Arabia and Baghlađ till the reign of Ḥārūn-al-Rashīd, who having appointed Ibrāhīm-ibn-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater powers to himself than had been granted by the Khalifs. The race of Aghlab continued to enjoy their new principality peacefully till the year A.D. 910, A.H. 298, during which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obedullāh surnamed 'Al-Mahdi rebelled against the house of Aghlab, and assumed the title of Khalif of Qairwān.

**Ibrahim, Imam (ابراهیم امام)**. This

Ibrāhīm, who bears the title of Imām, or chief of the religion of Muhammad, is not of the number of the twelve Imāms of the posterity of 'Ali. He was a son of Muhammād, the son of 'Ali, the son of 'Abdullah, the son of 'Abbas, the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbās; but was himself never acknowledged as a Khalif. He was put to death by order of Marwān II., surnamed Himār, last Khalif of the house of Umayya, in the month of October, A.D. 749, Safar, A.H. 132.

**Ibrahim Khan (ابراهیم خان)**, the son

of the celebrated Amir-ul-Umrā 'Ali Mardān Khān. He was honoured with the rank of 5000 in the second year of the emperor 'Alamgīr, A.D. 1659, and appointed governor, at different periods, of Kashmīr, Lāhore, Bihār, Bengal and other places, and died in the reign of Bahādur Shāh.

**Ibrahim Khan Fatha Jang (ابراهیم فتح جنگ)**

was a relation of the celebrated Nūr Jahān Begam, whose mother's sister he had married. When Qasim Khān the grandson of Shaikh Salīm Chishti was recalled to court from the government of Bihār in the twelfth year of the emperor Jahāngīr, A.D. 1616, A.H. 1025, Ibrāhīm Khān was appointed governor of that province with the rank of 4000. He was killed at Dacca, A.D. 1623, A.H. 1032, in battle against prince Khurram (afterwards Shāh Jahān) who had rebelled against his father Jahāngīr. His wife Rūh Parwez Khānām lived to a great age, and died in the reign of the emperor 'Alāmgīr.

**Ibrahim Khan Sur (ابراهیم خان سور)**

son of Ghāzi Khān, governor of Bayānā, was the brother-in-law of Muhammād Shāh 'Adilī,

whose sister he had married. He raised a considerable army and took possession of Dēhlī and Āgra on the 28th February, A.D. 1555, 6th Jumāda I. A.H. 962. He had no sooner ascended the throne than another competitor arose in the province of the Panjāb, in the person of Ahmad Khān, a nephew of the late Sher Shāh. He defeated Ibrāhīm Khān in a battle, and the latter retreated to Sambhal, while Ahmad Khān took possession of Āgra and Dēhlī, and assumed the title of Sikandar Shāh in May the same year. Ibrāhīm Khān was killed by Sulaimān, king of Bengal, in Orissa in a battle fought in A.D. 1597, A.H. 975, and is buried there. Amongst the incidents of the year A.D. 1555, A.H. 962, was the explosion of the fort of Āgra, when enormous stones and columns were sent flying several kās to the other side of the Jamna, and many people were destroyed. As the whole Fort was called Bādgār, the date was found in the words "The tire of Bādgār."

**Ibrahim Khawas (ابراهیم خواس)**

a pupil of Abū 'Abdullah Maqrībī, who died A.D. 911. He was called Khawās, which means a basket-maker.

**Ibrahim Qutb Shah (ابراهیم قطب شاہ)**

was the son of Quli Qutb Shāh I., sovereign of Golkanda. On the death of his brother Jāmshīd Qutb Shāh, the nobles of the court elevated his son Subhān Quli, a child seven years of age, to the throne; but as he was unable to wield the sceptre Ibrāhīm was sent for from Bijānagar, where he then resided, and was crowned on Monday the 28th July, A.D. 1550, 12th Rajab, A.H. 957. In the year A.D. 1565, A.H. 972, he, in conjunction with the other Muhammādān monarchs of the Deccan, marched against Ramrāj, the Rāja of Bijānagar, who was defeated and slain, and his territories occupied by the conquerors. In A.D. 1571, A.H. 979, the fort of Rājamandri was taken from the Hindūs by Rāfa'a Khān, the general of Ibrāhīm; the following chronogram commemorates the date of its occurrence: "The temple of the infidels has fallen into our hands." Ibrāhīm Qutb Shāh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th June, A.D. 1581, 21st Rabi' II. A.H. 989, in the 51st year of his age, and was succeeded by his son Muhammād Qutb Shāh.

**Ibrahim Mirza (ابراهیم مرزا)**, the son

of Bahrām Mirzā and grandson of Shāh Ismā'il Safwi. His poetical name was Jāhī. He was murdered by order of his grandfather.

**Ibrahim Mirza, Sultan (ابراهیم مرزا سلطان)**

, was the son of Shāhrukh Mirzā and grandson of Amir Taimūr. He was governor of Fars during the life of his father, and died a few years before him in

A.D. 1435, A.H. 839. After his death, his son 'Abdullah Mirzā succeeded him, and was killed in battle against Mirzā Abū Sa'īd his cousin-german in A.D. 1451, A.H. 855.

### Ibrahim Mirza (ابراهیم مرزا), a Saffavi

of literary tastes; *temp.* Shāh Jahān; his poetical name was Ādham, which see.

### Ibrahim Mirza (ابراهیم مرزا), the son

of Mirzā Sulaimān of Badakhshān, was born in the year A.D. 1534, A.H. 941. When his father, with the intention of conquering Balkh, went to that country, prince Ibrāhīm accompanied him, and was taken prisoner in battle and put to death by order of Pīr Muhammad Khān, ruler of Balkh, in the month of September, A.D. 1560, Zil-hijja, A.H. 967.

### Ibrahim Nayal (ابراهیم نیال). *Vide*

Ibrāhīm-bin-Nayāl.

### Ibrahim Nizam Shah (ابراهیم نظام شاد)

succeeded his father Burhān Nizām Shāh II. in the kingdom of Ahmadnagar Deccan in the month of April, A.D. 1595, Sha'bān, A.H. 1003, and was slain in action against the troops of Ibrāhīm 'Adil Shāh II. of Bijāpūr, after a reign of only four months, in the month of August, A.D. 1595, Zil-hijja, A.H. 1003. Mīān Manjū, his wazir, raised to the throne one Ahmad a boy, said to be of the Nizām Shāhi family.

### Ibrahim Pasha (ابراهیم پاشہ), an

adopted son of Muhammad 'Ali Pasha of Egypt, was born in A.D. 1789, and gave the first proofs of his gallantry and generalship in A.D. 1819 in quelling the insurrection of Wahābis. He afterwards made several conquests. In A.D. 1848, when Muhammad 'Ali had sunk into absolute dotage, Ibrāhīm went to Constantinople, and was recognized by the Porte as Viceroy of Egypt; after a short visit to England, on the 9th November, A.D. 1848, he died at Cairo.

### Ibrahim Shah Sultan (ابراهیم شاد سلطان)

called Sharraqi, or "Eastern," ascended the throne of Jaunpūr, after the death of his brother Mubārik Shāh in A.D. 1402, A.H. 804. He was famous during his reign for the encouragement he afforded to literature; and we find that in those times of anarchy and confusion which prevailed in Hindūstān, Jaunpūr became the seat of learning; as appears (says Firishta) from several works now extant, dedicated to Ibrāhīm Shāh. He died in A.D. 1440, A.H. 844, after a long reign of upwards of 40 years. He was beloved in life, and he was regretted by all his subjects. His eldest son Mahmūd Shāh Sharqī succeeded him.

### Ibrahim Shah Pir (ابراهیم شاد پیر)

a Muhammadan saint whose tomb is in the district of Kach thirty miles above Lakpat.

*Vide Trans. Roy. As. Soc., vol. iii. p. 588.*

### Ibrahim Shaikh (ابراهیم شیخ), the

son of Shaikh Muṣā, the brother of Shaikh Salim Chishti. He served Akbar for several years in the military profession; and, when that emperor was proceeding to Kabnl after the death of his brother, Muhammad Ḥakīm, Shaikh Ibrāhīm accompanied him as far as Thāneśar, where he fell sick through excess of drinking and died on the 16th Mehr, in the 30th year of Akbar's reign, corresponding with September, A.D. 1585, Shawwāl, A.H. 992. According, however, to a later work, the *Māsīr-ul-Ūmrā*, he was left behind by the emperor and ordered to take charge of the fortress of Agra, where he died A.D. 1591, A.H. 999.

### Ibrahim, Shaikh, ibn-Mufrij-us-Suri

### (ابراهیم شیخ ابن مفرج الصوری)

author of the history of Alexander the Great and of Khizir in Arabic, called *Kitāb Tarīkh al-Iskandar Zulkarnain - ul - Rūmī - wa - Wazīrat - al - Khīzīr*. This is one of those substructures of myth upon which Eastern nations have erected a large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which, though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

### Ibrahim Shabani (ابراهیم شبانی)

of Kirman Shāh, a pupil of Abū 'Abdullāh Maghrabi. He lived about the year A.D. 900.

### Ibrahim Shirwani, Shaikh (ابراهیم شروانی شیخ)

ruler of Shirwān, who reigned about the beginning of the ninth century of the Hijra. Maulānā Kātibī flourished in his time and died in A.D. 1435.

### Ibrahim, Sultan (ابراهیم سلطان)

son of Sultān Masa'ūd I. of Ghaznī, succeeded his brother Farrukhzhād in A.D. 1059, A.H. 450. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultān Sanjar the Saljūkide, at the same time his son Masa'ūd espoused the daughter of Malikshāh, sister to Sultān Sanjar, and a channel of friendship and intercourse was opened between the two nations. He afterwards came to India and took several forts and obtained the title of conqueror by the extent of his victories. Sultān Ibrāhīm had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious

men. He died after a reign of more than forty years in A.D. 1098, A.H. 492, aged 76 lunar years, and was succeeded by his son Sultān Masa'ūd II. or III. According to the work called *Tarikh Guzida* he reigned 30 years and died in the year A.D. 1088, A.H. 481.

### Ibrahim, Sultan (ابراهیم سلطان),

emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murād IV (Amarath) in February, A.D. 1640, A.H. 1049, and spent a great part of his reign in the war of Crete against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in A.D. 1649, A.H. 1059. His son, Muhammad IV, succeeded him.

### 'Ibrat ( عبرت ), the poetical name of

Ahmad 'Alī Khān, cousin of Nawāb Sa'ādat Khān Zulfiqar Jang.

### 'Ibrat ( عبرت ), the poetical title of

Mir Zaya-uddin, a poet, who wrote the first part of the story of *Padmāvat* in Urdu verse, and died; consequently the second part was written by Ghulām 'Alī 'Ishrat, and finished in the year A.D. 1796, A.H. 1211, the chronogram of which he found to contain the words "Tasnif Dosha'ir."

### 'Ibrat ( عبرت ), the poetical name of 'Abdul Mannān, which see.

### 'Ibrat ( عبرت ), the poetical name of

Ahmad, a musician of Dehli, who from the instructions that he received from Mirzā 'Abdul Qādir Bedil, became an excellent poet. He at first had assumed "Maftūn" for his poetical name, but afterwards changed it for "Ibrat." He was a contemporary of Nāsir 'Alī the poet, and was living about the year A.D. 1688, A.H. 1100.

### 'Ibrat ( عبرت ), the poetical title of

Mir Ziyā-uddin, author of the first portion of the story of *Padmāvat* in Urdu verse. He died about the year A.D. 1795.

[*Vide Padmāvat.*]

### Idris or Adris - bin - Hisam - uddin,

Mulla ( ملا ), author of the history called *Tarikh Hash Bāhiṣt*, or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from A.D. 1451 to 1506.

### 'Idrīsi ( ادریسی ) (Abū 'Abdullah

Muhammad-ibn-'Abdullah Idrīs), also called Sharif-al-Idrīsi-al-Siqili, author of a system

of Arabian geography, composed in A.D. 1153. He is said to be one of the most eminent Arabic geographers and to have belonged to the royal family of the Idrisites. He was born at Ceuta or Sibta (*ad septem*) in the year A.D. 1090. The title of his work is *Nuzhat-al-Mushtaq*, and it has been translated into Latin by several authors.

**Iffat Bano ( افت بانو ),** daughter of the emperor Jahāngir. Her mother was the daughter of Said Khān of Kashghar. She died at the age of 3 years.

### Iftikhar Khan ( افتخار خان ), title of

Sultān Hussain, the eldest son of Mir 'Abdūl Hādi, entitled Asālat Khān Mir Bakhsī, who died at Balkh in the 20th year of the emperor Shāh Jahān A.D. 1647, A.H. 1057. In the first year of 'Alamgīr, Sultān Husain was honoured with the title of Iftikhar Khān (fr. Arab. فخر = "glory"). Some time before his death he was appointed Faujdār of Jaunpur, where he died in A.D. 1681, A.H. 1092.

### Ihsan ( احسان ), the poetical name of

Mirzā Ihsānūllāh, commonly known by the title of Nawāb Zafar Khān, who at one time was governor of Kābul when the poet Muhammad 'Alī Sāeb of Persia came to see him there. He died in A.D. 1662, A.H. 1073, and was the author of a Diwān in Persian.

### Ihsan ( احسان ), the poetical name of

'Abdur Rahmān Khān of Dehli, who wrote excellent poetry in Urdu, and died some time after the year A.D. 1814, A.H. 1260.

### Ihsan ( احسان ), the poetical title of a

Hindū named Chinni Lāl, who flourished at Agra in A.D. 1760, A.H. 1174.

### Ihtisham Khan ( احتشام خان ), title

of Shaikh Farid of Fathapūr Sikri, the son of Qutb-uddin Shaikh Khūban (q.v.). He served under the emperors Jahāngir, Shāh Jahān and 'Alamgīr; and was raised to the rank of 3000. He died in A.D. 1664, A.H. 1075.

### Ijad ( ایجاد ), the poetical name of Mir

Muhammad Ihsān, who died in the year A.D. 1721, A.H. 1133.

### Ijtihad ( اجتہاد ), inspired interpretation; authoritative application of texts.

[*Vide Mujtahid.*]

### Ikhlas Khan Husain Beg ( اخلاص ),

خان حسین بیگ, a nobleman of the reign of the emperor Shāh Jahān who died in the year A.D. 1639, A.H. 1049.

**Ikhlas Khan Ikhlas Kesh (اخلاص خان)**

(خان اخلاص کیش) was a Hindū of

the tribe called Khattrī of Lāhore. He was well-versed in Persian, and served under the emperor 'Alamgir, who conferred on him the above title. In the time of Farrukh-siyar (c. 1715) he was raised to the rank of 7,000. He wrote the history of that emperor and called it *Bādshah Nāma*.

[*Vide* Kishun Chand.]

**Ikhwan-us-Safa (اخوان الصفا),** "The

Brothers of Purity." A society of thinkers and writers about A.D. 990, who lived together in Basra, and produced 51 treatises on science and religion; of which the one best known is on the relations between men and beasts. They arose on the decay of the Mu'tazilas (q.v.).

**Ikram Ali (اکرم علی),** author of the

Urdu *Akhwān-us-Safā*, which he translated from the Persian in the year A.D. 1810, A.H. 1225.

**Ikram Khan (اکرم خان),** the son of

Islam Khan and Lādli Begam, the sister of Abū'l Faiz, prime minister of the emperor Akbar.

[*Vide* Islam Khān.]

**Ikram Khan (اکرم خان),** title of

Sayyad Hasan, an amir, who served under the emperor 'Alamgir, and died in A.D. 1661, A.H. 1072.

**Ikram-uddaula (اکرم الدولہ),** the

brother of 'Ali Naki Khān, the prime minister of Wajid 'Ali Shāh, king of Lucknow, died August, A.D. 1869.

**'Ikrima (عکرمه),** son of Abū Jahl.**'Ikrima (حکمة),** *Vide* Akrima.**Iksir, Mirza (اکشیر مرزا).** *Vide* Aksīr.

**Ilahi (اللهی),** an author who, according to the work called *Khulāsat-ul-Asha'ir*, died in A.D. 1538, A.H. 945.

**Ilahi, Mir (اللهی میر),** name and

poetical title of a person who was a descendant of the Sayyads of Rashidābād in Hamdān. He came to India in the latter part of the reign of Jahāngir, and served under his son Shāh Jahān. He is the author of a biography called *Khasīna Ganj Ilahi*, and of a Diwān containing amorous songs. The author of the *Mirat Jahān* says he died

in A.D. 1648, A.H. 1057, but from the chronogram which Ghani Kashmīri wrote at his death, it appears that he died in A.D. 1654, corresponding with A.H. 1064.

**Ilahi, Shaikh (شیخ الہی),** a philo-

sopher of Bayāna, who in the time of Khān, or Salim Shāh, son of Sher Shāh Sur, made a great stir, by introducing a new system of religion. He called himself Imām Mahdi, who, according to the Shīa tradition, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year A.D. 1547, A.H. 954, scourged to death by order of the emperor.

**Ildiguz, Atabak (ایلدیگز اتابک)**

a Turkish slave, sold to Sultān Mās'ud, one of the Saljuqī princes. He is said to have so completely established himself in the favour of his royal master, that the latter advanced him to the highest stations in the kingdom; and the able manner in which Ildiguz executed every duty that was assigned to him led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atābak or Atābeg, but to his marriage with the widow of Tughrā II. (the brother of Mās'ud and nephew of Sultān Sanjar), and within a short period he became the most powerful noble of the Persian empire. He died at Hamdān in A.D. 1172, A.H. 568, in the reign of Arsalān Shāh, and left his power and station to his eldest son Atabak Muhammad.

*List of the Atābaks of the race of Ildiguz.*

Atābak Ildiguz . . . . .	died 1172
" Muhammad, son of Ildiguz , ,	1186
" Qizal Arsalān, son of Ildiguz, slain	1191
" Abū Bakr, son of Muhammad, died	1210
" Muzaffar, son of Muhammad; he was defeated by Sultān Jalāluddin of Khwārizm, and died some time after. He was the last of the Atābaks of the race of Ildiguz who reigned in Azurbāijān . . . . .	1225

**Ilham (الیام),** *Vide* Malūl.**Ilmas 'Ali Khan (الماس علی خان),**

the celebrated rich and powerful eunuch of the Court of Nawāb-Asaf-uddaula. He died in A.D. 1808.

**Iltitmish (التمش),** *Vide* Altamish.**'Imad - al - Katib or Imad - uddin - al - Katib (عماد الكاتب يا عماد الدين),**

(الكاتب), that is, 'Imād the Secretary, was the surname of Muhammad, the son of 'Abdullāh, the son of Samād, also called

**Isfahānī.** He was a celebrated author, and has written in Arabic the history of Sālāh-uddin (Saladin) the Sūlān of Egypt and Syria, in seven volumes, entitled *Baqq-us-Shāmī*, the Lightning of Syria. He died A.D. 1201, A.H. 597.

**'Imad Faqih Kirmani, Khwaja عmad فقیہ کرمانی خواجہ,** a Mu-

hammad doctor who lived in the time of Shāh Shujā' of Shirāz. His death is mentioned in the *Jawāhir-ul-Ashā'ar* to have happened in A.D. 1391, A.H. 773, but according to the poets Ilāhi and Daulat Shah he died in the year A.D. 1371, A.H. 773, which appears to be correct. Ilāhi also mentions having seen 12,000 verses of his composition, adding that he is the author of the works called *Mukhabbat Nāma* and *Mehnāt Nāma*, and also that he wrote in all a *Panj Ganj*, that is to say, five Masmawis or Poems. It is mentioned in the *Habib-us-Siar*, that Khwāja 'Imād had a cat that would stand up to prayers with him, and do what he did. This was believed by Shāh Shujā' to be a miracle of the Khwāja; but Khwāja Hāfiẓ, who was his contemporary, and would not take it for a miracle, but a trick played by the doctor, wrote a *ghazal* on that occasion; the following is the translation of a couplet from the same: "O thou charming bird, where art thou going; stand still, and be not proud (or think thyself to be safe) because the cat of the saint says prayers." 'Imād Khwāja was buried at Kirman, the place of his nativity.

**'Imadi (عماڈی),** surname of Jamāl-uddin-bin-'Imād-uddin Hanafi, author of the Arabic work called *Fusūl-ul-'Imādi*.

**'Imad Khwaja (عماڈ خواجہ).** *Vide* 'Imād Faqih.

**'Imad Shah (عماڈ شاہ).** *Vide* Imādul Mulk, commonly called Fatha-ullāh.

**'Imad-uddin (عماڈ الدین),** surname of Qara Arsalān - bin - Dāud - bin - Sukmān - bin - Artaq. Nūr-uddin Mahmūd was his son, to whom Sālāh-uddin (Saladin) the Sūlān of Egypt gave the city of 'Amid or Qara Amid, A.D. 1183, A.H. 579.

**'Imad-uddin Katib (عماڈ الدین کاتب).** *Vide* 'Imād-al-Kātib.

**'Imad-uddin (عماڈ الدین),** author of a poem called the *Guldasta* or the *Nosegay*, which he composed in A.D. 1664, A.H. 1075. He was a native of India.

**'Imad-uddin (عماڈ الدین),** author of the history of the Saljūkides.

**'Imad-uddin Zangi (عماڈ الدین زنگی),**

the son of Afsaqr, was one of the Atābaks or ruling ministers under the latter princes of the Saljūkian race. He was the first of that branch that had the government of Musal. He received the governorship of that province in A.D. 1127, A.H. 521, from Sūlān Muhammād, the son of Sūlān Malikshāh Saljūkī, reigned 19 years, and was murdered by one of his slaves in A.D. 1145, A.H. 540.

*The following is a list of the princes of this race:—*

	A.D.
'Imād-uddin Zangi began to rule . . .	1127
Saif-uddin Ghazi - bin - Zangi, who defeated the French at Damascus . . .	1145
Qutb-uddin Maudūd, son of Zangi, A.H. 569 . . .	1149
Nūr-uddin Mahmūd, son of Zangi; he reigned at Aleppo and formed another branch; died A.H. 59 . . .	
Malik Salah, son of Nūr-uddin, succeeded his father and reigned at Aleppo; died 1174 . . .	
Al-Muizz Saif - uddin Ghazi - bin - Maudūd . . .	1170
Azz uddin Masa'ud - bin - Maudūd . . .	1180
Nūr-uddin Arsalān Shāh - bin - Masa'ud . . .	1193
Malik-ul-Qāhir Azz - uddin Masa'ud - bin - Nūr-uddin . . .	1210
Nūr-uddin Arsalān Shāh - bin - Qāhir . . .	1218
Nasir-uddin Mahmūd - bin - Qāhir . . .	1219
Al-Malik-al-Rahim Badr-uddin Lūlū . . .	1222
Al-Malik-us-Sālah Ismā'il - bin - Lūlū . . .	1259

#### *Halab or Aleppo branch.*

'Imād-uddin Zangi . . .	1127
Nūr-uddin Mahmūd - bin - Zangi . . .	1145
Al-Malik-us-Sālah Ismā'il - bin - Nūr-uddin . . .	1174
'Imād-uddin Zangi - bin - Qutb - uddin - bin - Maudūd, delivered Aleppo to Sālāh-uddin (died A.D. 1197) . . .	1181
His son Muhammad reigned at Singara.	

**'Imad-uddaula (عماڈ الدولہ علی بیویہ),** surnamed 'Ali Buya. *Vide* 'Ali Buya.

**'Imad-ul Mulk (عماڈ الملک)** commonly called Fatha-ullāh 'Imād Shāh, founder of the 'Imād Shāhi dynasty in the Deccan, was descended from the Kanarese infidels of Bijanagar. Having been taken prisoner in the wars with that country when a boy, he was admitted among the bodyguards of Khān Jahān, commander-in-chief and governor of Berār. In the reign of Muhammad Shāh Bahmanī, through the influence of Khwāja Mahmūd Gāwān, he received the title of 'Imād-ul-Mulk, and was subsequently raised to the office of commander of the forces in

Berár. After the murder of his patron Khwájá Mahmúd Gáwán in A.D. 1481, A.H. 883, he retired to his government of Berár. On the accession of Sultán Mahmúd Bahmani, he was honoured with the office of wízárát, which he held for some time, but being soon after disgusted with the court, he left it and declared his independence in the year A.D. 1483, A.H. 890. Elichpúr was his capital. He died about the year A.D. 1513, A.H. 919, and was succeeded by his eldest son 'Alá-uddín 'Imád Sháh.

*List of the kings of the 'Imad Sháhí dynasty of Berár.*

Fath-ulláh 'Imád Sháh.

'Alá-uddín 'Imád Sháh, son of Fath-ulláh. Daria 'Imád Sháh, son of 'Alá-uddín. Burhán 'Imád Sháh.

Tufal Khán, prime minister of Burhán 'Imád Sháh, who usurped the throne, but was opposed from Ahmadnagar; and the family of 'Imád Sháh and Tufal became extinguished in A.D. 1568.

**'Imad-ul-Mulk** (عماد الملک), title of the Gházi-uddín Khán who murdered his master 'Alamgír II., emperor of Dehli.

[*Vide Gházi-uddín Khán III.*]

**'Imad Zangi** (عماد زنگی). *Vide*

'Imád-uddín Zangi.

**Imam** (امام) (lit. "pattern" or "example"), a high priest or head or chief in religious matters, whether he be the head of all Muhammadans, as the Khalifa or the priest of a mosque, or the leader in the prayers of a congregation. This sacred title is given by the Shiás only to the immediate descendants of 'Ali the son-in-law of the prophet, who are twelve, 'Ali being the first. The last of these, Imám Mahdí, is supposed by them to be concealed (not dead), and the title which belongs to him cannot, they conceive, be given to another. Their doctrine is somewhat mystic; but among the Sunnis it is a dogma that there must be always a visible Imám or "father of the church." The title is given by them to the four learned doctors who are the founders of their faith, viz.: Imáms Haníf, Málík, Sháfi'i, and Hanbal. Of these four sects, the Hanbalite and Málíkite may be considered as the most rigid, the Sháfi'i as the most conformable to the spirit of Islámism, and the Hanfite as the freest and most philosophical of them all. Two other Imáms, Abú Dáud-uz-Zahiri and Sufián-us-Sauri, were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn-Jarir-ut-Tahári, whose reputation as an historian is so familiar to Europeans, founded also a particular sect, which disappeared soon after his death. The

following are the names of the twelve Sh'a Imáms of the race of 'Ali:—

- Imám 'Ali, the son-in-law of the prophet.
- " Hasan.
- " Husain.
- " Zain-ul-'Abidin.
- " Baqir or Muhammad Báqir.
- " Jafar Sádiq.
- " Músí Kázim.
- " 'Ali Músí Raza.
- " Taqí or Muhammad Taqí.
- " 'Ali Naqí.
- " Hasan Askari.
- " Mahdí.

[*Vide Hughes' Dictionary of Islám in vol.*]

**Imam 'Alam - bin - 'Ala - al - Hanafi**

(امام عالم بن علاء الحنفي), author of a

large collection of Fatwas in several volumes, entitled *Fatává Tádákhánia*, taken from the *Mukit-al-Burhání*, the *Záhirat*, the *Khánia* and *Záhiria*. Afterwards, however, a selection was made from these decisions by the Imám Ibráhím-bin-Muhammad-al-Hálabí, and an epitome was thus formed, which is in one volume, and still retains the title of *Tádákhánia*.

**Imam Bakhsh, Shaikh** (امام بخش). *Vide* Suhábi.

**Imam Bakhsh, Shaikh** (امام بخش). *Vide* Násikh.

**Imam Bakhsh, Moulvi** (امام بخش). *Vide* Sahbái.

**Imam 'Azím**, title of Abú Hanifa.

**Imami Hirwi, Maulana** (امامی هروی). *Vide* Hirwi. He is called Hirwi, because he

was a native of Herát. He was an excellent poet and contemporary with the celebrated Shaikh Sa'di of Shiráz, whom, in the opinion of some writers, he surpassed in the Qasida. He died about the year A.D. 1281, A.H. 680, and has left a Diwán.

**Imam Malik ibn Anas** (امام مالک ابن آنس), son of Ánas, one of the four Imáms or Jurisconsults of Mecca. He died on the 28th June, A.D. 795, 7th Rab'i II. A.H. 179, in the time of the Khalif Hárún-al-Rashid.

[*Vide* Málík-ibn-Ánas.]

**Imam Muhammad** (امام محمد مفتی),

a Mufti in the reign of Hárún-al-Rashid the Khalifa. He died at Baghdád in A.D. 802,

A.H. 186, and is said to have written 999 works. He was a pupil of Imām Abū Yūsuf, who committed his notes to him, and he (Muhammad) made great use of them in the composition of his works.

[*Vide* Abū 'Abdullāh Muhammad-bin-Husain.]

**Imam-uddin Amir Katib-bin-Amir Umar** امام الدین امیر کاتب بن امیر عمر, author of a Commentary on the *Hidāya* entitled *Kifāya*, which he finished in A.D. 1346, A.H. 747. He had previously written another explanatory gloss of the same work, and entitled it the *Ghayat-ul-Bayān*.

**Imdad Ali** امداد علی, the rebel

Deputy Collector, who was hanged at Banda, together with the rebel *Tahsildār* of *Pailāni*, Muhammad Muhsin on the 24th April, 1858.

**Imtihani** امتحانی, poetical name of Imām-uddin Beg.

**Imtiyaz** امتیاز, the poetical name of

Rājā Dayā Mal, whose father was *Dīwān* of Asad Khān, the *Wazir* of 'Alamgīr, and he of Ghazi-uddin Khān, styled 'Imād-ul-Mulk.

**Imtiyaz Khan, Sayyad** امتیاز خان (سید خالص), whose poetical name is

Khālis, was a native either of Isfahān or of Mashhad. He came to India in the time of the emperor 'Alamgīr, was appointed governor of Gujrāt for some time, and was slain by Khudā Yār Khān in A.D. 1710, A.H. 1122, in Sindh. It is said that Qāsim Ali Khān, the Nawāb of Bengal, was his grandson. He is the author of a *Dīwān*.

**Ina'amullah Khan** انعام اللہ خان ().

[*Vide* Yeqin.]

**Inayet Khan** آشنا (عنایت خان),

whose poetical title is 'Ashnā or Ahsan, and proper name Muhammad Tāhir, was the son of Zafar Khān. He was an excellent poet, and is the author of the work called *Shāh Jahān Nāma*, a history of the emperor Shāh Jahān. Besides the above-mentioned work, he is the author of a *Dīwān* and a Maṣnavi. He died in A.D. 1666, A.H. 1077.

**Inayet-ullah, Shaikh** عنایت اللہ شاہ ().

شيخ دھلوی, of Dehlī, author of the work called *Bahār Dānish*, a collection of amusing tales, principally satires on women.

Several of these tales were published by Colonel Dow, under the title of *The Tales of 'Ināyat-ullah*, and the whole work was translated in the year A.D. 1799, by Jonathan Scott, in three volumes, octavo.

**'Inayet-ullah Khan** عنایت اللہ خان ().

the son of Shukr-ullāh Khān, a descendant of Sayyad Jamāl of Naishāpūr. His mother Hāfiẓ Mariam was tutor of the princess Zeebun Niśā Begam, the daughter of the emperor 'Alamgīr; by her influence her son 'Ināyat-ullah Khān was raised by degrees to the rank of 2500. In the reign of Farrukh-siyār the rank of 4000 was conferred on him, and in that of Muhammad Shāh, of 7000. He was the author of the work called *Ahkām 'Alamgīr* and compiler of the *Kalmāt Taiyābit*. He died A.D. 1726, A.H. 1139.

**Indarman Bundela, Raja** اندرمن بندیلہ راجہ ().

the brother of Rājā Sujān Sindh. He died in the Deccan about the year A.D. 1675, and his zamindāri of Urcha and the title of Rājā were conferred upon his son Jaswant Singh by the emperor 'Alamgīr.

**Insaф** انصاف (), the poetical name of

Muhammad Ibrāhim. His father was a native of Khurāsān, but he was born in India. He was a contemporary of Sarkhush, the poet, was living about the year A.D. 1688, A.H. 1100, and died young.

**Insan** انسان (), the poetical title of

Nawāb Asad-ullāh Asad Yār Khān. He held the mansab of Haft Hazārī (7000), in the reign of Muhammad Shāh, and died in April, A.D. 1745, Rabi' I, A.H. 1158. His remains were brought to Āgra and buried there in the cemetery of his ancestors.

**Insha or Insha Allah Khan** انشا یا ().

انشالله خان (), a poet and son of Māshā Allāh Khān. He is the author of four *Dīwāns* of different kinds.

**Intikhabī** انتخابی (), a poet who was

a native of Khurāsān, but was brought up in India. He is the author of a *Dīwān*.

**Intizam-uddaula Khan Khankhanan** انتظام الدوله خان خانان ().

second son of Nawāb Qamar-uddin Khān Wazīr. He was appointed to the rank of second *Bukhshi* on the accession of Ahmad Shāh to the throne of Dehlī in A.D. 1748, A.H. 1161, and was honoured with the appointment of Wazir in A.D. 1753, A.H.

1165, after the dismissal of Nawâb Saifdar Jang from the office. He was murdered by 'Imâd-ul-Mulk Ghâzî-uddin Khân on the 26th November, A.D. 1759, 5th Rabi' II, A.H. 1173, three days before the assassination of the emperor 'Alamgir II.

### Iqa Pandit (إقا بندت), a Marhatta

Brahman who, in the time of Shah Alam and Madho Rao Sindhia, held the appointment of the Subadarship of the fort of Agra.

### Iqbal Khan (إقبال خان)

was the son of Zafar Khân, the son of Firoz Shah Tughlaq. He defeated Nasrat Khân and ascended the throne of Dâhli about the beginning of the year A.D. 1400, A.H. 802, and was slain in a battle against Khizr Khân, the governor of Multan, in November, A.D. 1405, 19th Jumâdâ I, A.H. 808. After his death Sultan Mahmûd Shah, who was defeated by Amir Taimûr and had fled to Gujrat and then to Qânnâu, returned on the invitation of Daulâ Khan Lodî, who commanded at Dâhli, and took possession of the empire.

### Iqbal-uddaula Muhsin Ali Khan

(إقبال الدوّلہ محسن علی خان), the

son of Shams-uddaula Ahmad 'Ali Khân, the son of Nawâb Sa'âdat 'Ali Khân of Lucknow. He sailed for England to claim the throne of Audi in January, A.D. 1838, and after trying in vain to obtain the recognition of his claim from England, determined upon passing the remainder of his days in a life of sanctity in Turkish Arabia. He is the author of the work called *Iqbâl Firang*.

### Iradat Khan (ارادت خان), the title

of Mir Ishâq or Ishâq Khân, the son of Nawâb 'Azim Khân, who held a high rank in the reign of the emperor Jahângîr. Irâdat Khân held various offices under Shah Jahân, and in the first year of 'Alamgîr's reign he was appointed governor of Audi, but died after two months in October, A.D. 1658, Zil-bijja, A.H. 1068.

### Iradat Khan (ارادت خان واضح), the

title of Mirzâ Mubarik-ullâh, whose poetical name was Wâzâh. His father Is-hâk Khân (who afterwards held the title of Kitâyâ Khân) was the son of Nawâb 'Azim Khân. Both his grandfather and father were noblemen of high rank. The former was Mir Bakshî to the emperor Jahângîr, and was afterwards appointed Fanjâr of Jaunpûr, where he died in A.D. 1649, A.H. 1059. The latter was the subject of the last article; and his title of Irâdat Khân was conferred on his son after his death. In the 33rd year of 'Alamgîr

our present subject was appointed Fanjâr of Jâgnâ, and at other periods of Aurangâbâd and Mândo in Mâlwâ. Was esquerry to Prince Bedar Bakht (q.v.) in the short war of 1707, of which he wrote an account. In the reign of Shah 'Alam or Bahâdûr Shah I, he was governor of the Dâb, and the intimate friend of Mua'zzîm Khân, Wazîr. In the latter part of his days he led a retired life, became a Kalandar, and died in A.D. 1716, A.H. 1128. His abilities as a poet were great, and he left a volume of poems behind him. He is the author of the *Kalmât Alâî*, (Sublime discourses), *Mîmâ Bâzâr* and of a history of Aurangzeb's Successors, which latter was translated into English by Jonathan Scott, Esq., in A.D. 1786. After his death, which happened in the time of Farrukhsiyâr, his son Mir Hidâet-ullâh received the title of Hoshdâr Khân, held the rank of 4000, and died at Aurangâbâd A.D. 1744, A.H. 1157.

### 'Iraqi (عراقی), whose proper name is

Fâkr-uddîn Ibrâhîm-bin-Shahryâr, was a native of Hamdâr in 'Irâq, and a pupil and grandson by the mother's side of the great Shaikh Shahâb-uddîn Suhârwardî, author of a host of mystical works highly esteemed by the Sufis. 'Iraqi offended his parent and master, in consequence of a love affair, and went to India, where he remained some time, regretting his native country, and uttering his complaints in moving verse. He lived in company with the Shaikh Bâhâ-uddîn Zikâriya of Multan, whom he accompanied on his journey and became his disciple. 'Iraqi, after a long sojourn in India, proposed returning to his own master, Shahâb-uddîn; but the latter had died, and our poet continued his wanderings to Syriy, where he expired after a long life of eighty-two years on the 23rd November, A.D. 1289, 8th Zi-Qâ'dâ, A.H. 688, and was buried at Sâlahî in Damascus close to the tomb of Shaikh Muhi-uddîn Ihn-ul-'Arabi. His son Shaikh Kabir-uddîn is also buried there. 'Iraqî is the author of a work called *Lama'a't*.

[*Vide* Fâkr-uddîn 'Iraqî.]

### 'Irfân (عرفان), poetical name of Mu-

hammad Rizâ, the son of Muhammad Jân 'Irfân, author of the *Kâr Nâma*, containing the praises of 'Ali Mardân Khân, the Amir-ul-Umrâ of the emperor Shah Jahân.

### Irtiza 'Ali Khan Bahadur (ارتضا علی خان بهادر), author of the *Farâz*

*Irtiza*, a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Deccan. It was printed in Madras, but without a date.

'Isa Masih (عیسیٰ المسیح), Jesus Christ.

For Arabic titles of and doctrines regarding, *vide* Hughes' *Dictionary of Islam* in *voc.* *Jesus*.

'Isam - uddin Ibrahim - bin - Muhammad Isfaraeni (عاصم الدین) عاصم الدین (ابراهیم بن محمد اسفرائیل), an Arabian author who died A.D. 1536, A.H. 943; he is the author of the Arabic note-book called *Hâshia Isâm-uddin*.

'Isa-ibn-Musa (عیسیٰ ابن موسیٰ), the cousin-german of the Khalif Abû Ja'far Mansûr, after whose death in A.D. 775, A.H. 158, he entertained thoughts of setting up for himself at Kûfa, where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdi, the son of Mansûr, being apprised of his defection, sent a detachment of 1,000 horse to bring him to Baghdâd; which being done, al-Mahdi not only prevailed upon him to own allegiance to him, but also to give up his right to the succession (he being the next apparent heir to the crown) for 10,000 according to some, and according to others 10,000,000 dinars.

'Isa Sawaji (عیسیٰ ساوجی), a poet of Sâwa who was a Kâzî. He died in A.D. 896, A.H. 291.

'Isi Turkhan, Mirza (عیسیٰ ترخان) (مرزا), was a Turkmân and commander-in-chief of Shâh Beg Arghân, king of Sindh's army, after whose death he took possession of Thatta, of which he was then governor, and assumed the title of king. He reigned 13 years and died in A.D. 1567, A.H. 975, when he was succeeded by his eldest son Mirzâ Muhammad Bâqî Turkhân, who during his rule always maintained a friendly intercourse with the emperor Akbar of Dehli, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in A.D. 1585, A.H. 993, and was succeeded by his grandson Mirzâ Jânî Beg.

Isdigertes (یزد جرد). *Vide* Yezdijard.

Isfahani (اصفهانی), author of the *Dâniš Nâma*, a system of natural philosophy.

Isfan or Stephen (اسفان) is the name and takhallus of a Christian poet born at Dehli. His father was a European. He was alive in A.D. 1800, A.H. 1215.

Isfandiyar (اسفندیار), the son of Kish-

tâsp or Gashtasp (Hytaspes), the fifth king of the Kayânian dynasty of Persia, was a great warrior, the son of Darius I, and great-grandson of Achaemenes. Isfandiyâr answers, in some respects to the Xerxes (Sher Shâh) of the Greeks, and Ahasuerus of the Jews. He is the Kihâvirshâ of the Cuneiform inscriptions. [But *vide* Malcolm's *Persia*, where it is shown that, according to native historians, Isfandiyâr was never king, but only commander-in-chief of his father's armies. He is said to have been killed by the hero Rustam (g.r.).]

Is-haq (اسحاق), the poetical title of

Jamâl-uddin, a cotton-carder of Shirâz. He was an elegant poet, and has left us a Diwân called *Akâr-ul-Iktihâ*, the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwâja Hâfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of Prince Sultan Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abû-Is-hâq, which he uses in poetry by abbreviating it into Bus-hâq.

Is-haq - bin - 'Ali (اسحاق بن علی),

author of a Diwân in Arabic, and of a work called *Zahr-ul-'Adâb*. He died in A.D. 1022, A.H. 413.

Is-haq-bin-Husain or Hunain (اسحاق بن حسین) (بن حسین یا حنین), an Arabian

author who translated the *Almagest* of Ptolemy from the Greek into Arabic under the title of *Tahrir-al-Majasti*. This book is to be found in the French National Library. Shirâzî has written a commentary on this work, and entitled it *Hâl Mushkiât-al-Majasti*.

Is-haq Khan (اسحاق خان), styled

Mô'tâmin-uddaula, whose original name was Mirzâ Ghulâm 'Ali, was a nobleman of high rank, and a great favourite of the emperor Muhammad Shah of Dehli. He was a good poet, and used for his political name Is-haq. He died in the 22nd year of the emperor, A.D. 1740, A.H. 1153, and after his death his daughter was married to Shujâ'-uddaula, the son of Nawâb Sufîdar Jang, and the nuptials were celebrated with uncommon splendour, A.D. 1746, A.H. 1159.

Is - haq Maulana (اسحاق مولانا), a

learned Musalmân who was born at Uchha in Multân. In his youth he dedicated himself under the guidance of his uncle Sâyyad Sadruddin Râjû Qattâl, whose sister was his mother. He died in A.D. 1456, A.H. 860, and was buried in the compound of his own house at Sahâranpûr.

**Is-haq Mousali (اسحاق موصلى),** a celebrated Arabian author, born at Musal. It is related in the *Kitâb Alaghâni* that when he was on a journey he carried with him eighteen coffers full of books, though he declared that if he had not been anxious to make his luggage as light as possible, he would have brought double the quantity.

**'Ishq (عشق),** poetical title of Shâh Rukn-uddin, who flourished in the reign of the emperor Shâh 'Alam.

**'Ishqî (عشقى),** the title of a poet who flourished in the reign of the emperor Muhammad Shâh, and is the author of a *Diwân*. He died in A.D. 1729, A.H. 1142.

**'Ishqî (عشقى),** poetical title of Shaikh Muhammad Wajih, son of Ghulâm Husain Majrim of Patna. He was for ten years under the English government Tahsildâr of Kharwar; was living in A.D. 1809, A.H. 1224, and is the author of a *Diwân*.

**Ishrat (عشرت),** poetical name of Mirzâ 'Ali Rizâ, who collected his poems into a *Diwân* under Muhammad Shâh in A.D. 1747, A.H. 1160, and died shortly after.

**'Ishrat (عشترت),** author of the last part of the story of Padmâwat in Urdu verse, which was completed by him A.D. 1796.  
[ *Vide* Padmâwat and Ibrat.]

**'Ishrati (عشترتى),** poetical name of a poet who is the author of a small *Diwân*. His name is Aka 'Ali of Isfahân; he came to India, and on his return died at Mashhad.

**Ishtiyaq (اشتیاق),** poetical name assumed by Shâh Wali Ullâh of Sarhind, who was the grandson of Shaikh Ahmad Sarhindî. He was a distinguished theologian and Sufi. He died in A.D. 1748, A.H. 1161, and left several works. Shâh 'Abdul 'Aziz of Dehlî, the most celebrated Indian theologian in modern times, was one of his sons.

**Ishuri or Ishwari Singh (ایسری سنگہ),** the son of Raja Jai Singh Sawâi, whom he succeeded to the Râj of Jaipur in A.D. 1743. He died in A.D. 1760, and was succeeded by his son Mâdho Singh.

**Ishuri Parshad Narain Singh Bahadur (ایشری پرشاد نرائین سنگہ بہادر),** Raja of Benares (1869).

**Iskandar (اسکندر),** Alexander the Great. *Vide* Sikandar Zulkarnain.

**Iskandar Manishi (اسکندر منشی),** whom Stewart in his *Catalogue of Tippû Sultan's Library* calls Sikandar Hammashini, is the author of the *Târikh 'Alam 'Arâe 'Abbâsi*, a history of the Persian kings of the Safî dynasty, from Shâh Ismâ'il to Shâh 'Abbâs the Great, to whom it was dedicated in A.D. 1616, A.H. 1025.

**Islam Khan (اسلام خان),** title of Mîr Ziyâ-uddin Husain Badakhshî, whose poetical name was Wâlâ. He served under the emperor 'Alamgîr, and was raised to the rank of 5000 with the title of Islâm Khân. He died in the year A.D. 1663, A.H. 1074, at Agra, and the chronogram of his death was written by Ghâni Kashmîri. He was the father of Nawâbs Himmât Khân, Saif Khân and 'Abdur Rahîm Khân.

**Islam Khan (اسلام خان),** the son of Safi Khân and grandson of Islâm Khân Mashhadî, was Subâdar of Lahore in the time of the emperor Farrukh-siyar, and was raised to the rank of 7000 in the reign of Muhammad Shâh.

**Islam Khan Mashhadî, Nawab (اسلام خان مشہدی نواب)** (he is by some called Islâm Khân Rûmî, but that is a mistake). He was a native of Mashhad, and his original name was Mir 'Abdus Salâm. In the time of Jahângîr he held the mansâb of 5000, and the Subâdâri of Bengal; and in the time of Shâh Jahân was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakhsigâri and governorship of the Deccan. He afterwards was again appointed governor of Bengal. In the 13th year of Shâh Jahân he was raised to the rank of Wizarat with the title of Jundat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Subâdâri of the Deccan. He was wazir to Shâh Jahân and held the mansâb of 7000, with the title of Islâm Khân. He was some time before his death appointed governor of the Deccan, where he died in the 21st year of the emperor, on the 2nd November, A.D. 1647, 14th Shawwâl, A.H. 1057, and was buried at Aurangâbâd.

**Islam Khan Rumi, "Turk," (اسلام خان رومی),** title of Husain Pâshâ, son of 'Ali Pâshâ. He was governor of Basra, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in A.D. 1689, A.H. 1080, where he was received by the emperor 'Alamgîr with the greatest respect, and honoured with the rank of 5000 and title of Islâm Khân. He was killed in the battle of Bijâpûr in the Deccan on the 13th June,

A.D. 1676, 11th Rabi' II. A.H. 1087. He had built his house at Āgra on a piece of ground consisting of four bigas and seven cottas, and a garden on a spot of three bigas and nine cottas, on the banks of the river Jamna near the Ghāt called Tajāra close to the fort of Āgra. Byzantine Turks were called *Rumi* in mediæval India; and officers of that race were often employed in the artillery.

### Islam Khan, Shaikh (اسلام خان شیخ),

styled Nawāb Ya'tzād-uddaula, was a grandson of Shaikh Salīm Chishtī, and son-in-law of Shaikh Mubārik, the father of the celebrated 'Abū'l Fazl, whose sister, named Lāqli Begam, he had married. He was appointed governor of Bengal by the emperor Jahāngīr in A.D. 1608, A.H. 1017. Nawāb Ikrām Khān was his son, and Qasīm Khān his brother. The latter succeeded him in the government of Bengal in A.D. 1613, A.H. 1022, in which year Islām Khān died. His remains were transported to Fathapūr Sikri, where his monument is still to be seen.

### Islam Shah (اسلام شاہ). *Vide* Salim Shāh.

### Isma'il ( اسماعیل ), or Ishmael, the son of the patriarch Abraham.

### Isma'il bin Imām Jafar Sadiq ( اسماعیل بن امام جعفر صادق ),

the eldest son of Imām Ja'far Sadiq, from whom the sect of Isma'ilis or Isma'ilis take their name. They maintain that Isma'il Ibn Jā'far, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imām, and not Mūsī Kāzīm, who was his younger brother, and became the seventh Imam. For their other opinions see Hughes *in loco*. *Ismāiliyah*. Hasan Sabbah was of this sect.

[*Vide* Isma'ilis.]

### Isma'il I. Safavi, Shah ( اسماعیل صفوی ),

Shāh, the son of Sultān Haidar, was the first monarch of the Safavi dynasty of kings who reigned in Persia (A.D. 1500). He traced his descent from Mūsī Kāzīm the seventh Imām, who was descended in a direct line from 'Ali, the son-in-law of Muhammad. Almost all his ancestors were regarded as holy men, and some of them as saints. The first of this family who acquired any considerable reputation was Shaikh Safi-uddin, who had settled at Ardibl, and from whom this dynasty takes its name of Safwia or Safavi. His son Sadr-uddin Mūsa, as well as his immediate descendants, Khwāja 'Ali, Shaikh Ibrāhim, Sultān Junaid, and Haidar, acquired the greatest reputation for sanctity. Contemporary monarchs, we are informed, visited the cell of Sadr-uddin. The great Taimūr (Tamerlane), when he went to see this holy man, demanded to know what favour he should confer upon

him. "Release those prisoners you have brought from Turkistān," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Taimūr became the supporters of the family of Safi, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwāja 'Ali, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junaid, sat on the masnad as a spiritual guide after the death of his father Shaikh Ibrāhim; and so great a crowd of disciples attended this holy man that Jahān Shāh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbaijān, became alarmed at their numbers and banished him from Ardibel. Junaid went to Dayārbikar, whose ruler, the celebrated Uzzan Hasan, received him kindly, and gave him his sister in marriage. He afterwards went with his disciples to Shirwān, where he was slain in a conflict with the troops of the king of that province in A.D. 1456, A.H. 860. His son Sultān Haidar succeeded him, and his uncle Uzzan Hasan, who had now by his overthrow of Jahān Shāh and Sultān Abū Sa'id become powerful in Persia, gave him his daughter in marriage. The name of this princess, according to Muhammadan authors, was 'Alam Shāh', but we are informed by a contemporary European writer that she was called Martha, and was the daughter of Uzzan Hasan by the Christian lady Despina, who was a daughter of Calo Joannes, king of Trebizond. Sultān Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwān Shāh and Ya'qūb Beg in July, A.D. 1488, Shabān, A.H. 893. Sultān Haidar had three sons by this princess—Sultān 'Ali, Ibrāhim Mirzā and Shāh Isma'il. When Isma'il attained the age of fourteen (his elder brothers having died some years before), he put himself at the head of his adherents, and marched against the great enemy of his family the ruler of Shirwān, called Shirwān Shāh, whom he defeated A.D. 1500, A.H. 906; and soon after, by another victory gained over Alwand Beg, the son of Ya'qūb Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azurbaijān, and established his residence at the city of Tabrez; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, A.D. 1487, 25th Rajab, A.H. 892, died after a reign of 24 lunar years on Monday the 23rd May, A.D. 1524, 19th Rajab A.H. 930, aged 38 years, and was buried at Ardibel. Muhammadan historians fix the commencement of his reign from the year A.D. 1500. He left four sons—Tahmasp, who succeeded his father, Sam Mirzā, Bahram, and Ikhlas Mirzā, and five daughters. He composed a Turkish *Diwān* in which he uses the *Takhallus* of Kitabi.

*The following is a list of the Safavi kings of Persia:—*

1. Shāh Isma'il Safavi, first son of Sultān Haidar.
  2. Shāh Tahmasp Safavi I. son of Isma'il Safavi.
  3. Shāh Isma'il II.
  4. Muhammad Khudā Binda.
  5. Hamza, son of Khudā Binda.
  6. Shāh Isma'il III. son of Khudā Binda.
  7. Shāh 'Abbās I. son of Khudā Binda.
  8. Shāh Safi, the son of Safi Mirzā, the son of 'Abbās.
  9. Shāh 'Abbās II. son of Shāh Safi.
  10. Shāh Sulaimān, son of 'Abbās II.
  11. Shāh Husain, son of Sulaimān.
  12. Shāh Tahmasp II. last of the Safavi dynasty.
- Mahmūd, an Afghān.  
Ashraf, an Afghān.
13. Shāh 'Abbās III. *Vide* Nādir Shāh.

### Isma'il II. Safavi, Shah (اسعیل صفوی ثانی شاد)

Tahmasp I. Safavi, whom he succeeded on the throne of Persia in May, A.D. 1576, Safar, A.H. 984, by the aid of his sister Pari Khānam, who sent for him from the fort of Qahqah, where he had been confined by his father for 18 years. The short reign of this unworthy prince was marked by debauchery and crime. Immediately on his accession, he directed the massacre of all the princes of the blood-royal that were at Qazwin, except 'Ali Mirzā, whose life was spared; but even he was deprived of sight. His eldest brother Muhammad Mirzā, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father's life employed as governor of Khorāsān, was then at Shirāz. Orders were sent to murder him and his son 'Abbās, but before they could be executed Isma'il was found dead one morning in a confectioner's house, supposed to have been poisoned by his sister. His death happened at Qizwīn on Sunday the 24th November, A.D. 1577, 13th Ramaḍān, A.H. 985, after a short reign of one year and six months. He was succeeded by his eldest brother Muhammad Mirzā, who, on his accession to the throne, took the title of Muhammad Khudā Banda.

### Isma'il (اسعیل), surnamed al-Mansūr,

third or fourth Khalif of Barbary of the race of the Fatimites, succeeded his father al-Qāem A.D. 945, A.H. 334, and having defeated and slain Yezid-ibn-Kondat, who had rebelled against his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansūr died after a reign of seven years and sixteen days in A.D. 952, 30th Shawwāl, A.H. 341, and was succeeded by his son Abū Tamīm Ma'd, surnamed Mo'izz-uddin-allāh.

### Isma'il 'Adil Shah, Sultan (اسعیل عادل شاد)

Abū'l Fatha, succeeded his father Yūsaf 'Adil Shāh on the throne of Bijāpūr in the Deccan in A.D. 1510, A.H. 915, and died after a glorious reign of 25 lunar years on Wednesday the 27th August, A.D. 1534, the 16th Safar, A.H. 941, and was buried at Kūki near the tomb of his father. He was succeeded by his son Mallū 'Adil Shāh.

### Isma'il-bin-Hasan (اسعیل بن حسن),

author of the work called *Zakhira Khwārism Shāh*. He flourished in the reign of Alā-uddin Takash, Sultan of Khwārism, who died in A.D. 1200, A.H. 596, and was a contemporary of Khaqāni the poet.

### Isma'il or Isma'ilia (اسعیلیہ)

(اسعیلیہ), sect of Isma'il-ibn-Jā'far

(g.v.). Their tenets were held by a man who had through the means of superstition established an influence over the minds of his followers, that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill kingdoms with horror and dismay for a period of nearly two centuries. Their ruler, who became the chief of the Assassins, resided on a lofty mountain called Alahmūt, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfil his mandates. These were the Isma'ilis or Assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Halakū, the Tartar king of Persia, in the year A.D. 1256.

[*Vide* Hasan Sabbāh.]

### Isma'il Haqqi, Shaikh (اسعیل حقی شیخ)

author of a commentary on the Qurān called *Rūh-ul-Bayān*, and of the *Hadis-ul-Arba'in*.

### Isma'il Mirza (اسعیل میرزا), of

Isfahān, an author.

### Isma'il Nizam Shah (اسعیل نظام شاد)

His father, prince Burhān Shāh, having been defeated in an attempt to dethrone his brother Mūrtāzā Nizām Shāh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named Ibrāhīm and Isma'il, who were kept confined in the fortress of Lāhāgorh. On the death of Mūrtāzā Shāh, the younger being raised to the throne of Ahmadnagar by Jamāl Khān in the month of March, A.D. 1589,

Jumādā I. A.H. 997, took the title of Isma'il Nizām Shāh. His father Burhān Shāh, having received assistance from the emperor Akbar, marched against his son, but was defeated. However, in a short time after this, he renewed his attempts, and being joined by a great majority of the chiefs and people, attacked Janāl Khān the king's minister, who was killed in the action on the 27th April, o.s. 1591, 13th Rajab, A.H. 999. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhān Nizām Shāh II.

**Isma'il Pasha (اسعیل پاشا)**, a recent Viceroy of Egypt, the successor of Muhammad 'Alī Pasha, who died in August, A.D. 1849.

**Isma'il Samani, Amir (امیر اسماعیل سامانی)**, the first King of Amīr of the race of Sāmān, called Sāmāni, traced his descent from Bahrām Chobin, the warrior who contended for the crown of Persia with Khusro Parvez. Sāmān the great-grandfather of Isma'il, is termed, by the European writers, a keeper of herds, and a robber; but this merely designates the ordinary occupations of a Tartar chief. His father Nasr Ahmad, the son of Asad, the son of Sāmān, was appointed governor of Māwarun Nahr by the Khalif Mo'tamid in the year A.D. 875, A.H. 261. On his death his son Isma'il succeeded him. Isma'il, after his conquest over Amrū-bin-Lais, whom he seized and sent to Baghdād, in A.D. 900, became independent. The power of the dynasty of the Sāmānis extended over Khurasān, Seistān, Balkh and the countries of Transoxania, including the cities of Bukhārā and Samarcand. This justly celebrated prince died after a reign of twenty years in A.D. 907, Ṣafar, A.H. 295, aged 60 years, and was succeeded by his son Amīr Ahmad Sāmāni.

The names of the kings of this family, who were called Amīrs, and who continued to reign for a period of 128 lunar years, are as follow:—

1. Amir Isma'il Sāmāni.
2. " Ahmad Sāmāni.
3. " Nasr-bin-Ahmad.
4. " Nūh I. son of Nasr.
5. " Abdul Mālik.
6. " Mansūr I.
7. " Nūh II.
8. " Mansūr II.
9. " Abdul Mālik II. the last of this race.

**Isma'il, Sayyad-bin-Husain Jurjani (اسعیل سید بن حسین جرجانی)**,

author of two medical works in Persian, called *Aghrāz-ut-Tibb* and *Khiff-i-'Alāi*, which he dedicated to Alp Arsalān, Sultan of Khwārizm.

**'Ismat (عزمت)**. *Vide* Asmat.

**Istaghana (استغنا)**, poetical title of 'Abdul Rasūl.

**'Istarushi (عسترشی)**. *Vide* Muhammed-bin-Mahmūd.

**I'tabi (عتابی)**, a poet, who died in the year A.D. 1614, A.H. 1023.

**I'tmad Khan Khwaja Sara (اعتماد خواجہ سرا)**, an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Maqsūd 'Alī in A.D. 1578, A.H. 916, and was buried at a place called I'tmādpur, twelve miles from Agra, which he had founded in his lifetime.

**I'tmad Khan (اعتماد خان)**, title of Shaikh 'Abdūl Qawī, an Amīr of the reign of the emperor 'Alamgīr. He was murdered by a Qalandar in A.D. 1666. A.H. 1077.

**I'tmad-uddaula (اعتماد الدوّلہ)**, title of Khwāja Ayās or Ghavās the father of the celebrated Nūr Jahān Begām, the favourite wife of the emperor Jahāngīr. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahāngīr, he was raised to the high rank of I'tmād-uddaula, and his two sons to the first rank of 'Umra with the titles of 'Asaf Khān and I'tqād Khān. He died near Kōt Kangrā, where he had accompanied Jahāngīr on his way to Kashmīr in February, o.s. 1621, Rabi' I. A.H. 1030. His remains were transported to Agra and buried on the left bank of the Jamna, where a splendid mansouleum was built over his relics by his daughter Nūr Jahān. It was completed in A.D. 1628, and is still in a high state of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect that one of less covetable material stood a fairer chance of duration. After his death his son 'Abū'l Hasan was appointed Wazir with the title of 'Asaf Khān. No private family ever made such alliances with royal blood as this Tartar; for his own daughter, his son's daughter and the daughter of his grandson, were married to three successive emperors of Hindūstān; and another daughter of his grandson, to prince Murād Baksh, who disputed the throne with 'Alamgīr, and for some days thought himself in possession of it. The place where he is buried was a garden planned by I'tmād-uddaula during his lifetime. There are two tombs of yellow stone under the Ranza, or tomb; one of which is that of I'tmād-uddaula, while the other is said to be his

wife's. It has a very large gate towards the east, built of red stone. It has two minars on both sides in the same number as there are two on the side of the Jamma towards the west. There is on the chabūtri towards the Jamma a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahābād will be inundated.

**I'tmad-uddaula** (اعتماد الدوّلہ), title of Muhammad Amir Khān, the prime minister of the emperor Muhammad Shāh.

[*Vide* Muhammad Amir Khān.]

**I'tmad-uddaula** (اعتماد الدوّلہ), son of

Muhammad Amin Khān, Wazīr.

[*Vide* Qamar-uddin Khān.]

**I'tqad Khan** (اعتقاد خان), the brother of 'Asaf Khān, Wazīr, and son of I'tmād-uddaula. He was appointed governor of Kashmīr by the emperor Shāh Jahān, which situation he held for several years. He died at Āgra in A.D. 1650, A.H. 1060.

**I'tqad Khan** (اعتقاد خان), the title of Mirzā Bahman Yār, the son of 'Asaf Khān and grandson of I'tmād-uddaula. He was raised to the rank of 4000 in the 25th year of Shāh Jahān, A.D. 1651, A.H. 1061, with the title of I'tqād Khān, which his father held for some time as well as his uncle the brother of 'Asaf Khān. In the 5th year of 'Alamgīr, A.D. 1662, A.H. 1072, the rank of 5,000 was conferred on him. In A.D. 1667, A.H. 1077, he proceeded to Dacca in Bengal, to visit his brother Shaista Khān, who was then governor of that province, and died there in the year A.D. 1671, A.H. 1082.

**I'tqad Khan** (اعتقاد خان), former title of Zulfiqār Khān Nasrat Jang.

**I'tsam-uddin, Shaikh** (اعتصام الدین), شیخ, author of the *Shagarf Nāma-i-Wilāyat*, being the travels of the author in Great Britain and France, some time before or after the year A.D. 1766, A.H. 1180. This work has been translated into English.

**Izid Bakhsh, Mirza** (ایزد بخش میرزا). His poetical name was Rasā; he was the grandson of 'Asaf Khān Ja'far Beg, who was Wazīr to Jahāngīr. Izid Bakhsh was at first employed by the prince 'Azim Shāh, and then by his father the emperor 'Alamgīr in the capacity of Munshi. On the accession of Farrukh-siyar, he was disgraced by that emperor for having cast some reflections on his father Azim-ush-Shāh on account of the battle which took place between

'Azim Shāh and his brother Bahādur Shāh. By the order of the emperor, the hairs of his mustaches were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year A.D. 1713, A.H. 1125. His tomb is still to be seen in the compound of the Āgra College.

**'Izzat** (عزت), poetical name of (Shaikh) 'Abdul 'Azīz, which see.

**'Izzat** (عزت), poetical name of Sangham Lāl, which see.

**'Izzat** (عزت), poetical title of Jaikishun, which see.

**'Izzat** (عزت), poetical appellation of Shaikh Wajih-uddin.

**'Izzat-uddaula Mirza Muhsin** (عزت الدوّلہ میرزا محسن), brother of Nawāb Safdar Jang. He was sent to Persia on an embassy to Nādir Shāh after his invasion of Hindūstān, by the emperor Muhammad Shāh. [*Vide* Najaf Khān and Muhammad Quli Khān.]

**'Izz-uddaula Bakhtyar** (عز الدوّلہ بختیار), the son of Mu'izz-uddaula ibn-Buya. He succeeded to the kingdom of 'Irāq the same day on which his father died, viz. Monday the 1st April, A.D. 967, 17th Rabī' II, A.H. 356. The Khalif-al-Tāya Billah in the year A.D. 974, gave him his daughter in marriage, on whom a dowry of one hundred thousand dinārs was settled by her husband. He was a noble prince, and possessed such bodily strength that he could take an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Azd-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, A.D. 978, they met and fought a battle, in which 'Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Azd-uddaula, who is said, on seeing it, to have covered his eyes with his handkerchief and wept.

**'Izz-uddin Abdul Aziz - bin - Abdus-Salam Damishqi, Shaikh** (عز الدین عبد العزیز بن عبدالسلام دمشقی شیخ), author of the *Shajrat-ul-Ma'ārif*. He died in the year A.D. 1261, A.H. 660.

**'Izz-uddin Husain (عزالدین حسین).**

He was created by Sultān Ibrāhīm of Ghaznī, Amīr Hājib (Lord Chamberlain), in which station he conducted himself so well, that the king gave him a princess of the house of Ghaznī in marriage. He rose daily in favour and estimation, till Sultān Masa'ūd, the son of Ibrāhīm, put him in possession of the principality of Ghōr. By the princess of Ghaznī he had seven sons entitled the seven stars. One of them, Fakhr-uddin Masa'ūd, became king of Bāmyān. The second was Qutb-uddin Muhammad, who married his

cousin, a princess of Ghaznī, the daughter of Sultān Bahram Shāh. The third was 'Alā-uddin Hasan, prince of Ghōr, who destroyed Ghaznī *circa. A.D. 1152*. Izz-uddin during his life-time paid tribute to the Saljuqs as well as to the Ḡaznavides.

**'Izz-uddin Khalid Khani (عزالدین خانی).**

خالد خانی, author of the work called *Dalā'il Firuz Shāhi*, which he translated into Persian by order of Firuz Shāh, from a Hindi book which treated on philosophy, astrology and divination.

**J****JABA****JA'FA**

**Jabali (جبالی)**, the son of Ayham, last king of the tribe of Ghassān, who were Christian Arabs. He became a Muhammadan, and afterwards attempted to assassinate Umar, the second Khalif after Muhammad. He died A.D. 673, A.H. 53.

**Jabali (جبالی)**, surname of Abū 'Ali Muhammād-bin-'Abdul Wahāb, who was the master of the celebrated Abū'l Hasan al-Ashārī, chief of the sect of the Asharians, and one of the four Imāms of Musalmanism.

**Jabali (جبالی)**, poetical name of Abdul Wāsa, who was born in the mountains of Ghurjistān, hence his *takhallus* which means mountaineer. He found a patron in Bahram Shāh of Ghaznī, and served Sultān Sanjar Saljūkī fourteen years. He died in A.D. 1160, A.H. 555, and left a *Diwān* of *Kasidas*.

[*Vide* 'Abdul Wāsa.]

**Jabar (جبر)**, poetical name of Abū Mūsa Ja'far-al-Şafī, which see.

**Jabila Ram Nagar (جبلہ رام نگر)**, a Hindū chief who was governor of Allahābād, and died there in the commencement of the reign of Muhammad Shāh in A.D. 1720, A.H. 1132. His nephew Girdhar was appointed

governor of Audh after his death, and in A.D. 1724, A.H. 1136, the government of Mālwā was conferred on him, and the Sūhdārī of Audh was given to Burhān-ul-Mulk Sa'ādat Khān. Rāja Girdhar died in Mālwā during the invasion of Bāji Rāo Peshwa of the Mahratjas, acting in the name of the Rāja Sāhū, about the year A.D. 1729, A.H. 1142; he was succeeded by Dayā Bahādur in his relation, who continued gallantly to resist the enemy, and fell in battle about the year A.D. 1730, A.H. 1143, when Muhammad Khān Bangash was appointed governor of that province.

**Jabir (جابر بن عبد الله)**, the son of 'Abdullah, was a companion of Muhammad and a traditionist. He was present in nineteen battles which Muhammad fought, and died in the year A.D. 692, A.H. 73, aged 94 years.

**Ja'far (جعفر)**, poetical title of 'Asaf Khān, commonly called Mirzā Ja'far Beg.

**Ja'far (جعفر)**, a soldier by profession. He is the author of a *Maṣnawī*, which he dedicated to the emperor Shāh Jahān.

**Ja'far-al-Barmaki (جعفر البرمکی بن سحی)**, son of Ahia or Yuhia and grandson of Khālid, the son of Barmak who was originally a fire-worshipper. He succeeded his father Ja'far as wazir to the

Khalif Hārūn-al-Rashid; his grandfather having been wazir to Abdūl 'Abbas Saffāh, who was the first of all the Khalifs who had a wazir. This wazir Ja'far, was a great favourite of Hārūn-al-Rashid who gave him 'Abbasīa, his sister, in marriage, under the condition that he was to have no carnal connection with her, but he transgressed the command, for which the Khalif ordered his head to be struck off. He also threw his brother Al-Fuzl and his father Aḥiā into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hārūn-al-Rashid for the space of seventeen years. Ja'far was beheaded on Sunday the 29th January, A.D. 803, 1st Safar A.H. 187, his body was gibbeted on one side of the bridge of Baghādī, and his head stuck up on the other. He was the ancestor of the "Barmecides."

### Ja'far Ali Khan (جعفر علی خان),

commonly called Mir Ja'far, whom the English placed on the masnad as Nawāb of Bengal, Behar and Orissa, after the defeat and death of Nawāb Siraj-uddaula, in June, A.D. 1757, Shawwāl A.H. 1170. He was, however, deposed in A.D. 1760, A.H. 1174, on account of alleged negligence in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mir Qāsim 'Ali Khān was raised to the masnad. This man after his elevation, intending to drive out the English from Calcutta, was defeated in a battle fought at Udwa Nala on the 2nd of August, A.D. 1763, 22nd Muḥarram, A.H. 1177, and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 5th February, A.D. 1765, 14th Shabān, A.H. 1178, and his son Mir Phūlwāri, who assumed the title of Najm-uddaula, was elevated to the masnad. Ja'far Ali's cemetery is at Murshidābād, where his Begam and his son Miran are also buried.

### Ja'far Barmaki (جعفر برمکی), see Ja'far-al-Barmaki.

### Ja'far - bin - Abu Ja'far - al - Mansur

(جعفر بن ابو جعفر المتصور), the Khalif of Baghdād. His daughter Zubeda was married to Hārūn-al-Rashid. He died in the year A.D. 802, A.H. 186.

### Ja'far-bin-Abu Talib (ابو طلب)

was the brother of 'Ali the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in A.D. 629, A.H. 8.

### Ja'far - bin - Muhammad Husaini (جعفر بن محمد حسینی), author of the *Muntakhib-ut-Tawārikh*, a very judicious

abridgment of Oriental history from Adam down to Shāhrūkh Mirzā, son of Amir Taimūr. This work was dedicated to Bāisanghar Bahādūr, third son of Shāhrūkh, in A.D. 1417, A.H. 820. Many authors have compiled works under this title, one of which was written by Shaikh 'Abdul Qādir Badāoni.

### Ja'far-bin-Tufail (جعفر بن طفیل),

an Arabian philosopher in the 12th century, author of a romance, called the *history of Hai-i-bin-Yokhān*, in which he asserts that by the light of nature, a man may acquire a knowledge of things and of God.

[*Vide Lemprière's Universal Dictionary, under Jaṣpiār.*]

### Ja'far Khan (جعفر خان), entitled

"Umdat-ul-Mulk," was the son of Sādiq Khān Mir Bakshi, and sister's son and son-in-law of Yemin-uddaula 'Asaf Khān, wazir. He held the rank of 5000 under the emperor Shāh Jahān, was appointed prime minister by 'Alamgīr about the year A.D. 1662, A.H. 1073, and died in the 13th year of that emperor, A.D. 1670, A.H. 1081, at Dehlī. After his death the office of wizārat was conferred upon Asad Khān with the title of Asad-uddaula. It seems that after the death of Ja'far Khān his remains were transferred to Āgra, where his tomb is to be seen still standing on the right bank of the Jamna.

### Ja'far Khan (جعفر خان), whose

first title had been Murshid Quli Khān, was appointed governor of Bengal by the emperor 'Alamgīr in A.D. 1704, A.H. 1116. He founded the capital of Murshidābād and named it after his original title. He was the son of a Brahman, converted to Muhammādanism by Hāji Shafīa Isfahāni. He died in the reign of the emperor Muhammād Shāh about the year A.D. 1726, A.H. 1138, and was succeeded by his son-in-law Shujā-uddin (also called Shujā-uddaula). The following is a list of his dynasty:—

	A.D.
Murshid Quli Ja'far Khān . . . . .	1704
Shujā-uddin, son-in-law of Ja'far Khān . . . . .	1726
'Alā-uddaula Sartarāz Khān . . . . .	1739
Alahwardī Khān Muhibbat Jang . . . . .	1740
Sirāj-uddaula, grandson of ditto . . . . .	1756
Ja'far 'Ali Khān (dethroned in 1760) . . . . .	1757
Qāsim 'Ali Khān, son-in-law of ditto . . . . .	1760
Ja'far 'Ali Khān, restored in . . . . .	1763
Najm-uddaula, son of ditto . . . . .	1764
Saif-uddaula, brother of Najm-uddaula . . . . .	1766
Mubarak-uddaula . . . . .	1769
Nāzīm-ul-Mulk Wazir-uddaula, (died April 28th, 1810) . . . . .	1796
Sayyad Zain-uddin 'Ali Khān, son of ditto . . . . .	1810
Sayyad Ahmad 'Ali Khān . . . . .	1824
Humayūn Jāh . . . . .	1824
Mansur 'Ali Khān, Nasrat Jang . . . . .	1858

**جعفر خان بن صادق (Ja'far Khan)**, son of Sādiq Khān, king of

Persia of the House of Zend. He was recognised by the principal noblemen in Fars, after the death of 'Ali Murād Khān in 1785, and the people were forward in acknowledging his authority, but unable to resist his enemy 'Aqa Muhammad Khān, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahān. Ja'far Khan was treacherously murdered in 1788; his head was severed from his body, and cast before the citadel, the sport of children, and the outcasts of the city.

**Ja'far Khan (جعفر خان), a nobleman**

who in the first year of the emperor Bahādūr Shāh was appointed governor of Kashmēr in the room of Nawāzish Khān A.D. 1707, A.H. 1119. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmēr of drink and excess A.D. 1709, A.H. 1121, and according to the record of his death, must be faring badly at present.

**Ja'far Nasiri (جعفر نصيري), an**

author, who completed the work called *Lataīf Khayāl*, in A.D. 1742, A.H. 1155, which was commenced by Mirzā Muhammad Sālah.

**Ja'far Sadiq (جعفر صادق), or Ja'far**

the Just. He was the eldest son of Muhammad Bākir, the grandson of Imām Husain. He is reckoned the sixth Imām; was born at Madina about the year A.D. 702, A.H. 83, and died in the same city under the khilāfat of Abū Ja'far Al-Mansūr, in A.D. 765, A.H. 148. He was very famous for his doctrine amongst the Musalmāns, was invited to court by Al-Mansūr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view duly to this world, will not give you sincere advice, and he who regards the next, will not keep your company." He was buried in the cemetery of Al-Baqīa at Madina. The same tomb contains the bodies of his father, Imām Bākir, his grandfather 'Ali Zain-ul-'Abidīn, and his grandfather's uncle, Hasan, son of 'Ali. His mother's name was Umm Farwāh, daughter of Kāsim, the son of Muhammad, the son of Abū Bakr Sadiq, the first Khalīf after Muhammad. He is said to be the author of a book of fate called *Fāl Nāma*.

**Ja'far Zatallī, Mir (جعفر زطلي مير).**

a Sayyad of Nārnoul, contemporary with Mirzā Bedīl. He served under prince 'Azīm Shāh, the son of the emperor 'Alamgīr, who was slain in battle in A.D. 1707, A.H. 1019, Ja'far was the most celebrated humouristic poet of Hindūstān: his compositions are a mixture of Persian and Urdu. He is the author of a

Shāhnāma in Rekhta. He was put to death in A.D. 1713, A.H. 1225, by order of the emperor Farrukh-siyār, on account of a satirical verse he had written on the accession of that emperor to the throne of Dehlī.

**Jagat Goshaini (جگت گوشائینی),**  
*Vide* Jodh Bāi.

**Jagat Narayan (جگت نارائن), a**

Hindū poet who wrote some kasidas in praise of Nawāb 'Asaf-uddaula of Lucknow, who died in A.D. 1797, A.H. 1212.

**Jagannath, Raja (جاگناٹھ، راجا),**

the son of Bhara Mal. He held the rank of 5000 in the time of the emperor Jahāngīr, about the year A.D. 1605, A.H. 1014.

**Jagat Singh (جگت سنگھ), the son**

of Makund Singh Hāra, lived in the time of the emperor 'Alamgīr, A.D. 1659.

**Jagat Singh (جگت سنگھ), Rāja of**

Jaipūr or Jainagar, was the son of Rāja Partāp Singh, the son of Madho Singh, the son of Ishuri Singh, the son of the celebrated Rāja Jai Singh Sawāī, who lived in the time of the emperor Muhammad Shāh. Jagat Singh succeeded his father in A.D. 1803, and is said to have been an effeminate prince; though he died without issue, he was succeeded by Rāja Jai Singh, a posthumous son, believed supposititious.

**Jagnath Kalanwat (جناتھ کلانوات),**

a musician who was employed by Shāh Jahān, who conferred on him the title of Mahā Kabrāj.

**Jaghtai (جفتائی). Vide Chaghtai Khān.**

**Jagnath (جگناٹھ), brother of Rāja**

Bhagwān Dās. He distinguished himself in the war with Rāja Partāp Singh. He slew the renowned champion Rām Dās, son of Jahmāh.

**Jahan. Vide Benī Narāyan.**

**Jahan Ara Begam (جهان آرہ بیگم),**

daughter of the emperor Shāh Jahān, by Mumtāz Mahal, daughter of 'Asaf Khān, wazīr; was born on Wednesday the 23rd March, A.D. 1614, 21st Šafar, A.H. 1023. One of the most beautiful examples of female modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and

the beautiful Jahān Ārā Begam. One night (26th March, A.D. 1644, 27th Muḥarram, A.H. 1054), as she was returning from her father's apartments to the harem, in one of the passages which connect the latter building with the body of the palace, her flowing drapery was unhappily ignited by the flame of a lamp. Her whole dress, which was of the finest muslin, was instantly in flames, and of course her life was in imminent peril; but, knowing that she was then within hearing of many young nobles of the court, she would not raise an alarm, lest they should run to her assistance, and behold her unveiled, or lay their hands upon her in order to extinguish the flames. Heroically enduring all the agonies which fire could inflict, she withheld her cries, and rushed forward until she reached the women's apartments, and there sunk upon the floor, almost lifeless. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Gabriel Boughton who was then at Sūrat, and had been sent for by the emperor her father then in the Deccan, although her beauty was cruelly impaired. The emperor, in reward for Dr. Boughton's services, besides other favours, granted him, at his disinterested request, a patent for his countrymen to trade free of customs throughout his dominions. The large masjid of red stone adjoining the fort of Āgra near the Tripolia (now demolished) was built by her (or in her honour) in the year A.D. 1648, A.H. 1058, at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgīr on the 5th September, A.D. 1680, 3rd Ramazān, A.H. 1092, and lies buried in the yard of the mausoleum of Nizām-uddīn Aulād at Dehlī. The name of Jahān Ārā will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty, more especially when we view it in contrast with the behaviour of her sister Roshan Ārā, who, by aiding the ambitious designs of Aurangzib, enabled him to dethrone Shāh Jahān. The amiable and accomplished Jahān Ārā not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Āgra. Her tomb is of white marble, open at the top, and at the head is a tablet with a Persian inscription inlaid in black marble letters, to the following effect: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable faqīr Jahān Ārā Begam, daughter of Shāh Jahān, and the disciple of the saints of Chisht, died in the year of the Hijra, A.H. 1092."

### Jahan Bano Begam (جاہن بانو بیگم)

the daughter of Prince Murād, the son of the emperor Akbar. She was married to Prince Parwez, the son of Jahāngīr, by whom she had Nādira Begam, who was married to Dara Sheko, the eldest son of Shāh Jahān.

**Jahandar Shah (جاہندار شاہ)**, surname Muhammad Mu'izz-uddin, was the eldest son of the emperor Bahādur Shāh, and grandson of 'Alamgīr. He was born in the Deccan on Wednesday the 8th April, A.D. 1663, 10th Ramazān, A.H. 1073. The death of his father, which took place in February, A.D. 1712, Muḥarram, A.H. 1124, was followed by the usual struggle among his sons for the crown. The incapacity of Jahāndār Shāh, the eldest, had given a great ascendancy to the second whose name was Azim-ush-Shāh. He was supported by most of the nobility and of the army, but his other brothers joined their interests, and were kept together by the persuasions and false promises of Zulfikār Khān, the Amir-ul-'Umra. Their concord was of short duration, and lasted only until the defeat and death of Azim-ush-Shāh; after which a bloody battle ensued between the three surviving brothers, two of whom, viz., Jahān Shāh with his son Farkhunda Akhtar, and Rafi-ush-Shāh, being killed. The subject of this notice, by the intrigues and support of the Amir-ul-'Umra, remained undisputed master of the throne, and was crowned at Lahore on Thursday the 10th April, A.D. 1712, 14th Rābi' I., A.H. 1124, with the title of Jahāndār Shāh. He was in himself a weak man, effeminate careful of his person, fond of ease, indolent, and totally ignorant of the art of government. He made the vast empire of Hindūstān an offering to the foolish whims of a public courtesan, named Lal Kūnwār, thus vexing the minds of worthy subjects loyal to his family. He reigned only nine months, being defeated in a battle fought near Āgra, and afterwards taken prisoner and murdered in the month of January, A.D. 1713, Zil-hijja, A.H. 1124, by order of his nephew Farrukh-siyār (the son of the late Azim-ush-Shāh), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humāyūn at Dehlī. His mother's name was Nizām Bāi.

### Jahandar Shah, Prince (جاہندار شاہ شہزادہ)

the eldest son of the emperor Shāh 'Alam. Born about A.D. 1749. Appointed Regent by Ahmad Shāh Abdāli in 1761, after the overthrow of the Mahrattas at Pānpat, he administered the remains of the Empire until his father's restoration in 1771. His private appellation was Jawān Bakht (Mirza). In April, A.D. 1784, on account of the unsettled affairs of his father, he made his escape from Dehlī and repaired to Lucknow, where the British Governor of Bengal, Warren Hastings, had arrived to regulate the concerns between the wazir, Asaf-uddaula, and the Company. He accompanied Mr. Hastings to Benares, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawāb wazir at the earnest request of Mr. Hastings. He died in Benares on the 31st May, A.D. 1788, 25th Shabān, A.H. 1202, after an illness

of little more than twenty-four hours; aged about 39 years, and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benares. The English Resident and principal people of the city attended his funeral. He left behind him three sons, whom, with the rest of his family, he recommended to the care of the English, under whom they still enjoy a comfortable asylum and allowance at Benares. Garcin de Tassy informs us, that there is a work of his in the Indian House, which has the title of *Bayz̄ Ināȳet Murshidzāda*. The narrative written by this prince, was translated by Col. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

[Vide *Fall of the Moghul Empire*.]

**Jahangir** (جہانگیر), a cousin and husband of Sikandar (q.v.) Begam of Bhopal. His ancestor, Dost Muhammad, about the time of Aurangzib's death, declared himself independent at Bhopal. Jahangir's uncle was the third Nawāb, on whose death his widow was declared Regent by the army, and his daughter Sikandar Begam, heir. She married Jahāngīr who died in the year A.D. 1845.

**Jahangir (emperor)** (جہانگیر نور الدین) (محمد), surnamed Nūr-uddīn Muhammād, was the eldest son of the emperor Akbar the Great; was born in the village of Sikri on Wednesday the 31st August, A.D. 1569, 17th Rabi' I. A.H. 977, and was named Mirzā Salim on account of his coming into the world, as supposed, by the prayers of Shaikh Salim Chishti, a venerable Shaikh and dervish who resided in the village of Sikri, now called Fathapūr Sikri in the province of Agra. His mother, who received the title of Mariam Zamān, was the daughter of Rājā Bihārī Māl Kachhwāhā. After the death of his father, which took place on the 16th October, A.D. 1605, he succeeded him by the title of Nūr-uddīn Muhammād Jahāngīr. He reigned 22 lunar years, 8 months and 15 days from the day of his father's demise; and died in camp on Sunday the 28th October, A.D. 1627, 28th Safar, A.H. 1037, on his way to Lāhore from Kashmīr, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Lāhore in the garden of his favourite wife Nūr Jahan Begam. He was succeeded by his son Mirzā Khurram, who took the title of Shāh Jahān. His favourite Sultāna Nūr Jahan, who survived him 18 years, is also buried in the mausoleum. Jahāngīr, after his death, received the title of "Jannat Makāni." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of Hindūstān; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahāngīr permitted the Company to establish factories at Sūrat, Ahmadābād, and Cambay. Jahāngīr wrote his own memoir in Persian, called *Tūzak Jahāngīrī*, which

has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called *Jahāngīr Nāma*.

**Jahangir Mirza** (جہانگیر مرزا), the eldest son of Akbar Shāh II. king of Dehlī. He was, in consequence of having fired a pistol at Mr. Seton, the Resident at Dehlī, sent as a State prisoner to Allahābād, where he resided in the garden at Sultan Khusro for several years, and died there in A.D. 1821, A.H. 1236, aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahābād at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlī, and buried in the court-yard of the mausoleum of Nizām-uddin Aulia.

**Jahangir Mirza** (جہانگیر مرزا), the eldest son of Amir Taimūr. He died before his father A.D. 1574, A.H. 776. His son's name was Pīr Muhammād, which see.

**Jahangir Quli Khan** (جہانگیر قلی خان), son of Khān 'Azim Mirza 'Aziz Kōka, served under the emperors Akbar and Jahāngīr, and died in the fifth year of Shāh Jahān A.D. 1631, A.H. 1041.

**Jahangir Quli Khan, Kabuli** (قلی خان کابلی), an amīr of the rank of 5000, who was appointed governor of Bengal by the emperor Jahāngīr, in A.D. 1607, A.H. 1016, and died there in A.D. 1608, A.H. 1017.

**Jahanian Jahan Gasht, Makhдум** (جهانیان جہان گشت مخدوم). [Vide Shaikh Jalāl.]

**Jahan Khatun** (جہان خاتون), a famous lady, who after the death of her first husband was married to Khwāja Amin-uddīn, minister to Shāh Abū Is-haq, ruler of Shirāz. She is said to have been a very beautiful woman, and a good poet.

**Jahan Shah (Prince)** (جہان شاہ), the third son of the emperor Bahādūr Shāh. He was slain in the battle which took place at Lāhore, after the death of his father, between his brothers in March, A.D. 1712. His mangled body with that of his brother Rafi-ush-Shāh and his son, was conveyed to Dehlī and interred without ceremony and pomp in the mausoleum of the emperor Humāyūn, the general receptacle of the murdered princes of the imperial family.

**Jahan Shah Turkman** (جہان شاہ ترکمان)

، son of Qarā Yūsaf Turkmān، was the brother of Sikandar Turkmān, after whose death in A.D. 1437, A.H. 841, the government of Azurbejān was conferred on him by Shāhrukh Mirzā, the son of Amir Taimūr. He held it till the death of that prince in A.D. 1447, A.H. 850, after which he conquered most part of Persia, and carried his arms as far as Dayrābikar, and fell in a battle which he fought against Hasan Beg, commonly called Uzzān Hasan, the ruler of that province, on the 10th November, A.D. 1467, 12th Rabi' II, A.H. 872, aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

**Jahan Sōz** (جہان سوز), a title of  
Sultān 'Alā-uddīn Hasan Ghori.

**Jahi** (جاہی), the poetical name of  
Ibrāhīm Mirzā (Sultān), which see.

**Jahiz or Aljahiz** (جاھظ یا الاجھظ),  
the surname of Abū 'Usmān 'Umar bin-Mahlūb Kama'īna, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Hijra entitled *Kitāb-al-Nazrat fil Tajārat*, which is frequently quoted by Nawāri. Jahiz died A.D. 868, A.H. 255, at the age of 96 years.

**Jaiapa** (جیاپا سیندھیا), Sindhia, succeeded his father Rānoji Sindhia, the founder of the Sindhia family, in A.D. 1750, A.H. 1163, and was murdered in his tent in A.D. 1759, A.H. 1172. He was succeeded by his brother Mādhoji Sindhia.

**Jai Chand** (جی چند رائپور), the last Rāthor monarch of Kanauj. He ruled the country from Buxar to Kanauj and reigned about the Samvat year A.D. 1400, A.H. 1343. His favourite residence was near the city of Jounpur which he had built in A.D. 1359, Samvat 1416. The present city of Jaunpur was built by Firōz Shāh in the year A.D. 1370, A.H. 772, in honour of his uncle Fakhr-uddīn Muhammād Jūnān, the date of which is found in the words "Shahr Jaunpūr." According to Colonel Tod, Jai Chand reigned about the 12th century of the Christian era, and one of his grandsons named Seoiji, with a few retainers, planted the Rāthor standard in Mārwār in the year A.D. 1212.

**Jai Chand** (جی چند)، a Rāja of Nagarkot or Kāngra, who lived in the time of the emperor Akbar.

**Jaikishun** (جی کشن), a Kashmīrī

Brahman whose poetical name was 'Izzat, was the agent of Nawāb Is-hāq Khān.

**Jaimal** (جیمل), a Rāja, famous in

history as "the bravest of the brave." In A.D. 1568 Udai Singh, the son of Rāna Sanku or Sanga, and the founder of the capital Udaipur in Chittor, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital Chittor to Rāja Jaimal, who was killed by Akbar himself in the course of the siege, A.D. 1568.

**Jaipal I.** (جیپال اول), son of Hītpāl,

Rāja of Lāhore of the Brahman tribe, who reigned over the country extending in length from Sarhind to Langhan, and in breadth from the kingdom of Kashmīr to Multān. He was once defeated by Subaktagin, the Sultan of Ghazni, with great slaughter, and again on Monday the 27th November, A.D. 1001, by his son Sultan Mahmūd, when Jaipal with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmūd, but in compliance with a custom which prevailed among the Hindūs, that whatever Rāju was twice overpowered by strangers became disqualified to reign, he ordered a funeral pile to be prepared, and having set fire to it with his own hands, perished therein. He was succeeded by his son Anandpāl.

**Jaipal II.** (جیپال ثانی راجہ), Rāja

of Lāhore, son of Anandpāl, whom he succeeded in A.D. 1013. He was routed in a great battle by Sultan Mahmūd in A.D. 1022, on the banks of the river Rāvī; the result was the permanent occupation of Lāhore by a Muhammādan governor, and the appointment of a Viceroy of Lāhore by Mahmūd. Jaipal fled to Ajnār. This has been considered the foundation of the Muhammādan empire in India.

**Jai Singh I. (Raja)** (جی سنگھ اول) (راجہ)

, of the tribe of Kachhwāhā, commonly called Mirzā Rāja, was the son of Rāja Māhā Singh, the son of Partāp Singh, the son of Rāja Mān Singh. He served under the emperor Shah Jahān, and was made governor over the conquered provinces of the Deccan about the year A.D. 1664, by the emperor 'Alamgīr. He was recalled to court in A.D. 1666, but died on the road, soon after his arrival at Burhānpūr, 28th Muhamarram, A.H. 1078. According to *Orme's Historical Fragments of the Mughul Empire*, Jai Singh died at Burhānpūr soon after the pretended revolt of Sultan Muazzim, the son

of the emperor, and was said to have been poisoned by the procurement of 'Alamgir. There never was a prince among the Rājpūts equal to him in accomplishments. He was competely learned in Hindi, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rām Singh his eldest, and Kirat Singh. The former was honoured after his father's death with the title of Rāja, and put in possession of his father's territories. Jai Singh had built several fine edifices at Āgra, of which no sign remain now, but the name and place on which the buildings stood is still called Jaisinghpūra.

### جی سنگہ سوائی (Jai Singh II. Sawai)

نانی), a Rāja of the tribe of Kachhwāhā rājpūts, was the son of Bishn Singh, the son of Kishun Singh, the son of Rām Singh, the son of Mirzā Rāja Jai Singh. He is commonly called Mirzā Rāja Jai Singh Sawai. He was the zamindār or Rāja of a considerable territory in the province of Ajmir named Amer, but since the prince founded a new city called Jaipūr the Rājaship has also taken that name. Bishn Singh, the father of Jai Singh and Bijai Singh, died about the year A.D. 1693, Sambat 1750, and after his death the title of Rāja was bestowed on Jai Singh by the emperor 'Alamgir with the rank of 1500, and subsequently with that of 2000. After the death of that emperor he espoused the cause of 'Azim Shāh, the son of 'Alamgir, whilst his brother Bijai Singh aided Bahadūr Shāh, who on his accession to the throne conferred the rank of 3000 on the latter. Bijai Singh quarrelled with his brother for the Rāj; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Ali Khān of Bārhā, as Faujdār of that place. When the emperor marched to the Deccan to punish his brother Kāmbaksh, A.D. 1708, A.H. 1120, Jai Singh, with the aid of Rāja Ajit Singh Rāthor, engaged the Faujdār in battle and having killed him took possession of the province. In the reign of Farrukhsiyar he was honoured with the title of Dhirāj Rāja Jai Singh, and in the time of Muhammad Shāh with that of Sawai (q.d. "exceptional"). In the year A.D. 1732, A.H. 1145, he was appointed governor of Mālwā. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehli, Banaras, Mathrā, Ujain and Jaipūr, and published a work on astronomy called *Zīj Muhammad Shāhi*. He also erected a Karavānsarai and market in every province of Hindūstān for the convenience of travellers at his own expense. After his death, which took place in September, A.D. 1743, 9th Shabān, A.H. 1160, three of his wives, with many concubines, burned themselves on his funeral pile. He was succeeded by his son Ishuri Singh, after whose death in A.D. 1760 Madho Singh his son succeeded him.

### List of Kachhwāhā Rājas of Amer or Jaipūr.

Bhara Mal.	Jai Singh Sawai.
Bhagwān Dās.	Ishuri Singh.
Mān Singh.	Madho Singh.
Bhāo Singh.	Pirthi Singh.
Māhā Singh.	Partāb Singh.
Jai Singh Mirzā Rāja.	Jagat Singh.
Rām Singh.	Jai Singh.
Bishun Singh.	Rām Singh.

### جی سنگہ (Jai Singh III. Raja)

نالت), of the tribe of Kachhwāhā

rājpūts and Rāja of Jaipūr, was a posthumous son of Rāja Jagat Singh, who died in A.D. 1818. Jai Singh was murdered by his kāmdār, whose name was Jhota Rām, in the Sambat year 1891, or in January, A.D. 1834, and his infant son Rām Singh succeeded him.

### جی سنگہ (Jai Singh), or Rānā Jai

Singh of Udaipūr, a descendant of Rāna Sanka who lived in the time of the emperor Akbar, succeeded his father Rānā Rāj Singh, A.D. 1680, A.H. 1091.

### Jalal Asir (جلال اسیر).

### Jalal 'Azd, Sayyad (جلال عزد سید),

a poet who flourished in the reign of Muhammad Muzaffar, ruler of Fars and his descendants. He is the author of a Diwān.

### Jalal Bukhari (جلال بخاری), or

Sayyad Jalal Bukhāri. He came to India from Bukhārā and became a disciple of Shaikh Bahā-uddin Zikriā of Multān. He resided at Uchcha in Multān and died there. He had three sons, Sayyad Ahmad Kabir, Sayyad Bahā-uddin and Sayyad Muhammad. Sayyad Ahmad Kabir, who succeeded his father as spiritual guide, had two sons, Makhdūm Jahān, also called Shaikh Jahāl and Shaikh Sadar-uddin, commonly called Rājū Qattāl.

N.B.—There is some confusion between this man and Shaikh Jalal.

[Vide Shaikh Jalal.]

### Jalal Bukhari, Sayyad (جلال بخاری),

سید), a descendant of Sayyad Ahmad

Kabir and son of Sayyad Muhammad Bukhāri. He was born in the year A.D. 1594, 6th Jumādā II. A.H. 1003, and was highly respected by the emperor Shāh Jahān, who conferred on him the office of Sudārat (chief justiceship) of all India with the mansab of 6000. He sometimes amused himself in writing poetry, and had adopted

the word Razā for his poetical title. He died on the 25th May, 1647, o.s. 1st Jumādā I, A.H. 1057, and is buried at Tājrañī in Agra. His grandfather Sayyad Ahmad Kabir lies buried at a place in Delhi called Bijāl Mandīl. Jalāl Bukhārī left three sons, viz. Sayyad Ja'far, Sayyad Ali styled Razwī Khān, and Sayyad Mūsa, on whom high titles were conferred by Shāh Jahān, and his eldest son Ja'far obtained the place of his father.

### جلال شروانی حکیم (Jalal Sharwanī Ḥakīm),

a physician and poet, who was a native of Shirwān. He flourished in the reign of Muhammād Mu'zafar and his son Shāh Shujā', rulers of Shiraz, both of whom reigned from A.D. 1353 to 1384. He is the author of a poem entitled *Gul-sa-Nauroz*, which he wrote in A.D. 1334, A.H. 734. He is also called Jalāl-uddin Tahib.

### Jalali or Jalal (جلالی یا جلال), com-

monly called Sayyad-i-'Alām Jalal or Jalālī, was a native of Almadabād, and his father and spiritual guide was Mir Sayyad Jalāl bin-Hasan. He is the author of a *Diwān*.

### Jalali (جلالی), poetical name of Badr-uddin.

### Jalal, Shaikh (جلال شیخ). *Vide*

Shaikh Jalāl, commonly called Makhdūm Jahāniān. He was the son of Sayyad Ahmad Kabir, and grandson of Sayyad Jalāl Bukhārī the first.

### Jalal شیخ تہانیسری (Jalal Shīkh Tehāniśrī), of Thanesar.

[*Vide* Shaikh Jalāl of Thanesar.]

### Jalal - uddin Ahmad Afzal - bin - Muwaiyad (جلال الدین احمد انفل) (بن مودی), an author.

### Jalal-uddin Aldawani (جلال الدین الدواني), author of several works. [*Vide* Dawāni.]

### Jalal-uddin Farahani (جلال الدین فرهانی), a poet.

### Jalal-uddin Firoz Khilji (جلال الدین فیروز خلجی). *Vide* Firūz Shāh Khilji.

**جلال الدین (Jalal al-dīn)** مُحَمَّدِي, see Jalāl-uddin Sayūtī. He is sometimes called Jalāl-uddin Muhammād bin-Ahmād-al-Mahlī.

### جلال الدین (Jalal al-dīn) مُكْشَار (Malikshāh). *Vide* Malikshāh.

**جلال الدین خان (Jalal al-dīn Khan)**, the brother of Muhammād Khān, nāwāb of Bijnōr, a rebel of 1857.  
[*Vide* Sa'd-ullāh Khān.]

### Jalal - uddin Muhammad Akbar (جلال الدین محمد اکبر). *Vide* Akbar.

**جلال - uddin Muhammad - bin - Asa'd Aldawani (جلال الدین محمد بن اسد الدواني)**. *Vide* Dawāni.

**جلال الدین پوری (Jalal al-dīn Pūrī)**, king of Bengal, whose original name was Jitmāl, ascended the throne of Bengal on the death of his father Rāja Kāns in A.D. 1392, A.H. 794. He became a convert to the Muhammādīan faith and received the name of Jalāl-uddin. He ruled with such justice that he became entitled to the appellation of the Nausherwān of the age. He reigned 17 years and died in A.D. 1410, A.H. 812, when his son Ahmad succeeded him.

**جلال-uddin Rumi, Maulana (Jalal al-dīn Rūmī)**, commonly called Maulānā or Maulwi Rūmī, was the son of Bahā-uddin Walī Balkhī. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the *Maqāṣid Maulawi Rūmī*. He founded an order of Derwishes or Sūfīs in the city of Conia (Iconium) in Asiatic Turkey. He was born at Balkh on the 30th September, A.D. 1207, 6th Rahī I, A.H. 604, and died in the time of Abkā Khān on the 17th December, A.D. 1273, 5th Jumādā II, A.H. 672. He was buried in a monastery at Conia, and his tomb was visited for many centuries by his devout countrymen, who considered his works as the effect of inspiration and only inferior to the Qurān. His *Diwān* contains 30,000 verses, and his *Masnawī* more than 47,000. In his *Diwān*, instead of his own title, he has inserted the name of Shams Tabrīzī his master.

**Jalal-uddin Sayuti (جلال الدين سعوطي)**, son of 'Abdur Rahmān bin-

Abī Bakr, an Egyptian author of some merit, who died in A.D. 1505, A.H. 911. He is said to be the author of 400 works, amongst which are the commentary on the *Durr-Al-Munshūr*, and the last half of the *Tafsīr Jalālīn*; the author of the other half was Jalāl-uddin Mahāli, who died in A.D. 1450, A.H. 854. Another work of Sayūti is called *Lubb-ul-Lubab*. It is a dictionary of patronymic names, and of others under which the Arabic authors are much more frequently quoted than under their proper names. The confusion under which the Arabs labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sāmānī (or Sam-nānī) in the sixth century of the Hijra published one, entitled *Fil-Ansāb*, in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abridged in the succeeding century by Ibu-ul-Asir, and this extract shortened by Sayūti. There is another work of Sayūti called *Kashfus-Salsala-un-Wasfuz Zalzala*, containing an account of all the earthquakes which took place from the year A.D. 713, A.H. 94, to his time. He wrote this work on the occasion of an earthquake in Egypt, with a view of shewing to his countrymen that earthquakes are ordained by God to punish men for their sins. This work was translated from the Arabic by Dr. A. Sprenger. Vide *Jour. As. Soc.* vol. xvii. part ii. p. 741. Sayūti was also the author of the *Jāma'-ul-Jawāima*, containing a collection of Traditions, of which he afterwards made an abridgment and called it *Jāma'-us-Saghir*.

**Jalal-uddin, Sultan (جلال الدين سلطان)**, the son of Sultān Mu-hammad, surnamed Qutb-uddin, Sultān of Khwārizm.

[Vide Muhammad (Sultān).]

**Jalayer (جلاير)**, the name given to a race of kings of Baghdād, the first of whom was Hasan Buzurg, commonly called Hasan Jalayer (g.v.).

**Jalinus (جالينوس)**, "Galen," or Galenus, prince of the Greek physicians after Hippocrates.

**Jam Afra (جام افرا)**. Vide Nāsir-uddin Qabbācha.

**Jama Baf (جاما باف)**. Vide Mīr Sayyad Jāma Bāf.

**Jamal (جمال)**, the name assumed by

Abū'l Fazl Muhammād, the son of 'Umar, the son of Khālid. He is the author of the *Sarīh*, a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the *Shāhī*.

**Jamal Faqih, Khwaja (جمال نقیہ خواجہ)**, a poet.

**Jamali Khalifa (جمالي خلیفہ)**, surname of Is-hāq Karamānī, another author of the commentary called *Sharah Hadis-ul-Arba'in*. He died A.D. 1526, A.H. 933.

**Jamali, Shaikh (جمالي شیخ)**. Vide Shaikh Jamālī.

**Jamal Kili, Shaikh (جمال کیلی شیخ)**, an inhabitant of Qazwin in Isfahān. He lived in the time of Sultān 'Alā-uddin the Ismā'īlī, ruler of the fort of Alahmūt, who highly respected him. It is said that he secretly followed the tenets of the Ismā'īlīs, but the people thought otherwise. He died on Monday the 29th September, A.D. 1253, 4th Shawwāl, A.H. 651.

**Jamal Khan (جمال خان)**, a man-sabdār, or commander of 5000 horse, in the reign of Shāh Jahān. It is related that the emperor had ordered that all the ladies at court should provide precious stones and bring them to a market-place that he had erected, and there shew their wares publicly to all the noblemen at court, who were ordered to buy them at whatever prices the ladies put upon them; and that the king himself was to be a buyer, to put the greater honour on the new erected market. The ladies obeyed, and took their booths as they thought fit. On the market day the king and the noblemen came to market, and bought the jewels and other trifles the ladies had to dispose of. The king, coming to the booth of a very pretty lady, asked her what she had to sell. She told him she had one large fine rough diamond still to dispose of. He desired to see it, and he found it to be a piece of fine transparent sugar-candy of a tolerable diamond figure. He demanded to know what price she set on it, and she told him with a pleasant air that it was worth a *lakh* of rupees, or £12,500 sterling. He ordered the money to be paid, and falling into discourse with her found her wit was as exquisite as her beauty, and ordered her to sup with him that night in his palace. She accordingly went and stayed with him three nights and days, and then went back to her husband, whose name was Jamāl Khān. The husband received her very coldly, and told her that he would continue civil to her, but would never live

with her again but in the same manner as if she was his sister. Upon which she went to the palace, fell at the emperor's feet, and told him what her husband had said. The king, in a rage, gave orders to carry her husband to the elephant garden, and there have him put to death by an elephant. The poor man was soon apprehended, and as they dragged him from his house he begged to have leave to speak to the king. A friend of his ordered the messengers of death to stop awhile, till he had acquainted the king with the request, which was accordingly done, and he was ordered to be carried into the court of the palace, that the king might hear what he had to say; and being carried thither, the king demanded what he would have. He answered that what he had said to his wife was the greatest honour which he was capable of doing his king, because, after he had honoured his wife with his embraces, he thought himself unworthy ever after to cohabit with her. The king, after pausing a little, ordered him to be unbound, and brought to his own room, where, as soon as he came, the king embraced him, and ordered a royal suit to be put upon him, and gave him command of five thousand horse more, but took his wife into his own harem.—*As. Jour.* vol. xxx. p. 215.

### Jamal-uddin Ahmad, Shaikh (جمال الدين احمد شيخ)

(الدين احمد شيخ), a celebrated Muhammadan saint of Hansi, and grandfather of Shaikh Qutb-uddin Manawwar.

### Jamal-uddin-Ataullah, 'Amir (جمال الدين عطا الله امير)

Sayyad Asil-uddin 'Abdullah. He is the author of the work called *Rauzat-ul-Ahbâb*. [Vide Atâullâh bin-Muhammad al-Husainî Nishâpûrî.]

### Jamal - uddin - 'Abdul Razzaq

(جمال الدين بن عبدالرازاق), a celebrated poet of Isfahan, and author of a *Diwân*. He is the father of Kamâl-uddin Ismâ'il and Mu'in-uddin 'Abdal Karim, both of whom were also poets. Jamâl-uddin died in A.D. 1192, A.H. 588.

### Jamal-uddin Hasan bin Yusaf bin-al-Matahir al-Hilli

(جمال الدين بن يوسف), entitled Shaikh

al-'Allâma, is called the chief of the lawyers of Hillâ. He is the author of the *Khulasat-ul-Aqâdîl*. His legal works are very numerous and frequently referred to as authorities of undisputed merit. The most famous of these are—the *Talâkhîs - ul - Marâm*, the *Ghâdet - ul -*

*Ahkâm* and the *Tahrîr - ul - Ahkâm*, which last is a justly celebrated work. The *Mukhtârif - ush - Shâia* is also a well-known composition of this great lawyer; and his *Ishâd - al - Azhan* is constantly quoted as an authority, under the name of the *Ishâd - i - Allâma*.

[Vide Allâma al-Hilli.]

### Jamal-uddin Husain Anju (جمال الدين حسين انجو)

Fakhr-uddin Kashmiri, author of the Persian Dictionary called *Farhang Jahângîri*, which he dedicated to the emperor Jahângîr in A.D. 1605, A.H. 1014. The author of the *Mâsir - ul - 'Umra* calls him Mir Jamâl-uddin Anjû, and says that he is a descendant of the Sayyadeh of Shirâz, and came to the Deccan and thence to Agra A.D. 1585, A.H. 993, in the time of Akbar, who raised him by degrees to the rank of 3000. In the reign of Jahângîr the rank of 4000 was conferred on him with the title of 'Azd-uddaula.

### Jamal al-din ibn-Malik (جمال الدين ابن مالك)

(ابن مالك) author of an Arabic work on philosophy, called *Alfa*.

### Jami (جامی نور الدين عبد الرحمن)

the poetical name of Nûr-uddin 'Abdur Rahmân, a celebrated Persian poet, the son of Maulâna Muhammad or Ahmad Istâhî; was born on the 7th November, A.D. 1414, 23rd Shâbân, A.H. 817, at a village in Herât called Jâm, from which he derived his poetical name "Jâmi." He was remarkably polite, of a very gentle disposition, and endued with such extensive learning that it was supposed there was not throughout the empire of Persia so complete a master of the language as himself. Even princes who were themselves men of erudition and exalted talents have lavished upon him the most unbounded praises and the highest honours. He was very intimate with Sultân Abû Sa'id Mirzâ of Herât, who continued the friend of Jâmi so long as he lived. After his death, our poet enjoyed the same favours from his son and successor Sultân Hussain Mirzâ. He was a contemporary of the esteemed biographer Daulat Shâh, who recorded his fame in the Lives of the Persian poets, called *Tazkira Daulat Shâhî*. Jâmi was the author of more than 44 works. His poem on the Loves of Joseph and Zalîkha is one of the finest compositions in the language; it contains about 4000 couplets. He is also the author of the book called *Nâjashât - ul - Ins*, a very celebrated abridgment of the Lives of the Sufî Shaikhs, translated from the Arabic *Tâbqît - us - Sâfiya*, and dedicated to the celebrated wazir 'Alisher in A.D. 1476, A.H. 881. It may be here observed that the celebrated poets, as Hâfi, Sâdi, Jâmi, etc.,

were professed Sūfis. The following are the works commonly known composed by Jāmī:—

- These together  
are called Haft  
Aurang.
- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. <u>Silsilat-u-Zahab</u>, dedicated to Bayazid II.</li> <li>2. <u>Salāmān-wa-Absāl</u>.</li> <li>3. <u>Tuhfat-ul-Ahrār</u>.</li> <li>4. <u>Sabhat-ul-Abrair</u>.</li> <li>5. <u>Yūsaf-wa-Zalīkha</u>.</li> <li>6. <u>Laili-wa-Majnūn</u>.</li> <li>7. <u>Khirad-nāma</u>.</li> </ol> | <p><u>Sikandar-nāma</u>,<br/><u>Nafahāt-ul-Ins</u>,<br/><u>Bahāristān</u>,<br/><u>Fatūh-ul-Haramain</u>,<br/><u>Khurshed-wa-Māh</u>,<br/><u>Lawa'ih Jāmī</u>,<br/><u>Shawāhid-ul-Nabūat</u>.</p> |
|---|--|

Jāmī died at the advanced age of 81 lunar years, on Friday the 9th November, A.D. 1492, 18th Muḥarram, A.H. 898, mourned by the whole city of Herāt; his funeral expenses were defrayed by Sultān Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. Alisher his friend laid the first stone of a monument which he caused to be raised to his memory, and his fame became immortal in the minds of his countrymen. He was also the author of a *Tafsīr* or commentary of some note. [*Salāmān* and *Absāl* has been translated into English verse by the late Mr. Edward Fitzgerald.]

**Jamila** (جمیله), the poetical name of a Persian Poet.

**Jamil-ibn-Mi'mar** (جمیل ابن معمار),

a celebrated Arabian poet who lived in the time of the khalif 'Abdulmälík, and died in the year A.D. 701, A.H. 82. He was contemporary with two other famous poets named 'Umar the son of 'Abdullah and Kathir Azza. Jamil was the lover of Shamba, one of those pairs of lovers whose constancy and fidelity the orientals praise in their histories and poems.

**Jamil-uddin Kashi** (جمال الدين) (کاشی), author of the history called

*Zubdat-ul-Tawārikh*. A work of the same title is mentioned under Shaikh Nūr-ul-Haq of Dehli.

**Jamil - uddin Muhammad Abdul**

**Razzaq** (جمال محمد الدين) (عبدالرزاق). *Vide* Jamāl-uddīn bin-'Abdul Razzāk.

**Jamshed** (جمشید) (also called Jām)

was one of the ancient mythic kings of Persia, and the fourth of the First or Pishdādīan dynasty. He is celebrated as the founder of

Persepolis, which is to this day called Istakhr and Takht Jamshed. He is said to have introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. His country was invaded by Zuhāk, a Turanian king, and the unfortunate Jamshed was obliged to fly before the emperor. He was pursued by the agents of Zuhāk, through Sistān, India, and China, and was at last seized and carried like a common malefactor before his cruel enemy, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. We are told by Firdausi that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jām Jamshed and Jām Jam, was wondrous. A hundred marvellous tales are told of this celebrated cup, which used to dazzle all who looked in it, and has often been employed by the poets to furnish a simile for a bright eye.

**Jamshed** (جمشید), this title is sometimes given by the Musalmāns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

**Jamshed Qutb Shah** (جمشید قطب شاہ)

**شاد**, son of Quli Qutb Shāh I. ascended the throne of Golkonda in the Deccan after the death of his father in September, A.D. 1543, Jumāda II. A.H. 950. He reigned seven years and some months, and was succeeded by his brother Ibrāhīm Qutb Shāh in A.D. 1550, A.H. 957.

**Jan** (جان) (صاحب), or Jān Sāhib, poetical name of Mir Yār 'Alī, who is the author of a *Diwān*.

**Janabi** (جنابی), the surname of Abū

Muhammad Mustafa bin-Sayyad Hasan-al-Husaini, a celebrated historian and author of a work called *Tārikh-al-Janābi*, of which the correct name is supposed to be *Bahr-u-Zakhkhar*, the Swelling of the Sea; it comprises a general history from the beginning of the world to A.D. 1589, A.H. 997. It was originally written in Arabic, and translated by the author into Turkish. Janābi died in A.D. 1591, A.H. 999.

**Jan Fishan Khan Bahadur** (جان)

(فشن خان بهادر نواب), Nawāb of

Sardhānā. A Cabuli of Persian extraction who for his conspicuous loyalty during the mutiny of 1857, was ordered by Government to be rewarded with a pension of 1000 rupees a month in perpetuity to his male heirs, and a

grant of confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

**Jangez Khan** (جنگیز خان). *Vide* Changez Khān.

**Jani** (جانی). There have been three authors of this name. The first, 'Abū 'Abdullah Muhammad ibn - Mālik Atā', a native of Damascus; the second, Basar Jānī; and the third, Mansūr-bin' Umar - al - Adib, a native of Isfahān, who died A.D. 1025.

**Jani** (جانی), the poetical name of Mirzā Jān, the father of Mirzā Jān Jānān.

**Jani Begam** (جانی بیگام), daughter of 'Abdul Rahim Khān, Khān-Khānān, who was married to prince Dāniāl, the son of the emperor Akbar in A.D. 1599, A.H. 1007.

**Jani Beg Sultan** (جانی بیگ سلطان), son of 'Abdullah Khān Uzbak's sister. His son, Dīn Muhammad Khān, was raised to the throne of Samarqand after the death of 'Abdul Momim Khān, the son of 'Abdullah Khān Uzbak.

**Jani Beg Turkhan, Mirza** (جانی بیگ ترخان مرزا), ruler of Thatta, succeeded his grandfather Mirzā Muhammad Bāqī, in the government of Thatta, the remaining province of Sindh, in A.D. 1584, A.H. 993. Akbar Shāh who before the death of Muhammad Bāqī had gone to Lāhore, and had remained there for some years, expected a personal visit from Jāni Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year A.D. 1591, A.H. 999, directed his commander-in-chief 'Abdnl Rahim Khān, the son of Bairam Khān, to proceed and occupy the place in his name. The first action took place on the 3rd November, A.D. 1591, 26th Muḥarram A.H. 1000, when the Sindhis were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzā Jāni Beg offered to acknowledge fealty to the emperor and to proceed to the presence. Shortly after 'Abdul Rahim Khān celebrated the nuptials of his son Mirzā Idrīsh with the daughter of Jāni Beg, and after the rainy season of the year A.D. 1592, A.H. 1001, accompanied Mirzā Jāni Beg to the presence of Akbar, who created the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Dehli. Mirzā Jāni Beg died at Burhānpur in A.D. 1599, A.H. 1008, and the government of Thatta was conferred on his son Mirzā Ghāzi.

**Jan Janan, Mirza** (جان جانان مرزا),

son of Mirzā Jān, a learned Musalmān and a good poet, distinguished no less for the grace and spirit of his compositions than for the independent spirituality and anti-idolatrous nature of his sentiments. His poetical name was Mazhar; was born at Agra about the year A.D. 1698, A.H. 1110, but resided at Dehli. In the month of Muḥarram or 3rd January, A.D. 1781, 7th Muḥarram A.H. 1195, having expressed his contempt for a superstitious ceremony—the commemoration of the death of Husain—he was shot on the terrace of his own house, by a vindictive partisan of that martyr, and died on the 6th of that month, 10th Muḥarram, A.H. 1195. He was the author of a Diwān.

**Jan Muhammad, Munshi** (جان محمد منشی), author of an Inshā or collection of letters which goes by his name.

**Jannat Ashani** (جنت آشانی), the title given to the emperor Humāyūn after his death.

**Jannati** (جنتی), a poetical name.  
[From Jannat = "Paradise."]

**Jan Nisar Khan** (جان نشار خان), title of Kamāl-uddin Husain, an Amir of 3000 under the emperor Shāh Jahān. At the time of his death he was governor of Sistan, and died there A.D. 1639, A.H. 1049. [The word is the same as Janisary.]

**Jan Nisar Khan, Nawab** (جان نشار خان نواب), was brother-in-law to the wazir Qamar-uddin Khān who had married his sister. He was appointed Chakladār of the districts of Korā Jahānābād in the province of Allahābād, and was assassinated by Arārū Bhagwant Singh, a zamindār of that place in A.D. 1731, A.H. 1144.

**Jan Nisar Khan, Sayyad** (جان نشار خان سید), son-in-law of the wazir Qamar-uddin Khān, was put to death, together with several others, by Nādir Shāh, on account of the resistance shewn by them in endeavouring to protect their family in the general massacre. This event took place in March, A.D. 1739, Zil-hijja A.H. 1151.

**Janoji Bhosla (جانوجی بوسلا)**, the

second Rāja of Bēpar, succeeded his father Rāghōjī Bhōsla in A.D. 1749, and died in A.D. 1772. He was succeeded by his younger brother Madhōjī Bhōsla.

[*Vide* Rāghōjī Bhōsla the first Rāja of Bēpar.]

**Jansipar Khan Turkman (جان سپار خان)**

**خان ترکمان**, an Amīr of 4000 in

the reign of the emperor Jahāngīr. He was appointed governor of Allahābād in the first year of Shāh Jahān A.D. 1628, A.H. 1037, and died there the same year.

**Jansipar Khan (جان سپار خان)**,

second son of Mukhtār Khān Sabzwārī, an amīr of the reign of the emperor 'Alamgīr. At the time of his death he held the sūbadārī of Haidarābād, and died there in A.D. 1701, A.H. 1113.

**Janubi (جنوبی بدھشان)**, of Badakhshān,

shāh, a poet and punster who flourished about the year A.D. 1521, A.H. 927.

**Januni (جنونی)**. *Vide* Junūnī.

**Jarbardi (جاربردی)**, surname of

Fakhr-uddīn Ahmad bin-Husān, an author who wrote the *Sharah Shāfi'a*, and the marginal notes on the *Kashshāf*. He died A.D. 1345, A.H. 746.

**Jarir (جریر)**. *Vide* Jurīr which is the correct pronunciation.

**Jarjis (جرجیس)**, George, and in

particular St. George the martyr, very well known in the East, and even by the Muhammādans, who put him amongst the number of the prophets, and confound him with Elias.

**Jarj Tamas (جارج طامس)**. *Vide*

George Thomas.

**Jarraz (جراز)**, the surname of Ahmad

bin - Ibrāhīm - al - Tabid - al - Afrikī, who is often cited under the name of Ibn-Jarrāz. He was a physician and an author, and a native of Africa. He died A.D. 1009, A.H. 400.

**Jarullah Zamakhshari (جارالله زمخشري)**

, surname of Mahmūd bin-'Umar-al-Zamakhshari, the Ma'tzalite of

Zamakhshar, a village in Khwārizm. He was the author of an excellent commentary on the Qurān called *Kashshāf*, which he wrote in the name of one of the princes of Mecca. He obtained the surname of Jārullāh (or neighbour of God) on account of his residing for a long period at Mecca. He was born in A.D. 1074, A.H. 467, and died in the place of his nativity in the year A.D. 1142 or 1144, A.H. 537 or 539. He was also the author of many other works, such as—

Kitāb Faṣl-dar-Nahr.

Asas-ul-Balāghat-dar-Loghat.

Rabi-ul-Abhrā.

Faṣūs - ul - Akhbar - wal - Farāez - dar - Ilm

Farāez.

Raus-ul-Masāl-dur-Fiqā.

Sharah Abīāt Sebūya.

Mustaqāzī-dur-Amsāl 'Arab.

Himam-ul-Arbīa.

Sawāer-ul-Islām.

Shakāek-ul-Nā'mām-wal-Kistās-dar-urūz.

Mu'ajjam-ul-Hadūd.

Manhāj-dar-Uṣūl.

Muqaddima-al-Adab.

Diwān-ul-Tamsīl.

Diwān-ul-Rasāel.

Diwān-ush-Shua'rā.

**Jassas (جصاص)**, surname of Shaikh

Ahmād bin-'Alī Rāzī, which see.

**Jaswant Rae ( Jasونت رائے )**, a

Hindū who was a poet and the author of a Diwān, a copy of which was found in the Library of Tipū Sūltān.

**Jaswant Rao Holkar ( جسونت راؤ )**

مُلک), the son of Takojī Holkar, and brother of Kāshi Rāo, whom he succeeded as chieftain of Indor about the year 1802. He made a rapid incursion into the Doab and committed some ravages, but was defeated and pursued by Lord Lake to the Sikh country as far as the Bias in 1803, and all his territories occupied by a British force. The whole was restored to him at the peace. He became insane in 1806, and Tulshi Bāī, his wife, was acknowledged regent. He died on 20th October, 1811, and was succeeded by Malhār Rāo III. his son, by a woman of low birth. Tulshi Bāī, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshi Bāī, conveyed her forcibly to the neighbouring river of Sipra, and cutting off her head on the bank, threw the lifeless trunk into the water.

**Jaswant Singh ( جسونت سنگھ )**,

Rāja of Jodhpūr Mārwār, succeeded to the gaddī after the death of his father Takhat Singh in February, A.D. 1873, A.H. 1289.

**Jaswant Singh (جسونت سنگھ)**, son

of Balwant Singh Mahārājā of Bhartpūr. He was born on the 28th February, 1851, and succeeded his father on the 16th March, 1853, when he was but two years old.

**Jaswant Singh Bundela (جسونت سنگھ بندیلہ)**, son of Rāja Indarman.

He held a suitable rank in the army in the reign of the emperor 'Alamgīr, and died about the year A.D. 1687, A.H. 1099. After his death the zamindari of Urcha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rāja, but he dying about the year A.D. 1693, A.H. 1105, there remained no one of the family of Rājas Shujān Singh or of his brother Indarman, to succeed him; upon which the Rāni Amar Kūnwar, grandmother to the deceased prince, placed on the Rāja Udaut Singh, who was descended from Madhukar Sāh, father to Rāja Bir Singh Deo, which was approved by the emperor, who conferred on him the title of Rāja with a suitable mansab.

**Jaswant Singh, Kunwar (جسونت سنگھ کنور)**.

*Vide* Parwāna.

**Jaswant Singh, Maharaja (جسونت سنگھ مہاراجہ)**,

the celebrated Rāja of Jodhpūr or Mārwār, of the tribe of Rāthor Rājpūts, who acted so capital a part in the competitions of 'Alamgīr and his brother Dārā Shikoh whose cause he espoused, and was guilty of great impropriety. He was the son of Rāja Gaj Singh and a descendant of Rāo Māldeo. Jaswant Singh, subsequently became one of the best generals of 'Alamgīr, and held the rank of 7000 for several years. He died near Kābul about the 11th December, A.D. 1678, 6th Zil-qada A.H. 1089. He had built a fine house at Agra on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgīr to conduct them to court, where, on their arrival, he insisted on the children being made Musalmāns. Upon this the rājpūt attendants determined to die rather than submit to this order, fled with their charge towards the Rāja's territories, and being pursued by the emperor's troops fought valiantly, and were mostly cut to pieces, but the women and infants arrived safe at Jodhpūr; they were, however, compelled to take refuge in the hills and the woods, and on the death of 'Alamgīr in A.D. 1707, regained their former possession. Ajit Singh, his son (*q.v.*), was restored to the throne of his ancestors in the year A.D. 1711, by the emperor Farrukh-siyar who married his daughter.

**Jat (جاٹ)**, a tribe of Hindū labourers

who made no figure in the Mughul empire, as a nation, till the reign of 'Alamgīr, in whose expedition to the Deccan, they were first heard of as a gang of banditti, under an intrepid leader Chūrāman. They were then so daring as to harass the rear of the imperial army. After the death of that monarch they took advantage of the growing imbecility of the empire, and fortifying themselves, spread their depredations to the gates of Āgra. Mukham Singh, who after the death of Chūrāman commanded the Jāts and took upon himself the title of Rāja, but their power increased under Badan Singh and Sūrajmal (*q.v.*).

[*Vide* Chūrāman Jāt.]

**Jawad 'Ali, Mirza (جواد علی مرزا)**,

or more properly Mirzā Muhammad Jawād 'Ali Sikandar Hashmat Bahādūr, son of Amjad 'Ali Shāh, and brother of Wajid 'Ali Shāh, the ex-king of Lucknow. He accompanied his mother, the dowager Queen of Audh, after the annexation of that country to the British possessions in 1856, to England, and died there after the death of his mother, on the 25th February, 1858, aged 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd assembled to witness the procession, attended by Mirzā Hamid 'Ali, the nephew of the deceased.

**Jawahir Singh (جوادر سنگھ)**. *Vide* Jouhar.

**Jawahir Singh (جوادر سنگھ)**, the Jāt

Rāja of Dig and Bhartpūr, was the son of Sūrajmal Jāt. He succeeded to the Rāj after his father's death in December, A.D. 1763, A.H. 1177, was secretly murdered in 1768, and was succeeded by his brother Rāo Ratan Singh, who did not escape suspicion of having been accessory to his brother's murder. Ratan Singh reigned ten months and thirteen days and was stabbed by a faqīr named Rūpānand, who pretended to transmute copper into gold.

[*Vide* Ratan Singh.]

**Jawahir Singh (جوادر سنگھ)**, a Sikh

chief who became the minister of Mahārājā Dilip Singh after the death of Hirā Singh, and was murdered by the troops at Lāhore on the 21st September, A.D. 1845. Rāja Lāl Singh succeeded him.

**Jawahir Singh, Maharaja (جوادر سنگھ مہاراجہ)**,

son of Dhyan Singh and nephew of Mahārājā Gulāb Singh, ruler of Kashmire.

**Jawan (جوان)**, the poetical appellation

of Mirzā Qāsim 'Alī, a Hindūstānī lyric poet, attached to the college of Fort William. He is the author of an Urdu Diwān and also of a Bārah Māsā, which he composed in A.D. 1802, A.H. 1217. He was alive in 1812.

**Jawan Bakht**, son of Shāh Alam.

[*Vide* Jahānda Shāh II.]

**Jawan Bakht, Mirza (جوان بخت)**

(مرزا), the youngest son of Bahādūr Shāh, the ex-king of Dehli, who accompanied his father to Rangoon in 1858, where he resided under surveillance at that place till his death in September, A.D. 1884. The British Government sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zamāni Begam in A.D. 1873.

**Jaweni (جوینی)**, whose proper name

was Abū'l Ma'ālī 'Abdulmalik bin-'Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of "Imām-ul-Haramain." He flourished in the reign of Mālik Shāh the Saljūkīde, and professed the doctrine of Shūfa'i at Naishapūr, where the famous Ghazzālī (q.v.) was his disciple. He was the author of several works, amongst which are the two following: *Tārikh Jahān Kushāt* and *Aqidat-ul-Nizāmiyat*. He died in A.D. 1085, A.H. 478.

**Jawera (جویرہ)**, one of the wives of

Muhammad whom he married in the sixth year of the Hijra A.D. 627. She is said to have been a woman of great beauty, and was brought among the captives after a fight. She died about the year A.D. 670, A.H. 55.

**Jawid Khan (جاوید خان)**, an eunuch

and a great favourite of the emperor Ahmad Shāh and his mother, who raised him to the rank of an Amir with the title of Nawāb Bahādūr. Nawāb Safdar Jang, who was much disgusted at the influence he had over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place on the 28th August, o.s. 1752, 28th Shawwāl, A.H. 1165.

**Jawini (جوینی)**. *Vide* Moīn-uddin Jawini.

**Jayesi (جايسى)**. *Vide* Mālik Muhammad Jayesi.

**Jazari (جزری)**, surname of those who

were born at a city called Jazarat-ul-'Umar, situated on the Tigris, to the northward of Nineveh and Mausul. One of the most illustrious amongst the men of letters this city has produced, was Ibn-Asir ul-Shaibani Majd-uddin, who died A.D. 1209, A.H. 606, and of whom we have several works.

[*Vide* Ibn-Asir.]

**Jenghis Khan (جنگھیز خان)**. *Vide* Changez Khān.

**Jent Parkas, Lala (جنت پرکاس)**,

author of a poem called *Dastūr Ishq*, containing the story of Sassi and Panūn in Persian verse. It is believed that his correct name is Jöt Parkāsh.

**Jhankoji Sindhi (جھنکو جی)**

(سیندھیہ), son of Jiāpa or Jyāpā Sindhiā, was killed in the great battle which took place between Ahmad Shāh Abdālī and the Marhattas on the 14th January, n.s. 1761, at Panipat.

**Jhanko Rao Sindhi (جھنکو راؤ)**

(سیندھہ), also called Mukkī Rāo, on the death of Daulat Rāo Sindhiā, was elected by his widow Bājī Bāi as Rāja of Gwāliar, and was put on the masnad on the 18th June, A.D. 1827; but being then only nine years of age, Bājī Bāi acted as regent. He assumed the reins of government in A.D. 1828, reigned 15 years and some months, and died on the 4th February, A.D. 1843, aged 24 years. He was succeeded by his adopted son Jiāji Sindhiā the late Rāja of Gwāliar, with whom Bījā Bāi appears to have resided until the time of the mutiny.

**Jiāji Rao Sindhi (جیاجی راؤ)**

(سیندھیہ), the late Rāja of Gwāliar, whose name in full is, Muḥārājā 'Alī Jāh Jiāji Rāo Sindhiā, was the adopted son of Jhanko Rāo Sindhiā, on whose death he succeeded to the government on the 4th February, A.D. 1843. His installation took place on the 20th January, A.D. 1844, when Lord Ellenborough visited the fort. He was made G.C.B. and a British General, and died in A.D. 1888.

**Jiji Begam (جيچي بيگم)**, the wet-

nurse of the Emperor Akbar, and the mother of Mirzā 'Aziz Kōka, who was raised to a high rank by the emperor with the title of Khān 'Azim. She died in the year A.D. 1599, A.H. 1008. The emperor carried her coffin on his shoulders and shaved his beard and moustache.

**Jiwan, Mulla** (جیون ملا). *Vide* Mulla Jiwan.

**Jodha Rao** (جوہدا راؤ), Rāja of

Mārwār, and a descendant of Seoīj, the grandson of the celebrated Jaichānd, the last Rāthor monarch of Kanauj. He, in the year A.D. 1432 founded the modern capital of Jodhpūr, to which he transferred the seat of the government from Mandōr.

**Jodh Bai** (جوہدہ بائی) (whose maiden

name appears to be Jagat Goshaini and also Bālmatī), was the daughter of Rāja Uday Singh of Jodhpūr or Mārwār, the son of Rāja Maldeo. She was called Jodh Bāī, because she was a princess of Jodhpūr. She was married to Mirzā Salim (afterwards Jahāngir) in A.D. 1585, A.H. 994, and became the mother of the Emperor Shāh Jahān, who was born in A.D. 1592, A.H. 1000, at Lāhore. She poisoned herself at Āgra in A.D. 1619, A.H. 1028, and was buried in Sohāgpūra, a village founded by her, where her palace and tomb are still to be seen in a ruinous state.

**Jogi, Sultan** (جوگی سلطان). *Vide* Muhammad Jogi.

**Josh** (جوش), poetical title of Ahmad

Hasan Khān, who is familiarly called Achchhe Sāhib. He was living in Lucknow in A.D. 1853, A.H. 1269, and was the author of an Urdu Diwān. He was the son of Nawāb Muqim Khān, the son of Nawāb Muhabbat Khān, the son of Hāfiẓ Rahmat Khān (q.v.).

**Joshish** (جوشش), poetical title of

Muhammad Hasan or Muhammad Rōshan of Patna, who flourished in the time of the Emperor Shāh 'Alam.

**Jot Parkash, Lala** (جوت پرکاش), a Hindū Kāyeth and an author. This appears to be the correct for Jent Parkās, which see.

**Jouhar** (جوہر), the poetical appella-

tion of Jawāhir Singh, a Hindū, who was the pupil of the poet Mulla Nātiq of Naishāpūr. He was the author of a Diwān in Persian and Urdū, and was living in A.D. 1851, A.H. 1267.

**Jouhar** (جوہر), the poetical name of

Munshi Sewa Rām of Shāhjāhpūr, who flourished in the time of Akbar Shāh II. and was the author of several works in Persian, such as *Jouhar-ul-Talīm*, *Jouhar-ul-Tarkib*, etc.; the last-named work he wrote in A.D. 1820, A.H. 1235.

**Jouhari Farabi** (جوہری فارابی), surname of Abū Nasr Ismā'il bin-Hammād. Although he was a Turk, yet he made such progress in the Arabic language, which he studied in Mesopotamia and Egypt, that he was styled "Imām-ul-Lughāt," or master of the language. He is the author of a very large Arabic Dictionary entitled *Sahāh-ul-Lughāt*, the purity of the tongue. He is often called after this work, "Sāhib-us-Sāhāh," or the author of the Sahāh. He is commonly called Fārābī or Fārābī-al-Turki, because he was a native of Fārāb in Turkistān. He died A.D. 1002, A.H. 393. Some authors say that his death took in A.D. 992, A.H. 382.

**Jouhari Zargar** (جوہری زرگر), a poet who flourished in the time of Sulaimān Shāh and Arsalān Shāh of the house of Saljuq. He is the author of a poem containing the story of "Amir Ahmad and Mahastī."

**Jounpur** (جونپور), kings of. *Vide* Khwāja Jahān.

**Jouzi** (جوزوی). *Vide* Abū'l Faraj ibn-Jauzi.

**Juban Choban** or **Jovian, Amir** (جوبان امیر), the tutor and general of the armies of Sultān Abū Sa'id Khān, son of Aljātū, king of Persia. He was put to death by Mālik Ghayās-uddin Kart in November, A.D. 1327, Muḥarram, A.H. 728, by order of the Sultān, because he refused to give him his daughter Baghdād Khātūn in marriage.

[*Vide* Baghdad Khātūn.]

**Juber** (جمبیر), a companion of Muhammad.

**Judat** (جودت), a poetical appellation.

**Jugal Kishor** (جگل کشور), an inhabitant of Dehli whose poetical name was Sarwat. He was wakil to the Nāzim of Bengal for several years.

**Jughtai** (جفتائی). *Vide* Chaghtai.

**Juji Khan** (جوچی خان) was the eldest son of Chingiz Khān the Tartar, from whom he had received for his share the wide regions of Qapecħaq; but this prince died a few months before his father in A.D. 1226, and left his territories to his son Batū Khān, who conquered Russia and Bulgaria, ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.

**Junaid Baghdadi, Shaikh (جنید بغدادی شیخ)**, a celebrated ascetic

whose father was a glass-blower, of Nahāwand. He was born and brought up at Baghdād, and became one of the best disciples of Shāfi'i, but followed the system of Sūfiān Souri. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdād in the year A.D. 911, A.H. 298, and was buried near the tomb of his master and maternal uncle, Sari Saqti.

**Junaid, Shaikh or Sultan (جنید سلطان)**, third in descent from the

celebrated Shaikh Safi-uddin Ardibell, and grandfather of Shāh Ismā'il I. of Persia, founder of the Safwi dynasty which was extirpated by Nādir Shāh. He was a Sufi or mystic philosopher, but being expelled from Azurbejān by the Turkman ruler Jahān Shāh, established himself in Dayarbikar. In the latter period of his life, he went to Shirwān with his disciples, and was killed in A.D. 1456, A.H. 860, in a conflict with the troops of Amir Khalīl-ullāh, ruler of that province.

[*Vide* Ismā'il I. Safwi. The book called *Nukkāt Bedil*, written by Mirzā Bedil, contains his Memoirs.]

**Juna Shah (جونا شاد)**, a brother of

Muhammad Tughlaq Shāh, king of Dehlī, who built the city of Jounpūr, which goes after his name.

**Jununi (جنونی)**, author of a poem

called *Latāef Shouq*, a collection of entertaining and witty tales, which he composed in the year A.D. 1680, A.H. 1100, and dedicated to the emperor 'Alamgīr, but many were rather obscene.

**Jununi, Maulana (خونی مولانا)**, a

sprightly satirical poet of Herāt who flourished in the time of Amīr Ghayās-uddin Sultān Hussain, son of Firoz Shāh, about the 9th century of the Hijri era.

**Jurat (جرات)**, poetical title of

Kalandar Bakhsh, a son of Yehia Amān and pupil of Hasrat. He was first supported by Nawāb Muhabbat Khān, but in A.D. 1800, A.H. 1215, he was in the service of prince Sulaimān Shikoh at Lucknow. While still

in the prime of life he became blind, but became a good musician and an excellent player on the guitar. It appears that Jurat and his family had the family name of Yehia Mān, because they said that they were descended from Yehia Rāi Mān, who resided in a street at Dehlī which is close to the Chāndni Chouk, and is still called the Rāi Mān Street. It is also stated that this Rāi Mān was executed by Nādir Shāh. Jurat died in the year A.D. 1810, A.H. 1225. He was the author of an Urdū Dīwān and two Maṣnavis.

**Jurir (جریر)**, or Abū Hazrā Jarīr ibn-

Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalifī 'Abdulmalik of the house of Umayya, and received from him a handsome salary. He was once rewarded by the prince for a single panegyrical ode, with 100 camels, 18 slaves, and a silver jug. Abū'l Faraj ibn-ul-Jauzī places the death of Jurir in the year A.D. 729, A.H. 111, aged 80 years.

**Jurir-ibn-'Abdullah (جریر ابن عبد الله)**,

a general of the army in the time of 'Umar, the second Khalifa after Muhammad.

**Jurjani (جرجانی)**, which see.

**Jurjani (جرجانی)**, a native of Jurjān

or Georgia. Al-Sayyad-ush-Sharif Abū'l Hasan (or Husain) 'Ali was thus surnamed because he was born in that country. He was one of the most celebrated Musalmān doctors; was born in A.D. 1339, A.H. 740, and died at Shirāz A.D. 1413, A.H. 816. There have been several other authors of this surname, as Al-Sharif-al-Husaini, a son of the first, who was a famous physician and lived in the time of Atsiz, Sultān of the Khwārizmians. Also Abū'l Wafa, a mathematician, Abū Bakr bin-'Abdul Kāhir, a grammarian, and Muhammad Jirjāni, a valiant captain of the Sultān of Khwārizm, and governor of the city of Herāt, who was killed in defending that place against Tūlī Khān, son of Changez Khān.

**Juya (جویا)**, poetical appellation of

Mirzā Darāb Beg, a poet whose native country was Kashmere. He died in A.D. 1706, A.H. 1118, and is the author of a Dīwān. The poetical name of his brother Mirzā Kāmrān, was Guyā.

# K

## KA'B

**Ka'b (ابن زهير)**, or *Kaa'b ibn-*

Zahir of Mecca, was an Arabian poet, and author of the *Qasād Bānat Sa'dā*, a poem in Arabic held in the highest estimation, containing a panegyric on Muhammad. A translation of part of it may be found in Sir William Jones's second volume of the *Asiatic Researches*. The author was a Jewish Rabbi, contemporary and opponent of Muhammad, and had written some satirical verses upon him; but afterwards being desirous of a reconciliation with the prophet, he wrote the above poem, which had the desired effect. Some authors say that he died in the first year of the Hijra, that is, A.D. 622, A.H. 1. But, according to Ockley's *History of the Saracens*, "Kaa'b came in the ninth year of the Hijra, and made his peace with Muhammad with a poem in his praise." By this it appears that he was living in A.D. 631. He is said to have assisted Muhammad greatly in the compilation of the Qurān. *Vide* Wilkin's *Biographical Dictionary under Coab.*

**Ka'b-al-'Ahbar (كعب العبر)**, a

famous traditionist of the tribe of Hamyar, who embraced Islāmism in the reign of 'Umar, and died A.D. 652, A.H. 32, during the reign of 'Usmān.

**Kabir (کبیر)**, a celebrated Hindi poet,

by trade a Musalmān weaver, who, according to the Akbar-nāma, was contemporary with Sikandar Shāh Lōdi, king of Dehli. Kabir was a Sufi or Deist of the most exalted sentiments and of benevolence unbounded. His poems, which are still universally esteemed, inculcate the purest morality, good will and hospitality towards all men, and breathe so fine a spirit of toleration that both Hindus and Musalmāns contend for the honour of his having been born of their religion. From the disinterested, yet alluring, doctrines his poems contain a sect has sprung up in Hindūstān, under the name of Kabir Panthī, who are so universally esteemed for veracity and other virtues, among both Hindus and Musalmāns, that they may be with propriety considered the Quakers of the country. The time of Kabir's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kāsi (Benāras) and Gayā, and sojourned also at Jagannāth, where he gave great offence to the Brāhmaṇas by his conduct and tolerant doctrine. When stricken in years, he departed

## KAFU

this life among a concourse of his disciples, both Musalmāns and Hindūs. He is buried at Ratanpūr, where his tomb is said to be seen to this day.

**Kabir, Shaikh (کبیر شیخ)**, surnamed

Bala Pīr, was the Shaikh Qāsim Qādirī, whose tomb is at Chunār. Shaikh Kabir died at Qanauj on Monday the 4th November, A.D. 1644, 12th Ramazān, A.H. 1054, where a splendid mausoleum was built on his tomb by one of his sons, named Shaikh Mahdi, who died A.D. 1677, A.H. 1088, and is also buried there.

**Kabir-uddin (بن تاج الدین عراقی)**, son of Tāj-uddin 'Irāqī, lived in the time of Sultān Alā-uddin, king of Dehli, and wrote a book on his conquests.

**Kabuli Mahal (کابلی محل)**, a wife of Shāhzahan.

**Kachhwaha**, the title of the Rājas of Amber or Jaipūr. *Vide* Bharā Mal.

**Kafi (کافی)**, surname of Taqī-uddin 'Ali bin 'Ali, an Arabian author who died in the year A.D. 1355, A.H. 756. His name is spelt in some of our biographical dictionaries, Cafi.

**Kafi or Kami (کافی کامی)**, poetical name of Mirzā 'Alā-uddaula, who flourished in the reign of the emperor Akbar.

[*Vide* Alā-uddaula (Mirzā) and Kami.]

**Kafi (کافی)**, whose proper name was Kifāyat 'Ali, was a poet of Muradābād, and author of the *Bahār Khuld*, which is a translation of the *Shimāel*.

**Kafi-ul-Kafat (کافی الکفات)**. *Vide* Ibn-'Ibād.

**Kafur, Malik (کافور ملک)**, a favourite eunuch of Sultān 'Alā-uddin Khilji, king of Dehli, probably of Hindū birth, who was raised to the high rank of wazir. After the king's death the first step which the traitor took was to send a person to Gwālīār, to put out the eyes of Khizir Khān and Shādi Khān, the two sons of the deceased Sultān. His

orders were inhumanly executed. He then placed Shahâb-uddin, the king's youngest son (a boy of seven years of age) on the throne, and began his administration; but was assassinated thirty-five days after the king's death, in January, A.D. 1317, A.H. 716, when Mubârik, the third son of the king, was raised to the throne.

**Kahaj Tabrezi, Shaikh** (کھجور تبریزی شیخ), a learned Musalmân who held

the office of Shaikh-ul-Islâm at Tabrez during the reign of Sultân Awis and Sultân Husain of Baghdâd. He was the author of a *Diwân*.

**Kahi** (کاہی). *Vide* Qâsim Kâhî.

**Kaikaus** (کیکاووس), second king of the

Kayanian dynasty of Persia, was the son of Kaiqubâd. He was vain and proud; and appears to have been in continual distress from the unfortunate result of schemes that his ambition led him to form, but which he wanted ability to execute. His life is connected with a thousand fables, which though improper in this place form excellent materials for Firdausî, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhrâb, who is killed by his father. This part of the Shah-nâma has been translated in English verse by J. Atkinson, Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikâüs, when grown old, resigned his crown in favour of his grandson Kaikhusro, the son of Siâwakhsh (corresponds to Cambyses I.; *vide* Achaemenis).

**Kaikaus, Amir** (کیکاووس امیر), grandson of Qâbûs, prince of Jurjân, and one of the noblemen who lived at the court of Sultân Maudûl, the grandson of Sultân Mahmûd of Ghaznî. He is the author of the work called *Qâbûsnâma*.

**Kaikhusro** (کیخسرو), the third king of the Kayanian dynasty of Persia and the grandson of Kaikâüs. He ascended the throne in the lifetime of his father, who resigned the crown in his favour. He had several battles with Afrâsiâb the king of Tûrân, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhusro resolved to devote the remainder of his life to religious retirement: he delivered over Kabûl, Zâbulistân and Nîmrôz to Rustam, as hereditary possessions; and resigned his throne to Luhrâsp, the son-in-law of Kaikâüs and his own son by adoption and affection. After these arrangements, he went, accompanied by some nobles, to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 90 years and reigned 60.

**Kaihusro** (کیخسرو), the son of

Sultân Muhammad Khân, governor of Multân, who was the eldest son of Sultân Ghayâs-uddin Balban, king of Dehli. After his father's death in A.D. 1285 he was made governor of Multân by his grandfather, and after his decease in A.D. 1286 was murdered at Rohjâk by Malik Nizâm-uddin, wazîr of Kaiqubâd, who ascended the throne as king of Dehli.

**Kaiomurs** (کیومرس), the first monarch

of Persia, according to all Muhammadan writers. This king is stated to have re-claimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah, and the founder of the first dynasty of Persian kings, called Pishdâdian. His son Siâmak was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the iufaut son of Siâwak, to share in the revenge he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaiomurs returned to his capital Balkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

*The following is a list of kings of the first or Pishdâdian dynasty:—*

1. Kaiomurs.
2. Hoshang.
3. Tahmurs, surnamed Deoband.
4. Jamshed, reigned at Persepolis.
5. Zuhâk, surnamed Alwani.
6. Faridûn, restored by Kawa.
7. Manûchehr.
8. Naudar or Nauzar.
9. Afrâsiâb, king of Turkistân.
10. Zâb, brother of Naudar.
11. Garshasp.

**Kaiqubad** (کیقباد), the founder of the

second or Kayanian dynasty of the kings of Persia, was a lineal descendant of Manûchehr, according to some accounts he was his great-grandson. This prince had retired to the mountain of Alburz, from which place he was brought by Rustam the son of Zâl and proclaimed king of Persia. He committed the administration of government into the hands of Zâl, whose son Rustam was appointed to lead the Persians against the dreaded Afrâsiâb, who had again passed the Oxus and invaded Persia. In this battle Rustam overcame Afrâsiâb, and afterwards a peace was concluded, by which it was agreed that the Oxus should remain as it had been heretofore, the boundary between the two kingdoms. Kaiqubad lived some time after this in peace: he is said to have reigned 120 years, and to have left four sons—Kaikâüs, Arish, Rûm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.

*Legendary list of kings of the second or Kayanian dynasty.*

1. Kaiqubād.
2. Kaikāüs.
3. Kaikhusro.
4. Luhrāsp.
5. Gushtāsp or Darius.
6. Isfandiar.
7. Bahman or Ardisher Darāzدast (Xerxes).
8. Humai, daughter and wife of Bahman.
9. Dārāb or Dārā, son of Bahman.
10. Dārā, son of Dārāb (Darius overcome by Alexander the Great).

[*Vide Achaemenes.*]

**Kaiqubad** (کیقباد), surnamed Mu'izz-

uddin, the grandson of Sultān Ghayās-uddin Balban, whom he succeeded in A.D. 1286, A.H. 685, on the throne of Delhi in the absence of his father Nāsir-uddin Baghrā Khān, who was then in Bengal. In the year A.D. 1287, A.H. 686, his father, having heard the state of affairs at Delhi, marched from Bengal to visit and advise his son. They met on the banks of the Ghāgṛā at Behār, and the whole scene was so affecting that almost all the court shed tears. On this occasion the celebrated poet Amir Khusro wrote the poem called the *Kirān-us-Sadain*, or the conjunction of the two planets. Kaiqubād was assassinated in A.D. 1288 through the instigation of the Firōz Malik Khilji, who ascended the throne by the title of Jalāl-uddin Firōz Shāh Khilji, and became the first Sultān of the second branch of the Turk dynasty called Khilji.

**Kaiuk Khan** (کیوک خان). *Vide* Kayūk.

**Kakafi** (کاکفی). *Vide* Ahmad bin-Idrīs. He is mentioned in some of our Biographical Dictionaries under the name of Cakafi.

**Kakafi** (کاکفی). *Vide* Ahmad bin-Idrīs.

**Kalb Ali Khan** (کلب علی خان), Nawāb of Rāmpūr in 1869-70.

**Kalb Husain Khan, Mirza** (کلب) حسین خان مرزا, Deputy Collector

of Etāwah, the son of Ahtarām-uddaula Dabir-ul-Mulk Kalb 'Ali Khān Bahādur. He is the author of four Diwāns and a biography called *Shaukat Nādirī*. He was living in A.D. 1864, A.H. 1281.

**Kalhana** (کلہانہ), a Brāhmaṇa and author of a history of Kashmīr, called *Rājatarangini*. There are four chronicles of the history of Kashmīr written in Sanskrit verse; the first by Kalhanā, bringing the history of

Kashmīr to about 1148 after Christ; the second, a continuation of the former, by Jātarājā, to A.D. 1412; the third, a continuation of the second, by Srivara, a pupil of Jātarājā, to A.D. 1477; and the fourth, by Prajvābhāṭṭa, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Paṇḍit Kalhanā, of whom we merely know that he was the son of Champaka, and lived about A.D. 1150, under the reign of Siñha Deva of Kashmīr—reports that before entering on his task he had studied eleven historical works written previously to his time, and also a history of Kashmīr by the sage Nīla, which seems to be the oldest of all. Kalhanā begins his work with the mythological history of the country; the first king named by him is Gonardā, who, according to his chronology, would have reigned in the year B.C. 2448, and the last mentioned by him is Siñha Deva, about 1150 after Christ.

**Kali Das** (کالی داس), a celebrated

Hindū poet traditionally said to have lived towards the commencement of the Christian era, and to have been one of the nine splendid gems that adorned the court of Rājā Bikarmājīt (Vikramaditya). Some say that he flourished in the time of Rājā Bhū (1040-90 A.D.). He wrote the *Natoda* for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of this art as can never be surpassed. This work has been published in Europe, with a Latin translation by a continental scholar, Ferdinand Benáry. No reason can be imagined why Kālī Dās should again write the history of Nāla and Damayanti, after it had been so elegantly written in flowing verse by Vyāsa Deva, except that he intended in this simple story to shew forth his ingenuity in alliteration. He is also the author of the poem called *Kumāra Sambhava*, and of another called *Mahā Nāṭak*.

**Kalim** (کلیم), the poetical name of Abū Tālib Kalim, which see.

**Kalim-ullah** (کلیم اللہ), a title of Moses the prophet.

**Kalim-ullah** (کلیم اللہ), the last king of the Bahāni dynasty of Kulbarga or Ahmadābād Bidar in the Deccan. He was expelled in A.D. 1527 by Amir Barjīd his wazīr, who mounted the throne and took possession of that kingdom.

**Kalim-ullah** (کلیم اللہ), author of a work called *Kashkol Tasawīf*, an exposition of the mystical phrases of the Sūfīs.

**Kali Sahib** (کالی صاحب), surname of Ghulām Nasir-uddin, the son of Maulānā Qutb-uddin, the son of Maulānā Fakhr-uddin. Although he was the Murshid or spiritual guide of the king of Dehlī, he preferred the habit of a Dervish. He died in A.D. 1852, A.H. 1268.

**Kamal** (کمال), a poet of Isfahān.

**Kamal** (کمال), poetical title of Mīr

Kamīl 'Alī of Gaya Mānpūr. He wrote Persian and Rekhta verses, and is the author of a large work called *Kamāl-ul-Hikmat*, on philosophy, and one called *Chahārdah Darūd*, i.e. the fourteen blessings, containing an account of the Imāms. He died in A.D. 1800, A.H. 1215, and the chronogram of the Hijri year of his death is contained in the word *Dareghā*.

**Kamal Ghayas, Maulana** (کمال غیاس مولانا شیرازی), of Shīrāz, a

poet and physician who flourished in the time of Ibrāhīm Sultān.

**Kamal Khan, Gikhār** (کمال خان) (گھر), prince of the Gikhars, was the

son of Sultān Sārang, the son of Malik Kalān II. the son of Malik Kalān I. the son of Malik Khar, who was the founder of the principality of the Gikhars. Their country lies among the mountains between Bhāt and Sindh, which formerly belonged to the government of Kashmīre. Malik Kalān II. had several battles with Sher Shāh, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamāl Khān imprisoned in the fortress of Gwāliar. He was, however, after some years released by Salim Shāh the son of Sher Shāh, but during his confinement his uncle Sultān Ādam had taken possession of the country. In the first year of the reign of Akbar he was introduced to that monarch and was employed in his service. He by degrees rose to the rank of 5000, and was afterwards put in possession of his dominions by that emperor, and Sultān Ādam his uncle taken prisoner and made over to Kamāl Khān, who put him in confinement, where he died. Kamāl Khān, who became tributary to Akbar, died in A.D. 1562, A.H. 970.

**Kamal Khujandi** (کمال خجندی).

*Vide* Kamāl-uddin Khujandi.

**Kamal Qazi** (کمال قاضی). *Vide*

Abūl-Fath Bilgrāmī.

**Kamal-uddin 'Abdul Razzaq, Shaikh** (کمال الدین عبدالرزاق شیخ), is the

author of several works, among which are the following : *Tafsīr Tācīlāt*, *Kitāb Istilāhāt Sūfīa*, *Sharah Fasūs-ul-Hikam*, *Sharh Ma-nīzib-ul-Sābirīn*, etc. He was a contemporary of Shaikh Rukn-uddin 'Alā-uddaula. He died in A.D. 1482, A.H. 887.

[*Vide* 'Abdul Razzāq.]

**Kamal-uddin Isma'il** (کمال الدین اسماعیل)

( اسماعیل), son of Jamāl-uddin Mu-hammad 'Abdul Razzāq, of Isfahān, a celebrated poet of Persia, styled Malik-us-Shu'ārā, that is to say, king of the poets, and is the author of a *Diwān*. In the year A.D. 1237, 2nd Jumādā I, A.H. 635, on the 21st December, when Oqtāi Khān, the son of Changēz Khān, invaded Isfahān and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls, who expected to find hidden property in his house.

**Kamal - uddin Khujandi, Shaikh**

(کمال الدین خجندی شیخ), was a

great Shaikh and lyric poet, and a contemporary of Hāfiẓ, who, though they never saw each other, much esteemed him, considering him and Salmān Sāwājī as amongst the first poets of their time. He is commonly called Kamāl Khujandi, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca he settled at Tabrez, a place which he found extremely agreeable during the reign of the princes of the family of Jalāyer. The principal personages of Tabrez became his pupils, and he led a life of literary ease and enjoyment; but when Tugtamish Khān surprised Tabrez, Shaikh Kamāl was made prisoner, and was carried to Serai in Kapjāk by order of Mangū Khān, where he remained four years, after which he was permitted to return to Tabrez, near which city the Sultān Awes Jalāyer built him a house. Kamāl did not sing the praise of princes in *Qasida*, nor did he write *Masnavi*, but only *Ghazals* and fragments. He died in the year A.D. 1390, A.H. 792, and was buried at Tabrez. A MS. of the *Diwān* of Kamāl, which had been the property of a Sultān, is possessed by the Imperial Library at Vienna, and is a great treasure as a specimen of splendid writing, and also for the superbly executed miniatures which adorn it, illustrating the poems. These pictures are not more than a square inch in size: there are two on each side of the concluding verse; and though so small, represent with the greatest correctness, either allegorically or simply, the meaning of the poet. — *Dublin University Magazine*, 1840.

**Kamal - uddin Masa'ud, Maulana** (كمال الدين مسعود مولانا شروانی), of Shirwān, a celebrated logician and author of the marginal notes on the *Sharah Hikmat Āīn*.

**Kamal-uddin Muhammad-al-Siwasi** (كمال الدين محمد السوسي), commonly called Humām and Ibn-Humām, author of a commentary on the *Hidaya* entitled *Fath-ul-Qādir li'l-Ajiz-al-Faqir*. It is the most comprehensive of all the comments on the *Hidaya*, and includes a collection of decisions which render it extremely useful. He died in A.D. 1457, A.H. 861.

[*Vide* Humām and Ibn-Humām.]

**Kamal-uddin Muhammad bin-'Abdul Muna'im Jujari, Shaikh** (كمال الدين محمد بن عبد المنعم جوجاري شيخ), an author who died in A.D. 1484, A.H. 889.

**Kamal-uddin Muhammad, Khwaja** (كمال الدين محمد خواجة), ibn-Ghayās-uddin Shīrāzī, was a physician and a poet, and flourished in the time of Sūlāh Ibrāhīm Mirzā. For his poetical title he used Ibn-Ghayās.

**Kamal-uddin Musa bin-Yunas bin-Malik** (كمال الدين موسى بن يونس), name of an Imām, who was one of the most celebrated Musalmān doctors.

**Kamal-uddin Shah** (كمال الدين شاد). *Vide* Lutf-ullāh.

**Kam Bakhsh (prince)** (شہزادہ), youngest son of the emperor 'Alamgīr, a vain and violent young man, who had received from his father the kingdom of the Deccan, but as he refused to acknowledge the sovereignty of the emperor Bahādūr Shāh, his eldest brother, and struck coin in his own name, that monarch, after attempting in vain to win him over by concessions, marched against him with a powerful army to the Deccan, and defeated him in a battle near Haiderābād, where Kam Bakhsh died of his wounds on the same day in the month of February or March, A.D. 1708, Zil-hijja, A.H. 1119. His mother's name was Udmipūri Mūhal, and he was born on the 23th February, A.D. 1667, 10th Ramazān, A.H. 1077.

**Kami** (کامی), whose proper name is

Mirzā Alā-uddaula Qazwīnī, was the son of Mir Yahya bin-'Abdul Latīf, and is the author of the work called *Nafāis-ul-Māsir*, a Biographical Dictionary of Persian poets. It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar, to whom the book is dedicated. It was finished in A.D. 1571, A.H. 979, but there occur much later dates in it. He is supposed by some to have died in A.D. 1563, A.H. 971, and by others in A.D. 1573, A.H. 981, but the latter date appears to be correct. The discrepancy arises from the chronogram of his death, in which the number of the last word is considered by some to be 60 and by others 70, a difference of ten years.

[*Vide* Yahya bin-'Abdul Latīf.]

**Kamil** (کامل), author of a poetical work, entitled *Chirāghnāma*. It consists of Ghazals all of which rhyme in Chirāgh (lamp), and the first letter of every verse of the first Ghazal is ل or آ, of the second ب or ب, and so on.

**Kamran Mirza** (کامران مرزا), second son of the emperor Bābār Shāh, and brother to the emperor Humāyūn, who, after his accession to the throne in A.D. 1530, A.H. 937, conferred on him the government of Kābul, Qandahār, Ghazni and the Panjab. He was deprived of his sight by Humāyūn when at Kābul in the year A.D. 1553, A.H. 960, on account of his repeated offences, and continually raising disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lancet. Kāmrān bore the torture without a groan until lemon-juice and salt were squeezed into his eyes, when he called out "O Lord my God! whatever sins I have committed I have been amply punished in this world, have compassion on me in the next." Kāmrān eventually obtained permission to proceed to Mecca, where he resided three years and died a natural death in A.D. 1556, A.H. 964. He left three daughters and one son, named Abū'l Qāsim Mirzā, who was imprisoned in the fort of Gwāliar, and put to death by order of the emperor Akbar, his cousin, in the year A.D. 1565, A.H. 973.

**Kamran Shah** (کامران شاد), the present ruler of Herāt, is the son of Mahmūd Shāh, the son of Timur Shāh, the son of Ahmad Shāh Abdālī. On the death of his father, Mahmūd Shāh (in A.D. 1829), he succeeded him on the throne of Herāt.

**Kapurthala Rajah.** *Vide* Nihal Singh.

**Karam** (کرم), author of the *Harbae Haidari*, a history of Ali and his son Husain in verse, composed in A.D. 1723, A.H. 1135.

**Karim** (کریم), poetical name of **Mir**

Muhammad Kazim the son of Fikr. He flourished in the time of Kuthshâh of the Deccan, and is the author of a *Diwân*.

**Karim Khan** (کریم خان), the

murderer of Mr. W. Fraser, Commissioner of Dehli. *See* Shams-uddin Khân (nâwab).

**Karim Khan** (کریم خان), a Pindari

chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Tâlûqa of Burhiapâr in the Gorakhpur district, which was held by his descendants up to the mutiny in 1857.

**Karim Khan Zand** (کریم خان زند).

The history of Persia, from the death of Nâdir Shâh till the elevation of 'Aqâ Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khân, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Mafî, defeated the Afghâns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fârs, or the southern division of Persia, while Khurâsân partially remained in possession of the descendants of Nâdir Shâh; and the countries bordering on the Caspian Sea were retained by Muhammad Hassan Khân Qâjâr, ruler of Mâzindarân, the great-grandfather of 'Aqâ Muhammad Shâh Qâjâr. Karim Khân, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, riz. from 1759 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shirâz. He died at an advanced period of life on the 2nd March, A.D. 1779, 13th Safar, A.H. 1193, being nearly 80 years of age. After his death Zaki Khân assumed the reins of government, and was assassinated two months after. Sâdiq Khân, brother of Karim Khân, took possession of Shirâz after the death of Zaki Khân, and was put to death on the 14th March, A.D. 1781, 18th Rabi' I. A.H. 1195, by 'Ali Murâd Khân, who now became the sovereign of Persia, and died on the 11th January, A.D. 1785, 28th Safar, A.H. 1199. After his death Lutf 'Ali Khân reigned for some years at Shirâz. He was defeated in 1794 and slain afterwards by 'Aqâ Muhammad Khân Qâjâr, who took possession of the throne of Persia.

**Karim - uddin**, Professor in Âgra

College, published in 1845 an Urdû Anthology which became very popular. It is prefaced by a dissertation.

**Karshasp** (کرشاپ), or Garshâsp,

the son of Zû, and the last king of the first or Pishdâdian dynasty of Persia.

[*Vide* Zû.]

**Kart** (کرت), kings of the dynasty of.

*Vide* Shams-uddin Kart I.

**Kashfi** (کشفي), the poetical name of

Shâh Muhammad Salâmat-illâh. He is the author of a *Diwân* in Persian, which was printed and published before his death in A.H. 1279.

**Kashfi** (کشفي), takhullus of Mir Mu-

hammad Sâlah, who flourished in the reign of the emperor Jahângîr, and is the author of a Tarjihband called *Majmâ'a Râz*, which he composed in A.D. 1621, A.H. 1030, containing 270 verses. He died in the year A.D. 1650, A.H. 1060, at Agra, and lies buried there.

**Kashi, Mulla** (کاشی ملا), surname of

Kamâl-uddin Abdü'l Ghanam 'Abdul Razzâq bin-Jamâl-uddin, a celebrated doctor, placed amongst the Musalman saints, was author of several works. He died young about the year A.D. 1320, A.H. 720.

**Kashi Rao Holkar** (کاشی راؤ هلکر),

the eldest of the four sons of Tukâji Holkar, after whose death in A.D. 1797 disputes arose between Kashi Rao and his brother Mulhâr Rao, and both repaired to the court of the Peshwâ at Pûna, where, on their arrival, Daulat Rao Sindhiâ, with a view of usurping the possessions of the family, espoused the cause of Kashi Rao, and made a sudden and unexpected attack in the month of September on Mulhâr Rao, whom he slew with most of his adherents. After this, Sindhiâ pretended to govern the possessions of the Holkar family in the name of Kashi Rao, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulat Rao and Jaswant Rao Holkar, the brother of Kashi Rao, and continued till the year A.D. 1802, when Jaswant Rao appears to have taken possession of Indor, the territory of his father.

**Kashifi** (کاشيفي), the poetical name

of Maulânâ Husain bin-'Ali, also known by that of Wâez or the preacher. He wrote a full commentary on the Qurâن in the Persian language. He was a preacher at the royal town of Herât in Khurasân. He died in A.D. 1505, A.H. 910.

[*Vide* Husain Wâez.]

Kashmere, kings of. *Vide* Shâh Mîr.

Kasir (کشیر عزیز), or Kathîr Azzâ, one

of the celebrated Arabian poets of the court  
of the Khalif 'Abdul Malik. *Vide* Jamil.

Kathir (کشیر). *Vide* Kasîr.

Katibi (کاتبی ترشیزی), poetical name

of Mânlâna Shams-uddin Muhammad bin-'Abdullah-al-Nâshâhpûri and Tashîzi. He wrote a very beautiful hand, on which account he assumed the title of "Kâtibî." He came to Herât in the reign of Bâisanghar Mirzâ, and afterwards became one of the best poets of the courts of the prince Sultan Mirzâ Ibrâîm of Shirwân, in whose praise he once wrote a panegyric, and received from that prince a present of 10,000 dinars. We have several of his works in the Persian language. In the latter period of his life he fixed his residence at Astrâbâd, and died there in A.D. 1435, A.H. 839. His works, which contain five poems, are called *Majma'-ul-Bahrain*, the story of Nâsîr and Mansûr, which may be read in two different metres; *Dad Bâb*, *Husnu Ishaq* and *Bahrâm* and *Gulandâm*.

Kaus. *Vide* Kaikâüs.

Kayuk Qaan (کیوک قاآن), or Kayûk

Khân, was the son of Oqtâi Qâan, the son of Changez Khân. He succeeded his father in January, A.D. 1242, A.H. 639, to the kingdom of Tartary, and his uncle Jaghtai or Chaghtai Qâan to the kingdom of Transoxiana, Badakshân and Kâshghar. He reigned one year, and died about the beginning of A.D. 1243, A.H. 640, when Mangû Qâan, the eldest son of Tûlî Khân, the son of Changez Khân, succeeded him and reigned nine years.

Kazim Ali Khan (خان) (کاظم علی خان) حکیم. A physician of the Lodi

period, who made a garden at Agra on the banks of the Jamma opposite Râm Bâgh. Some traces of this garden still remain called Hakim ka Bagh. It was made in the year A.D. 1551.

Kazim, Hakim (کاظم حکیم), a physician who had the title of Hâzîq-ul-Mulk and was the son of the Mujtahid Hâdar Ali Tushtari Najafti. He is the author of the work called *Farah-nîma Fâtima*, which he composed in A.D. 1737, A.H. 1150.

Kazim, Hakim (کاظم حکیم). *Vide* Sâhib.

Kazim Zarbaya (کاظم زربایه), a

Persian poet who died at Isfâhân in the year A.D. 1541, A.H. 948.

Kerat Singh (کیرت سنگھ), second son of Mirzâ Râja Jaisingh. He served under the emperor 'Alamgîr, and after his father's death was honoured with the rank of 3000. He was living in the Deccan A.D. 1673, A.H. 1084.

Kesari Singh (کسری سنگھ), Râja of Jaipûr who lived in the time of Muhammad Shâh, emperor of Dehli.

Kesho Das Rathor, Raja (کیشو داس راثور) (راتھور راجہ), who gave his daughter in marriage to the emperor Jahângîr, by whom he had Bahar Bano Begam.

Khadija (خديجہ), Muhammad's wife. Although this is the correct pronunciation of the name, yet see under Khudjya.

Khadim (خادم), the poetical name of Nazar Beg, a poet. He was a pupil of Muhammad Azfal Sâbit, and died some time before the year A.D. 1760, A.H. 1174.

Khadim (خادم), the takhallus or poetical appellation of Shaikh Ahmad 'Ali of Sandila and son of Muhammad Hâji. He is the author of several works, amongst which is one called *Anis-ul-Ushshâq*, an anthology. He flourished about the year A.D. 1752, A.H. 1165.

[*Vide* Hasan bin-Muhammad Sharif.]

Khaef Kashmiri, Maulana (خایف) (کشمیری مولانا), a poet.

Khafi (خافی), poetical title of Mir Abûl Hasan Khân, author of a poem called *Chahâr Dervish*.

Khafi Khan (خافی خان), whose original name is Muhammad Hâshim, was the author of the work called *Târikh Khâfi Khân*, which is also called *Muntakhib-ul-Lubâb*, an excellent history of Hindûstân, commencing with the invasion of the emperor Bâbâr Shâh, A.D. 1519, A.H. 925, and continued to the accession of Muhammad Shâh; comprehending the whole of the reign of the emperor 'Alamgîr, also those of Bahâdur Shâh, Jahândâr Shâh, Farrukhsiyar, and Rafi-ud-darjat; all of which, except the first ten years of 'Alamgîr's reign,

Colonel Dow was obliged to pass over, for want of documents. There are few works in the Persian language (says Stewart) so worthy of being translated. The author was a person of good family, who resided at Delhi during the latter part of the reign of 'Alamgir, where he compiled his history; but in consequence of the well-known prohibition of that monarch he was obliged to conceal his intentions, and for some other causes did not publish it till the 14th year of the emperor Muhammad Shâh, A.D. 1732, A.H. 1145. The work was well received, and the author was honoured with the title of Khâfi Khân, or the "concealed."

[English extracts may be found in Dowson's *Elliot*, vol. vii.]

**Khair-uddin Muhammad, Maulvi** (خیر الدین محمد مولی), author of the history of Jaunpûr.

**Khair-un Nisa Khatun** (خیر النساء), a poetess, who was the daughter of the Qâzi of Samarcand, and lived at Khurâsân.

**Khaju** (خاجو). *Vide* Khwâjû.

**Khaki** (خاکی), author of the *Munâqib ul-'Arifin*. This book contains the memoirs of three very celebrated Sûfî Shaikhs, viz. Khwâjâ Bahâ-uddin, Burhân-uddin, and Jalâl-uddin. The former of these was reputed a great saint, and was the founder of an Order of Sûfîs, distinguished by the title of Naqshbandî. He died at Harâfa in Persia, A.D. 1453, A.H. 857. The two others were authors of commentaries on the Qurân, and were held in much veneration. The above-mentioned book was dedicated to Bahâ-uddin.

**Khaki Shirazi** (خاکی شیرازی), author of a Persian Dîwân.

**Khaksar** (خاکسار), poetical name of Shukr-ullâh Khân, who died in A.D. 1696, A.H. 1108, and has left a Dîwân.

**Khaldun** (خالدون). *Vide* Khâlidûn.

**Khalid ibn-Barmak** (خالد ابن برمك) was the first of the Barmacides, who acted as wazir to Abû'l Abbâs Saffâh. He was the grandfather of Ja'far, wazir to Hârûn-al-Rashid. He died in the year A.D. 780 or 782, A.H. 163 or 165.

**Khalid ibn-Walid** (خالد ابن والید), who became a proselyte to Muhammadanism

in A.D. 630, and afterwards so terrible to the Greeks, was called from his courage, the Sword of God. In spreading the doctrines of the Qurân, and the dominion of the prophet, he committed atrocious cruelties, and was at last cut off by the plague in A.D. 639, but according to Ockley's *History of the Saracens* Abû Ubâda died that year, and Khâlid survived him about three years, and then died.

**Khalid ibn - Yezid ibn - Mua'wia** (خالد ابن يزيد). He is reported to have been the most learned of the tribe of Quresh in all the different branches of knowledge, and skilled in the art of alchemy. He died in A.D. 704, A.H. 85.

**Khalidi** (خالدی), surnome of Abû'l Faraj, one of the first poets of the court of the Sultân Saif-uddaula Hamdâni. He was a native of Khâldia or Chaldea, consequently he is called Khâldi.

**Khalidun** (خالدون), or 'Abdul Rahmân bin - Muhammad bin - Khâlidûn, surnamed Alhazramî, was an author and Qâzi of the city of Aleppo when Amîr Timur took it, who carried him away to Samarcand as a slave, where he died A.D. 1405, A.H. 808.

**Khalif or Khalifa** (خليفة). This Arabic word (which signifies vicar or successor), from which we have formed that of Khalif or Caliph, is the name of a sovereign dignity amongst the Musalmâns, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the first four immediate successors of Muhammad, but the rulers of the house of Umayya (written by us Omnaides), who reigned in Damascus, and the 'Abbâsides, who reigned in Baghdad, were also called Khalifas. There were in all 56 Khalifas, 4 of whom were of the house of the prophet, 15 of the house of Umayya, and 37 of the house of 'Abbâs.

**Khalif or Khalifas** (خليفة), of the house of Muhammad. *See* Abû Bakr Siddîq.

**Khalif or Khalifas** (خليفة امید), of the race or Umayya, who reigned at Damascus. [*Vide* Mu'âwia I.]

**Khalif or Khalifas** (خليفة عباس), of the house of 'Abbâs called 'Abbâsi or Abbâsides, who reigned at Baghîdâd.

[*Vide* Al-Saffâh.]

**Khalil** (خليل), the poetical title of Ali Ibrâhîm Khân, which see.

**Khalil** (خلیل), the poetical appellation of Mirzā Muhammad Ibrāhīm, whose title was Asālat Khān. He served under the emperor 'Alamgīr, and was living in Patna in A.D. 1690, A.H. 1102. He was a native of Khurāsān, but brought up in India.

**Khalil bin-Ahmad** (خیل بن احمد), بصری, of Basra, a very learned man who is said to be the first that wrote on the art of writing poetry. He wrote several works and died about the year A.H. 175.

**Khalil ibn-Is-haq** (خلیل ابن اسحاق), author of a Mukhtasir which goes after his name. This is a work professedly treating of the law according to the Mālikī doctrines, and has been translated into French by M. Perron and published in the year 1849.

**Khalil Khan** (خلیل خان), a mansabdar of 5000 of the court of Shāh Jahān, but of a very bad temper. It was he who instigated 'Alamgīr to confine his father Shāh Jahān. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

**Khalil, Maulana** (خلیل مولانا), a poet of Persia, who flourished in the time of Shāh Tahmāsp Safwi, and was living about the year A.D. 1539, A.H. 946.

**Khalil, Sultan** (خلیل سلطان), son of Shaikh Ibrāhīm Shirwānī, ruler of Shirwān. He reigned about the beginning of the 15th century of the Christian era.

**Khalil, Sultan** (خلیل سلطان), also called Mirzā Khalil and Khalil-ullāh, was the son of Mirānshāh, and grandson of Amir Timur, at whose death he, being present with the army at Samarqand, took possession of that country. This prince, who was a person of excellent temper and had many good qualities, might have preserved the power he had acquired, had not his violent love for Shād-ul-Mulk, a celebrated courtesan, whom he had secretly married, diverted him from the cares of government. He had scarcely reigned four years, when he was seized by the chiefs who had raised him to the throne, and sent a prisoner to the country of Kaslighar in A.D. 1408, A.H. 811, where instead of endeavouring to effect his release and recover his power, he spent the whole of his time in writing verses to his beloved mistress, who had been exposed, by the reverse of his fortune, to the most cruel indignities. He was at last released by Mirzā Shāhrukh his uncle, who had taken possession of his kingdom,

and who not only gave him the government of Rei, Kum and Hamdān, but restored his beautiful mistress to his arms. After this he lived two years and a half, and died 6th November, A.D. 1411, 18th Rajab, A.H. 814, aged 28 years, and Shād-ul-Mulk, on the occurrence of this event, acted part which has given fame to her memory—she struck a poniard to her breast: and the lovers were buried in one tomb in the city of Rei.

**Khalil-ullah** (خلیل الله), the Friend of God, a title of Abraham the patriarch.

**Khalil-ullah Hirwi, Mir** (خلیل الله هروری میر), a descendant of Shaikh Na'mat-ullāh Wali.

**Khalil-ullah Khan** (خلیل الله خان), entitled Umdāt-ul-Mulk, brother of Asālat Khān Mir Bakhsī, served under the emperor Shāh Jahān, was appointed governor of Dehli about the year A.D. 1653, A.H. 1063, and was raised to the rank of 6000 in the first year of 'Alamgīr, A.D. 1658, A.H. 1068. He died on the 11th February, A.D. 1662, 2nd Rajab, A.H. 1072.

**Khalil-ullah Mirza** (خلیل الله مرزا). *Vide* Khalil Sultān.

**Khalis** (خالص), the poetical name of Imtiyāz Khān of Isfahān, which see.

**Khallikan** (خالیکان). *Vide* Ibn-Khallikān.

**Khamosh** (خاموش), poetical name of Rāe Sāhib Rām of Dehli. He was for some time Tāhsildār under Mr. Jonathan Duncan in Benaras. He has left a large Dīwān.

**Khan** (خان). This word, which appears to be a corruption of Qāān, is a Turkish title and means powerful lord. The most powerful kings of Turkistān, of Great Tartary and of the Khatāyāns have borne this title. Changez, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Changez Khān. It means the same as Khākān or Qāān.

**Khan** (خان), the poetical name of Mirzā Sharif.

**Khan 'Alam** (خان عالم), title of Mirzā Barkhurdār, son of Mirzā 'Abdul Rahmān Dauldī, a nobleman who served under the

emperor Shâh Jahân and was raised to the rank of 5000; he was also in favour under 'Alamgîr (Aurangzeb). In the latter part of his life, he was pensioned by the emperor and received one lac of rupees annually. He had a house and garden in Agra on the banks of the river Jamna built of red stone touching the northern Burj of the Rauza of Tâj-gâr in a spot consisting of 50 bighas. In the latter part of his life he was raised to 6000 and appointed governor of Bihâr.

### **Khan 'Alam (خان عالم), title of**

Ikhlâs Khân, the son of Khân Zamân Shaikh Nizâm. He served under the emperor 'Alamgîr and was raised to the rank of 5000 in A.D. 1689, A.H. 1100, with the title of Khân 'Alam. In A.D. 1696 the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Azim Shâh against his brother Bahâdur Shâh, and fell in battle A.D. 1707, A.H. 1119. After his death his son was honoured with the same title.

### **Khanam Sultan (خانم سلطان), a**

daughter of the emperor Akbar, married to Muzaffar Husain Mirzâ, the son of Ibrâhîm Husain Mirzâ, in A.D. 1593. [The word is the feminine of Khân, as Begam is of Beg.]

### **Khan 'Azim (خان عزم). Vide 'Azîm Khân.**

### **Khanazad Begam (خانہزاد بیگم), the**

sister of the emperor Bâbâr, was five years older than he. Another daughter of 'Umar Shaikh was Mehr Bâno, eight years younger than Bâbâr. Another daughter was Yâdgâr Sultân Begam, whose mother name is Aghâ Sultân Ghunchichî; the fourth daughter was named Ruqâa Sultân Begam, whose mother's name was Makhdûma Sultân Begam, who was also called Qâra' Qur Begam; the last two daughters were born after the death of their father.

### **Khanazad Khan (خانہزاد خان).**

Vide Khân Zamân Bahâdur and Rûh-ullâh Khan.

### **Khanazad Khan (خانہزاد خان), son**

of Sarbuland Khân, was governor of Peshâwar in A.D. 1723, A.H. 1135. When the government of Allahâbâd was conferred on his father by the emperor Muhammad Shâh, in A.D. 1732, A.H. 1145, he was deputed to act for him as governor of that province.

### **Khan Bahadur (خان بہادر), son of**

Râja Mittra Jit of Patna. He is the compiler of the work called *Jâma' Bahâdur Khânî*,

an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and copious tables of logarithms for natural numbers, sines, tangents, etc., also of a small octavo volume of Perspective called '*Ilm-ul-Manâzarat*, in the Persian language, which he presented to the Asiatic Society in A.D. 1835, A.H. 1251.

### **Khan Bahadur Khan. A descendant**

of Hâfiż Rahmat (q.v.) who was sub-judge of Bareli in 1857, and took advantage of the Sepoy mutiny to assume power there. He committed many crimes, but was driven out at the end of the year. The date of his death is uncertain.

### **Khan Bahadur Khan (خان بہادر خان),**

the son of Jalâl-uddîn Khân, the son of Hâfiż Rahmat Khân. Vide Masrûf.

### **Khande Rao Gaeqwar (کھاندی راو)**

(گهوار), Râja of Baroda. He died in A.D. 1870, and was succeeded by his brother Malhâr Râo, the deposed (1875) Râja of Baroda.

### **Khande Rao Holkar (کھاندی راو هلکر),**

the only son of Malhâr Râo Holkar I. He was killed in a battle at Dig against Siraj Mal Jât in A.D. 1754, many years previous to his father's death, and left an only son, Mali Râo, who succeeded his grandfather and died nine months after.

[Vide Malhâr Râo I. and Ahlia Bâi.]

### **Khan Duran I. (خان دوران اول),**

whose proper name is Shâh Beg Khân Kabuli, was an Amir in the time of the emperor Akbar. He received the title of Khân Dourân from Jahângîr in the year A.D. 1607, A.H. 1016, and was appointed governor of Kâbul. He died in Lâhore in the year A.D. 1620, A.H. 1029, aged 90 years.

### **Khan Duran Khan II. (خان دوران دوم),**

Nasrat Jâng, title of Khwâja Sâbir, son of Khwâja Hisârî Naqshbandî. He was an officer of state in the service of the emperor Shâh Jahân and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmerian Brâhman whom he had converted to Muhammedanism, and died after a few days on the 12th July, A.D. 1645, 27th Jumâdâ I. A.H. 1055, at Lâhore. His remains were transported to Gwâliar and buried there in the cemetery of his ancestors.

**Khan Duran III.** خان دوران سیوم (Khan Nasrat), son of

**Khan Dourān Nasrat Jang.** He held the rank of 5000 in the reign of the emperor 'Alamgir. In the latter part of his life he was appointed governor of Orissa, which post he held for several years and died there A.D. 1667, A.H. 1077.

**Khan Duran IV.** (چهارم). خان دوران

[Vide Åbdus Samad Khan Bahâdur Jang.]

**Khan Jahan (Jehan), title of**

Husain Quli Beg, a manzabdar of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Munai'm Khân, about the year A.D. 1576, A.H. 984. He defeated, took prisoner, and slew Dâud Khân, the ex-king of Bengal, who had again rebelled against the emperor, and sent his head to Agra the same year. Khân Jahan died at Tânda in A.H. 1578, A.H. 986, and was succeeded by Muzaffar Khân.

Governors of Bengal.	A.D.
Khân Jahan . . . . .	1576
Muzaffar Khân . . . . .	1579
Râja Todar Mal . . . . .	1580
Khân 'Azim . . . . .	1582
Shâhbâz Khân . . . . .	1584
Râja Mân Singh . . . . .	1589
Qutb-uddin . . . . .	1606
Jahângîr Quli . . . . .	1607
Islâm Khân . . . . .	1608
Qasim Khân . . . . .	1613
Ibrâhim Khân . . . . .	1618
Shâh Jahân . . . . .	1622
Khânâzâd . . . . .	1625
Mukarram Khân . . . . .	1626
Fidai Khân . . . . .	1628
Qasim Khân Jobun . . . . .	1628
'Azim Khân . . . . .	1632
Sultân Shuja' . . . . .	1639
Mir Jumla . . . . .	1660
Shaista Khân . . . . .	1664
Fidai Khân . . . . .	1677
Sultân Muhammad 'Azim . . . . .	1678
Shaista Khân . . . . .	1680
Ibrâhim Khân . . . . .	1689
Mirzâ 'Azîm-us-Shân . . . . .	1697

**Khan Jahan Barha** (Jehan بارہا), title of Sayyid Muzaffar Khân

of Bârhâ Zilla Muzafarnagar, an officer of the rank of 6,000, who died in the time of the emperor Shâh Jahân at Lâhore, A.D. 1646, A.H. 1055.

**Khan Jahan Kokaltash** (Jehan کوکلتاش), whose proper name was

Mir Malik Husain, the son of Mir Abû'l Ma'âli Khwâfi. He was a nobleman of high

dignity, and being the foster-brother of the emperor 'Alamgir, thought himself superior to all the other 'Umrà. He was appointed governor of the Deccan in A.D. 1670, A.H. 1081, and promoted by that monarch about the year A.D. 1674 from the rank of 700 to that of 7000 horse, and the title of Khân Juhân Bahâdur Kokaltash Zafar Jang. His former title was Bahâdur Khân. He died on the 24th November, A.D. 1697, 19th Jumâdâ I. A.H. 1109. He seems to be identical with the author of the *Tûrikh Asâm* or the *Invasion of Asâm*.

**Khan Jahan Kokaltash Khan Zafar**

**Jang** (خان جہان کوکلتاش خان) (ظفر جنگ), a title of Ali Murâd, a foster-brother of Jahândâr Shâh. In the time of Bahâdur Shâh he was honoured with the title of Kokaltash Khân, and when Jahândâr Shâh ascended the throne, the rank of 9000 was conferred on him with the title of Khân Juhân Zafar Jang and the office of Mir Bakhsigari. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farrukh-siyar A.D. 1713, A.H. 1125.

**Khan Jahan Lodi** (Jehan لودی),

an Afghân probably of obscure birth, but with all the pride and ambition of his nation in India. He is by some said to have been a descendant of Sultan Bahlol Lodi, and by others of Daulat Kâlân Lodi Shâh Khail. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jahângîr, and commanded in the Deccan under prince Parwez at the time of that prince's death. On the accession of Shâh Jahân, he entered into a close intimacy with his late enemies, and seemed to be aiming at independence. He was at last killed, together with his son, in an engagement with the royal troops on the 28th January, A.D. 1631, 1st Rajab, A.H. 1040, and their heads sent as a most acceptable present to Shâh Jahân. An affecting account of his death may be found in the third volume of Dow's History. The *Tûrikh Khân Jahan Lodi*, which is also called *Mâkkzan Alghâni*, contains the memoirs of this chief, written by Haibat Khân in A.D. 1676.

[Vide Sketch of History of Hindûstân.]

**Khan Jahan Maqbul, Malik** (خان جہان مقبول ملک), entitled

Kawâm-ul-Mulk, was the prime minister of Sultan Firoz Shâh Bârbak, who ascended the throne of Dehlî in A.D. 1351. He was originally a Hindû by name Kattû. On his conversion to Muhammadanism in his youth, Sultan Muhammad, the predecessor of Firoz Shâh, changed his name to Maqbul, and appointed him to the government of Multân. He afterwards became Nâib wazir under the

wazirship of Khwāja Jahān, whom he at first supported in his attempt to place a son of Sultān Muhammad on the throne, but went over to Sultān Firōz on his approach to Dehli, and was appointed by him wazir of the kingdom. According to the historian Shamsi Sirāj Afif, he died in the year A.D. 1374, A.H. 776, but by others in A.H. 772. After his death his son Jahān Shāh was honoured with his place and title of Khān Jahān by the king, who placed as much confidence in him as he had done in his father. He filled the office of prime minister for twenty years.

### Khan Khanan (خان خانان). This

word is a title of honour, and means Lord of Lords. Bairān Khān and his son 'Abdur Rahīm Khān, both ministers to the emperor Akbar, and several others were honoured with this title. Like the later title, Amir-ul-Amra, it originally implied military command of the highest rank, but became an honorific title in later days.

### Khan Mirza (خان میرزا), ruler of

Badakhshān, was the son of Sultān Mahmūd Mirzā, the son of Sultān Abū Said Mirzā, a descendant of Amir Taimūr. He died in A.D. 1521, A.H. 927, leaving behind a son of seven years of age named Mirzā Sulainān. Khān Mirzā was a cousin of the emperor Bābar, who on Mirzā's death appointed his own son Humāyūn to that government.

### Khan Mirza (خان میرزا), surname of

'Abdur Rahīm Khān (q.v.), Khān Khānān in the time of the emperor Akbar.

### Khan Zaman (خان زمان), title of

'Ali Quli Khān; he and his brother Bahādūr Khān were the sons of Haidar Sultān Uzbak, who was an officer of state in the service of the emperor Humāyūn. In the reign of Akbar Shāh, these two brothers, for their good services, were raised to higher ranks and honoured with the post of jāgīrdār of Jaunpūr and the lower provinces. They at last raised a rebellion in the name of the emperor's brother Mirzā Hakim, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th June, A.D. 1567, 1st Zil-hijja, A.H. 974, at a place some distance west of Allāhabād, which on account of this victory was named Fathāpūr. The date of this transaction is commemorated in the words "Fatha Akbar Mubārik," i.e. May this great victory be prosperous.

### Khan Zaman (خان زمان), title of

Mir Khalil, second son of 'Azim Khān the brother of 'Asaf Khān Ja'far Beg, and son-in-law of Yemin-uddaula 'Asaf Khān. He served under the emperor Shāh Jahān for

several years, and in the reign of 'Alamgīr was raised to the rank of 5000. At the time of his death he was governor of Mālwā, where he died A.D. 1684, A.H. 1095.

### Khan Zaman Bahadur (خان زمان بہادر)

, whose former title was

Khānāzād Khān and proper name Mirzā Aman-ullah, was the eldest son of Mahābāt Khān, the surname of Zamāna Beg. He was an officer of state in the time of the emperor Jahāngīr, and was appointed governor of Bengal A.D. 1625, A.H. 1033. In the first year of Shāh Jahān, the rank of 5000 was conferred on him with the title of Khān Zamān Bahādūr. He was a good poet, and is the author of a work, called *Majmūq*, containing the history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Diwān. He died in Daulatābād in A.D. 1637, A.H. 1047, in which year Bāqīr Khān also died. His poetical name was Amāni.

### Khan Zaman Fatha Jang (خان زمان فتح جنگ)

was the title of Shaikh Nizām Haidarābādi. He at first served under Abū'l Hasan ruler of Haidarābād for several years, and then left him and was employed by the emperor 'Alamgīr. In the year A.D. 1689, A.H. 1100, he took prisoner Sambha, the Marhatta chief, together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died A.D. 1696, A.H. 1108.

### Khaqan (خاقان), the title of Changez

Khān and his descendants. It means an emperor in the Turkish dialect.

### Khaqani (خاقانی), a celebrated Persian

poet surnamed Afzal-uddin Ibrāhīm bin-'Ali Shirwāni. He was a native of Shirwān, and the pupil of Falaki the poet. He flourished in the reign of Khāqān Manūchehr, prince of Shirwān, who conferred on him the title of Khāqāni. He is the author of the book called *Tuhfāt-ul-Iraqīn*, a poetical description of the two provinces of 'Irād 'Ajām and 'Irāq 'Arab, composed by him while travelling through them on a pilgrimage to Mecca. He is considered the most learned of the lyric poets of Persia, and was called "Sultān-ush-Shu'ařā" or king of poets. He is also the author of a Diwān, according to Daulat Shāh, and the book called *Hāft Aqīlūn*. He died at Tabrez in the year A.D. 1186, A.H. 582, and is buried at Surkhābā, where, close to his tomb, Zahīr-uddīn Faryābi and Shāh Ghafūr Naishāhpūri are also interred. The chronogram of the year of his death, given in the work *Mukkhir-ul-Wasīlīn*, shews that he died in A.D. 1199, A.H. 595.

**Kharag Singh, Maharaja (کھرگ سنگھ، مہاراجہ),** the ruler of Lâhore and

the Panjab, was the eldest son of Mahârâja Kanjît Singh, whom he succeeded on the 27th June, A.D. 1839, A.H. 1255. He reigned one year and four months, and died on the 6th November, A.D. 1840, A.H. 1256, aged 46 years. He was succeeded by his son Râjâ Nau Nihâl Singh, who, after having performed the customary rites at his father's funeral, was returning home, and as he passed the Lâhore gate a part of the building gave way and fell over him, from the effects of which accident he died. This event took place on the 17th November the same year. After his death his mother Râni Chând Kûñwar managed the affairs of her country for two months, when her second son Râjâ Sher Singh deprived her of that power, and became the sole manager of the government. He reigned about two years and eight months, and was murdered, together with his son Râjâ Partâb Singh, by Sardâr Ajit Singh, on the 13th September, A.D. 1843. Râjâ Dalip Singh, the youngest son of Mahârâja Kanjît Singh, who was only ten years of age, was then raised to the maqâd.

**Khasha (خاش)**, the poetical title of a person who is the author of a Diwân, which he completed in A.D. 1681, A.H. 1092.

**Khassaf or Al-Khassaf (خطاف).**  
*Jâde Abû Bakr Ahmâd bin 'Umar al-Khassaf.*

**Khatib (خطیب),** surname of Shams-uddîn Muhammâd bin-Ibrâhîm al-Mâlikî, commonly called Khatib-al-Wazîrî, an author who died in the year A.D. 1486, A.H. 891.

**Khattabi (خطابی),** surname of Abû Sulaimân Hamid bin-Muhammâd, an author who died in A.D. 998, A.H. 388.

**Khatun Jannat (ختون جنت),** i.e. the lady of paradise, a title of Fâtima, the daughter of Muhammâd, and wife of 'Ali.

**Khatun Turkan (ختون ترکان).** This name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sultan Malikshâh Saljûkî bore the same title. She was the mother of Mahmûd, a boy of four years of age, whom she raised to the throne after the death of her husband in A.D. 1092, A.H. 485, but he died soon after, and Barkayârak his eldest brother mounted the throne. The wife of Sultan Sanjar was also called Khatûn Turkan. She died in A.D. 1166.

**Khawari (خواری),** poetical title of Mir 'Abû'l Fâtha.

**Khawas Khan (خواص خان),** an amir in the service of Salim Shâh, justly renowned for personal courage, strict honour, great abilities in war, and extensive generosity, was long driven about from place to place on account of his fighting against the king in favour of his brother 'Adil Shâh. He at last took protection with Tâj Khân, governor of Sambhal, who to ingratiate himself with Salim Shâh basely assassinated him about the year A.D. 1551, A.H. 958. His body was carried to Delhi and there interred. His tomb is frequented to this day, by the devout who number him among their saints.

**Khawas Khan (خواص خان),** an amir in the service of the emperor Jahângîr. He had a jâgîr in Kanauj, and died there in the year A.D. 1521.

**Khawind Shah or Khawand Shah (خاوند شاه امیر),** also called Mir

Khâwand, and Amîr Khân, and Shâh, a celebrated Persian historian, known amongst us by the name of Mirkhond, as he calls himself in the preface of the life of Muhammâd, but his true name at length is Muhammâd bin-Khâwand Shâh bin-Mahmûd. He is the author of the work called *Rauzat-us-Safâ*, the Garden of Purity. He was born towards the close of the year A.D. 1433 or the beginning of 1434, A.H. 836 or 837. His father's name was Sayyad Burhân-uddîn Khâwand Shâh, a native of Mâvarunnahr, after whose death he found means to be introduced to the excellent Amir 'Alisher, prime minister to Sultan Hussain Mirzâ of Herât, from whom he experienced every mark of kindness and encouragement, and to whom he dedicated the above work. He died at Balkh after a lingering illness on the 23rd June, A.D. 1498, 2nd Zî-Qâ'dâ, A.H. 903, aged 66 years. There is no Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the *Rauzat-us-Safâ*. This work is written in seven books. The author had just completed the 6th book when he died, and his son Khonda Mir wrote the 7th book, and finished it in A.D. 1523, A.H. 929. [The *Rauzat-us-Safâ* was translated by the late David Shea, and published with illustrative notes by the translator, for the Oriental Translation Fund of Great Britain and Ireland in 1832. It is little more than a prose epitome of the *Shâhnâma*.]

**Khayal (حیال),** the poetical title of

Mir Muhammâd Taqî, author of the work called *Bostân Khayâl*, the Garden of Imagination. He flourished about the year A.D. 1756, A.H. 1170.

**Khayali** (خيالي بخارى), of Bukhārā, a pupil of Khwaja 'Ismat-ullah, and though he spent the greater part of his life in his native country he was two years at Herāt in the service of Mirzā Ulugh Beg, during whose reign he died and left a *Diwān*.

**Khazini** (خازنی), an astronomer whose proper name was 'Abdul Rahmān.

**Khink Sawar** (خنک سوار). *Vide* Säyyad Husain Khink Sawār.

**Khirad** (خرد), the poetical name of Bāqir Kāshī, which see.

**Khitabi** (خطابی), the poetical title of Shāh Ismā'il Safawi I.

**Khizr Khan** (خضر خان), king of Dehlī. Firishta says that both the authors of the *Tabküt Mahmud Shāhī* and the *Tauărīkh Mubārik* style him a Säyyad or descendant of the prophet. His father Malik Sulaimān was governor of Multān, and he succeeded him in that office. He defeated Daulat Khān Lodi in a battle, and having taken him prisoner ascended the throne of Dehlī on the 4th June, A.D. 1414, 15th Rabi' I. A.H. 817. He died after a reign of seven lunar years two months and two days on the 4th June, A.D. 1421, 17th Jumādā I. A.H. 824, and was succeeded by his son Mubārik Shāh. Khizr Khān did not assume the title of emperor, but professed to hold the empire for Shāhrūkh Mirzā the son of Amir Taimūr, in whose name he struck coins.

*The following is a list of the kings of the 4th or Säyyad Dynasty of Dehlī.*

	A.D.	A.H.
Khizr Khān, a Säyyad . . . . .	began 1414	817
Mubārik Shāh, son of Khizr Khān . . . . .	1421	824
Muhammad Shāh, the son of Farid, the son of Khizr . . . . .	1434	837
'Alā-uddin, son of Muhammad Shāh, the last of the Säyyads, who abdicated in favour of Bahlo'l Lōdi . . . . .	1446	819

**Khizr Khan** (خضر خان), the son of

Sultān 'Alā-uddin Khilji. This prince fell in love with Dewal Devī, the daughter of Rāi Karan, Rāja of Gujrat, and married her. The history of their love is written in a poem, entitled *Ishqia*, by Amīr Khusro.

[*Vide* Kula Devī.]

**Khizr Khan Khwaja** (خضر خان خواجہ), a descendant of the kings of

Kāshghar. He served under the emperor Humāyūn, who gave him his sister, named Gulbadan, in marriage, and appointed him governor of Lāhore and afterwards of Behār, where he died about the year A.D. 1559, A.H. 966.

**Khizr, Khwaja** (خضر خواجہ), name

of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmāt, where he was told he would find the Water of Life.

**Khojam** (خوجم), the poetical name of

Khwājā Sultān, the author of a poem in Urdu containing the story of Shamshād Shāh, dedicated to Sa'ādat 'Ali Khān, the Nawāb of Lucknow, about A.D. 1798.

**Khondamir** (خوندامیر), the son of the

celebrated Amīr Khawand Shāh (Mirkhond). His full name is Ghayās-uddin Muhammad bin-Hamid-uddin Khond Amir. He is the author of the history called *Khulāsat-ul-Akkābār*, which is considered to be an abridgement of the *Rauzat-us-Safā*; this book he wrote in A.D. 1498, A.H. 904, and dedicated it to Amīr 'Alisher his patron. He was born, says Sir H. M. Elliot, at Herāt about the year A.D. 1475, A.H. 880, for he states in the preface to the *Habib-us-Siar* that when he commenced it in the year A.D. 1521, A.H. 927, he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karim-uddin Habib-ullah, a native of Ardibel, that he entitled his work *Habib-us-Siar*. Besides the above mentioned works, he composed the *Mānīr-ul-Malūk*, the *Akkābār-ul-Akkābār*, the *Dastūr-ul-Wazra*, the *Mukārim-ul-Akkābār*, and the *Muntakhib Tārikh Wāsif*. There are two other works ascribed to him, called *Gharāeb-ul-Asvār* and *Jacāhir-ul-Akkābār*. He was compelled to leave Herāt on account of the disturbed state of the country in A.D. 1527, A.H. 933, and afterwards took a journey to Hindūstān in company with Maulānā Shahāb-uddin the puuster, and Mirzā Ibrahim Qāñūnī, esteemed the most literary men of the age. On Saturday the 19th September, A.D. 1528, 4th Muḥarram, A.H. 935, they reached the metropolis of Āgra, and were introduced to the emperor Bābar Shah. They were loaded with presents and directed to remain in future about his person. Khondamir accompanied the emperor on his expedition to Bengal, and after his death attached himself to his son Humāyūn, in whose name he wrote the *Qanūn Humāyūni*, which is quoted by Abū'l Fazl in the *Akbar-*

nama. He afterwards accompanied that monarch from Khandes to Mandū in pursuit of Bahādūr Shāh Gujrāti, and in that expedition he died. This event took place in A.D. 1535, A.H. 942, some time after the death of his friend Maulānā Shahābuddin, who died the same year. By his own request his body was conveyed to Dehli, and was buried by the side of Nizām-uddin Aulia and Amir Khusro. The 7th and last book of the *Rauzat-us-Safā* was written by him.

**Khub** (خوب), the poetical appellation of Kamāl-uddin Shīstānī, the author of a mystical maṣnawī in the Gujrāti dialect, composed in A.D. 1578, A.H. 986. He also wrote a Persian translation and commentary on it in A.D. 1582, A.H. 990.

**Khuban or Khubu.** *Vide* Qutb-uddin Kokaltash.

**Khub-ullah, Shaikh** (خوب اللہ شیخ), of Allahābād, surnamed Shaikh Muhammad Yāhi, was the nephew and son-in-law of Shaikh Afzal of that place, whom he succeeded on the masnad of Iṛshād, that is to say, as a spiritual guide. He died at Allahābād on Monday the 1st November, A.D. 1731, A.H. 1144, and his son Shaikh Muhammad Nāṣir, whose poetical name was Fazlī, succeeded him. Khub-ullah is the author of several works.

**Khuda Banda (خدا بندہ).** *Vide* Muhammad Khudā Banda.

**Khuda Banda Khan (خدا بندہ خان),** son of Amīr-ul-'Umra Shāistā Khān. In the lifetime of his father he held the Faujdāri of Bahrāīch with the rank of 1000, and after his father's death, in A.D. 1694, he was recalled to the presence, and was married to the daughter of Jumlat-ul-Mulk Asad Khān. In the year A.D. 1700, A.H. 1112, he was appointed governor of Bidar in the Deccan by the emperor 'Alamgīr, and subsequently of Karnatic Bijāpūr. After the death of Rūh-ullah Khān II, in A.D. 1703, he was honoured with the post of grand steward of the household with the rank of 2500 horse. At the time of 'Alamgīr's death, he held the rank of 3000. He espoused the cause of 'Azīz Shāh against his brother Bahādūr Shāh, and died of his wounds a few days after the battle in June, A.D. 1707, A.H. 1119.

**Khudyja (خدیجه), or Khadija,** the first wife of Muhammad. She was a widow and dealt in merchandise. She had employed Muhammad for some time to drive her camels, and afterwards married him. Muhammad had several children by her, but all of them died young, excepting three daughters, one

of them was Fātīma, who was married to 'Ali. After her marriage with Muhammad she lived 22 years, and died at Mecca three years before the commencement of the Hijrī era, and three days after the death of Abū Tālib the father of 'Ali, and uncle of Muhammad, in August, A.D. 619, aged 62 lunar years. Burckhardt informs us that the tomb of Khudyja is still remaining, and is regularly visited by pilgrims. It is enclosed by a square wall, and presents no objects of curiosity except the tombstone, which has a fine inscription in Kufic characters, containing a passage from the Qurān, from the chapter entitled *Sūrat-ul-Kuršī*.

**Khurdadbih (خرد ادبی), or Ibn-Khurdāziba**, surname of Abū'l Qasim 'Ubaidullah bin-Aljmad (or 'Abdullah) Ibn-Khurdāziba. This author has been the object of considerable controversies among the orientalists of Europe. Khurdāziba (the grandfather of our author) was a magician, who was converted to Islām by the Barnacides. Abū'l Qasim (our author) was subsequently appointed to the charge of the post and intelligence department in the provinces belonging to the Jabal (mountain); and ultimately came to the court of the Khalifa Mo'tamid, and became one of his privy counsellors. He is the author of several works, among which are: 1, *Kitāb Adab-us-Samā* (from which Masa'udi gives a very interesting extract in his life of Mo'tamid); 2, *Kitāb Jamhūr Ansab-ul-Fars*, containing the most celebrated Genealogies of the Persians; 3, *Kitāb-al-Masālik-wal-Mumālik*, a geographical work on the roads and kingdoms; 4, *Kitāb-al-Sharāb*, on drink; 5, *Kitāb-ul-Lahw-eal-Malāhi*, on playing and amusements; 6, *Kitāb-al-Anwār*, on the stars; and 7, *Kitāb-ul-Nudām-wal-Julāsā*, on courtiers and companions. The *Geography of Ibn-Khurdāziba*, says Sir H. M. Elliot, is the only work which we possess of this author, and of this there is only one copy in Europe. The MS. in question is ancient, bearing the date of A.D. 1232, A.H. 630, but it wants in most instances the diacritical points. It is preserved in the Bodleian Library at Oxford, No. 993. Ibn-Khurdāziba died about the year A.D. 912, A.H. 300.

**Khurram Bakht, Mirza (خرم بخت میرزا),** the son of Mirzā Jahāndār Shāh, the son of Shāh 'Ālam, king of Dehli.

**Khurram Begam (خرم بیگم),** the wife of Mirzā Sulaimān Badakhshi.

**Khurram, Mirza (خرم میرزا),** original name of the emperor Shāh Jahān (q.v.) before he came to the throne.

**Khurshed Mirza, Nawab (خورشید میرزا نواب)**, son-in-law to the late

Nawâb Said-uddaula, eldest son of Nawâb Mumtâz-uddaula, Bahâdur, of Lucknow. He died on the 19th January, A.D. 1875. He had a Wasîqa of 1200 rupees per annum, which, it was understood, would be continued to his widow, then a young woman of 20.

**Khursindi (خرسندی), a poet of**

Bukhârâ, and author of the *Kanz-ul-Gharâeb*, a commentary in verse on the *Mukhtasir* of Ahmad Mausûrî, which can be read in different metres.

**Khushdil (خوشدل), poetical name of** Maulâî Mustafa 'Ali Khân.

**Khushgo (خوشگو), poetical title of** 'Amar Singh of Benares, which see.

**Khushgo (خوشگو), poetical name of**

Bindrâbân, a Bania, who was a native of Benares. He is the author of a Tâzkira called *Safîna Khushgo*; the title is a chronogram, and consequently contains the date when he completed it, i.e. in A.D. 1734, A.H. 1147. He was a pupil of 'Arzû, who by Khushgo's request in A.D. 1742, A.H. 1155, made some glosses and added a preface to it.

[*Vide* also Amar Singh of Benares.]

**Khushi (خوشی), poetical title of** a poet.

**Khushtar (خوشتار), the poetical name** of a poet who was the son of Mirzâ Muhammad Afzal Sarkhush.

**Khushtar (خوشتار), poetical name of**

Munshi Jagannâth, a Kâyeth of Lucknow, and author of the *Râmâyana* in Urdu verso translated from the *Bâkhâ* of Tulshî Dâs, in the year A.D. 1852, A.H. 1268.

[*Vide* Tulshî Dâs and Girdhar Dâs.]

**Khushwaqt Rai (خوشوقت رائی).**

He was for many years the agent and intelligencer of the British Government at Amritsar after the treaty with Mâhârâjâ Ranjit Singh, which was concluded in the year A.D. 1809. Date of death uncertain.

**Khusro, Amir (خسرو امیر)**, one of

the most celebrated poets of Hindûstân, who served under several emperors of Dehli, and wrote 99 poetical works. His father Amir

Mahmûd Saif-uddin, a Turk of the tribe of Lâchin, came from Balkh to India and fixed his residence at Patiâla, where Khusro was born in the year A.D. 1253, A.H. 651. Khusro died six months after the death of Nizâm-uddin Aulia, who was his spiritual guide, and was buried close to his tomb at Ghayâspur in old Dehli. His death happened in September, A.D. 1325, Ramazân, A.H. 725. Khusro unfortunately lived at a period, says Sir H. M. Elliot, when vice was triumphant throughout Hindûstân. He, however, had the happiness, during the last few years of his life, to see a just prince, Ghayâs-uddin Tughlaq, on the throne, whose virtues he has commemorated in his history called *Tughlaq-nâma*, though he survived him but a few months. The following among his poems are particularly admired by his countrymen, and are thought to rival those of the most esteemed poets of Persia.

- |                             |                          |
|-----------------------------|--------------------------|
| 1. <i>Tuhfat-ul-Saghîr.</i> | 5. <i>Hasht Bahisht.</i> |
| 2. <i>Shatt-ul-Havât.</i>   | 6. <i>Sikandar-nâma.</i> |
| 3. <i>Ghurrat-ul-Kamâl.</i> | 7. <i>Risala Nasr.</i>   |
| 4. <i>Baqia Naqia.</i>      |                          |

Besides these there are several other poems, viz. *Nuh Sipehr*, or the nine spheres, a beautiful mystical poem; the *Qirân-us-Sâ'dyn*, or the auspicious conjunction, a poem in praise of Sultân Mu'izz-uddin Kaiqubâd, king of Dehli, and his father Nâsir-uddin Baghra Khân, king of Bengal, who came to visit him. The *Magâila*, containing memoirs of the first four Khalîfâs, viz. Abû Bakr, 'Umar, Usmân and 'Alî, with a treatise on the Sûfi tenets, written in A.D. 1324, the *Ishqia*, a collection of poems on love subjects; the *Matla'-ul-Anوار*, on the Sûfi doctrines, and his *Diwân*, which is held in great estimation in India, containing poems chiefly on mystical theology and divine love: many of them have been set to music, and are chanted by the devotees or Sûfîs; frequently producing extravagant ecstasies, termed by them *wajd*, or spiritual delirium. The *Khamsa* or the five celebrated books of Amîr Khusro, which contains about 18,000 verses, are the following:

- |                          |                             |
|--------------------------|-----------------------------|
| 1. <i>Hasht Bahisht.</i> | 4. <i>Laili-wa-Majnûn.</i>  |
| 2. <i>Sikandar-nâma.</i> | 5. <i>Shirin-wa-Khusro.</i> |
| 3. <i>Panj Ganj.</i>     |                             |

Included in the 99 books which Khusro is said to have written, besides the above-mentioned, are the following :

- |                           |                               |
|---------------------------|-------------------------------|
| 1. <i>Aijâz Khusrowî.</i> | 4. <i>Inshâe Amîr Khusro.</i> |
| 2. <i>Aina Sikandari</i>  | 5. <i>Jawâhir-ul-Bahr.</i>    |
| 3. <i>Khizir Khâni.</i>   |                               |

**Khusro Malik (خسرو ملک), son of**

Khusro Shâh, was the last Sultân of the race of Ghaznavides. He ascended the throne at Lâhore after the death of his father in A.D. 1160, A.H. 555, was defeated in A.D. 1184, A.H. 580, by Shâhâb-uddin Ghori, then governor of Ghaznî, who took him prisoner and sent him to his brother Ghayâs-uddin to Firôz Kôh, where he died after some years.

**Khusro Malik.** A converted Hindu, who held possession of the throne on the death of Mubarik Shâh Khilji (q.v.). He called himself Khusro Shâh; but after a brief orgy was overthrown and slain by Ghâzi Beg Tughlaq A.D. 1321.

[*Vide* Ghâyâs-uddin]

**Khusro Malik** (خسرو ملک), the brother-in-law of Sultân Muhammad Shâh I. Tughlaq, whose sister named Khudâwandzâda he had married. He had once formed the project of taking the life of Sultân Firôz Shâh, the successor of Muhammad Shâh, by concealing a number of persons in the rooms adjacent to where the king sat, but the king was saved by Dâwar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which he left the room and took refuge on the top of the house.

**Khusro Parwez** (خسرو پرویز), the son of Hurmuz III. (or IV.) king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahrâm Chobin, his father's general, who had taken possession of the kingdom, ascended the throne of Persia A.D. 591. The moment he was firmly established on the throne he fulfilled in a most faithful manner the engagements he had entered into with his ally, and publicly adopted the emperor Maurice as his father; but when that emperor was slain in A.D. 603 he instantly declared war, on the grounds of avenging his benefactor. His generals invaded the Roman territories; Dara, Edessa, and other strong places on the frontier, were soon subdued; Syria was completely pillaged, Palestine overrun, Jerusalem taken, and the true cross, which had been enclosed in a golden case and buried deep in the earth, is said to have been discovered, and borne in triumph to Persia. His reign of more than 30 years was marked by a success never surpassed by the most renowned of his ancestors. Persia was, however, invaded by Heraclius the Roman emperor, who defeated the troops of Khusro wherever he encountered them, and marched, in one direction, as far as the Caspian, in another to Isfahân; destroying in his progress all his splendid palaces, plundering his hoarded treasures, and dispersing, in every direction, the countless slaves of his pleasure. The subjects of Khusro now lost all regard for a monarch whom they deemed the sole cause of the desolation of his country: a conspiracy was formed against him; he was seized by his eldest son Sheryâ or Siroe; his 18 sons were massacred before his face, and he was cast into a dungeon, and soon afterwards died or was put to death in A.D. 628, A.H. 7, after he had reigned 38 years. The glory of the house of Chosroes (Nausherwân) ended with the life of Khusro; his unnatural son enjoyed only eight months the fruit of his crime.

The Muhammadan authors say that Khusro had received an epistle from Muhammad, inviting him to acknowledge Muhammad as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijra, which commenced the 11th May, A.D. 628. Their chronology is apparently erroneous, since Khusro died in the month of February of the same year (Gibbon, vol. viii. p. 205).

**Khusro Shah** (خسرو شاہ), a descendant of the ancient kings of Badakhshân, whom Bâbar Shâh defeated about the year A.D. 1505, and took possession of his country and made it over to his cousin Khân Mirzâ.

**Khusro Shah** (خسرو شاہ), surnamed Nizâm-uddin, was the son of Bahrâm Shâh of Ghazni. He succeeded his father at Lâhore in A.D. 1152, A.H. 547, and died there after a reign of seven years in A.D. 1160, A.H. 555. He was succeeded by his son Khusro Malik.

**Khusro Shah** (خسرو شاہ). *Vide* Malik Khusro.

**Khusro, Sultan** (خسرو سلطان), the eldest son of the emperor Jahângîr; was born in the month of August, A.D. 1587, Ramazân, A.H. 995, at Lâhore. His mother was the sister of Râja Mân Singh, the son of Râja Bhagwân Dâs, and after the birth of Khusro she got the title of Shâh Begam. He died in the Deccan on the 16th January, A.D. 1622, 13th Rabi' I. A.H. 1031, aged 36 lunar years, and his remains are said to have been transported to Allahâbâd, where his monument is to be seen in a garden surrounded by masonry walls, called the garden of Sultân Khusro, or "Khusro-Bâgli," and where his mother Shâh Begam is also buried. The dome over his tomb has a pathetic inscription of several Persian verses, and contains the chronogram of the year of his death in the words "Faiz Lâeq." It is related in the work called *Maâsir Qutb Shâhi* that Khusro was strangled by a man named Razâ by the order of Shâh Jahân his younger brother.

**Khuzai** (خذاعی), a celebrated author, descendant from a tribe of Arabs called Khuzâ'a.

[*Vide* Abû 'Abdullah Muhammad bin-Husain-al-Khuza'i.]

**Khuzaima** (خزیمہ), a companion of Muhammad.

**Khwaja Baqi Billah** (خواجہ باقی بلال), a Muhammadan saint. *Vide* Muhammad Baqi (*Khwaja*).

**Khwaja Hasan** (خواجہ حسن). *Vide* Sanjari.

**Khwaja Hasan Basri** (خواجہ حسن بسری). *Vide* Hasan Basri.

**Khwaja Hasan Sadr Nizami** (خواجہ حسن سدر نظامی), author of the work entitled *Tāj-ul-Ma'āzir*, which he dedicated to Sulṭān Qutb-uddin Aibak, king of Dehli, about the year A.D. 1208, A.H. 605.

**Khwaja Hashim Kashmin** (خواجہ هاشم کشمین), author of a Persian work entitled *Zubdat-ul-Mugāmat*, containing the (pretended) miracles of Ahmad Sarhindī, a Muhammadan saint, and others.

**Khwaja Husain Marvi** (خواجہ حسین مرزوی), a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chronograms at the birth of Sultan Shah Murād, second son of the emperor, who was born in the year A.D. 1570, A.H. 978. He put the *Singhasan Battisi* into Persian verse, but did not complete it. He is the author of a *Diwān*.

**Khwaja Husain Sanai** (خواجہ حسین سنائی مشہدی), of Mashhad. He and his father were protégés of Sultān Ibrāhim Mirzā. He flourished about the beginning of the 11th century of the Hijra, left *Qasidas* and a *Maṣnawi* called *Sadde Sikandar*.

**Khwaja Husain Sanai** (خواجہ حسین سنائی) a Persian poet, and son of Ghayās-uddin Muhammad. He came to India in the time of Akbar, died in A.D. 1588, A.H. 996, and left a thick *Diwān*.

**Khwaja Ibrahim Husain** (خواجہ ابراهیم حسین). *Vide* Ibrāhim Husain (*Khwaja*).

**Khwaja 'Imad** (خواجہ عمار). *Vide* 'Imad Faqih.

**Khwaja Imami** (خواجہ امامی), author of a story in Persian entitled *Māli Dohasta*. He was a contemporary of Mirzā Qatil.

**Khwaja Jahan** (خواجہ جہان), honorific name of Malik Sarwar, founder of the race of the kings of the East, or Sharqi dynasty of Jaunpūr. The different rulers who have governed in the provinces of Jaunpūr and Antarbed (territories south of Dehli lying between the rivers Jamna and Ganges) are styled by historians the Sharqi kings. It appears from the *Zawā'irikh Mubārik Shāhi* that Sultān Muhammad Shāh, son of Firoz Shāh Tughlaq, king of Dehli, created one of his eunuchs, named Malik Sarwar, his prime minister, and honoured him with the title of Khwāja Jahān; that upon the death of Muhammad Shāh, and on the accession of his son Sultān Mahmud Shāh Tughlaq, a boy of ten years of age, in A.D. 1394, A.H. 796, he was appointed governor of the Eastern provinces of the empire, viz. Qanaūj, Audi, Kara and Jaunpūr, the latter of which he made the seat of his government. The reign of Mahmud Shāh was interrupted by serious internal commotions; and Khwāja Jahān taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king's minority, assumed the title of Malik-ush-Sharq (king of the East), founded an independent kingdom at Jaunpūr, and died in the year A.D. 1400, A.H. 802, after a short reign of six years. He was succeeded by his adopted son Malik Wāsil or Qaranfāl, who assumed the title of Mubārik Shāh Sharqi, and died in A.D. 1402, A.H. 804. After his death his brother Ibrāhim Shāh Sharqi succeeded him, and died about the year A.D. 1441, A.H. 845, after a reign of more than forty years. He was succeeded by Sultān Mahmud Shāh Sharqi, who died in A.D. 1452, A.H. 856, and left the kingdom to his son Muhammad Shāh, who was killed in battle about the year A.D. 1458, A.H. 861 or 862, when Husain Shāh, his brother, succeeded him. He had several battles with Bahlol Lodi, king of Dehli, and was at last obliged to seek refuge in the court of Sultān 'Alā-uddin, king of Bengal, where he died in A.D. 1499, A.H. 905. There are at Jaunpūr several fine specimens of Pathān architecture—chiefly Mosques—dating from this dynasty.

[For details *vide Imperial Gazetteer, in loc.* Jaunpūr.]

**Khwaja Jahan** (خواجہ جہان), an Amir or Mansabdār of 5000, who died in the time of Jahāngīr, in the year A.D. 1619, A.H. 1029, at Lāhore.

**Khwaja Jahan** (خواجہ جہان). *Vide* Mahmud Gāwān.

**Khwaja Kamgar** (خواجہ کامگار). *Vide* Ghairat Khān.

**Khawaja Kirmani (خواجہ کرمانی),**

an excellent Persian poet of Kirmānīa, surnamed Malik-ul-Fuzlā, or king of the learned. He assumed for his poetical title Khwājā and Khwājū; was contemporary with Sa'dī of Shirāz and a disciple of Shaikh 'Alā-uddīn Samnānī, whom he outlived, and died some years after A.D. 1345, A.H. 747, for he completed his *Gauhar-nāma* in that year. He has written about 20,000 verses, and one of his poetical compositions is called *Humāe Hunayūn*. Mir or Amir Kirmānī and Ahmad Kirmānī were also two Persian poets.

[*Vide* Kirmānī.]

**Khawaja Mansur Qarabuqa (خواجہ منصور قربوقہ طوبی),** a poet of Tūs

in Khurasān who flourished in the reign of Shāhrukh Mirzā, and was employed by the Prince 'Alā-ud-daula. He died A.D. 1450, A.H. 854.

**Khawaja Mansur Shirazi (خواجہ منصور شیرازی),** also called Shāh

Mansūr, an excellent accountant who served under the emperor Akbar in the capacity of Diwān, and afterwards as his wazir for four years. He was accused of embezzlement by Rāja Todarmal, Birbal and others, as he said, on account of his being too strict with them; and was imprisoned and afterwards impaled on the 27th February, A.D. 1581, 23rd Muḥarram, A.H. 989, on a supposition that he had been carrying on a correspondence with Mirzā Muhammad Hakim (q.v.) half brother of Akbar, who had at that time invested Lāhore.

**Khawaja Masa'ud (خواجہ مسعود),** of Bak. *Vide* Masa'ud (Khwājā).

**Khawaja Masa'ud (خواجہ مسعود),**

a poet who died in the year A.D. 1131, A.H. 525, and left three thick Diwāns, one in the Persian, one in the Arabic, and one in the Hindūstāni language of that day. He is the earliest Musalmān poet who wrote in Hindūstāni of whom we have any account.

**Khawaja Masa'ud (خواجہ مسعود),**

a poet of an illustrious family of Kun, and one of the most celebrated writers of Maṣnawis in the last cycle of the greater Persian poets. He chose the admired subject of Yūsuf and Zalekha for one of his poems. He was called to Herāt in the time of the Sultan Husain Mirzā, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in a somewhat voluminous manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, perhaps, have added as many more, had not

death put an end to his enthusiasm. He was the author of many admired poems, among others, *A Dispute between the Sun and the Moon*, and *Between the Pen and the Sword*. He flourished about the year A.D. 1480, A.H. 885.

**Khawaja Mua'zzam (خواجہ معظم),**

a man of a very mischievous character, was the brother of Hamida Bānū Begam, and husband of Bibi Fātimā, the emperor Akbar Shāh's aunt. He was banished the kingdom several times for impropper behaviour, but he soon returned; and when in the year A.D. 1564, A.H. 973, he killed his wife, he was thrown into prison, where, by the command of the emperor, he was put to death in A.D. 1565.

**Khawaja Muhammad Athim (خواجہ محمد اثیم).** *Vide* Abd-ul-Samad-Khān.

**Khawaja Muhammad Baqi (خواجہ محمد باقی),** *Vide* Muhammad Baqī (Khwājā).

**Khawaja Muhammad Muqim (خواجہ محمد مقیم).** *Vide* Nizām-uddin Ahmad.

**Khawaja Nasir (خواجہ نصیر),** author of the works called *Bustān-ul-Kirām* and *Aosūf-ul-Ashraf*.

**Khawaja Nasir (خواجہ ناصر),** a poet who was a contemporary of Salmān Sāwājī.

**Khawaja Nasir (خواجہ ناصر),** whose poetical name is 'Andalib, was the father of Mir Dard the poet.

**Khawaja Nizam-ul-Mulk (خواجہ نظام الملک),** minister of Sultān Alp Arsālan. *Vide* Niżām-ul-Mulk.

**Khawaja Parsa (خواجہ پارسا),** surname of Muhammad bin-Muhammad Ḥāfiẓ Bu-khāri, author of the book called *Faṣl ul-Kitāb fil Muḥāzārāt*, containing the memoirs of all the celebrated Sūfi Shaikhs of the Naqshbandī Order; and of several other books. He flourished in the reign of Shāhrukh Mirzā, and died A.D. 1419, A.H. 822.

**Khawaja Rustam Khozyani (خواجہ رستم خزیانی).** *Vide* Rustam (Khwājā).

**Khwaja Sadr Nizami** (خواجہ صدر ناظمی), author of the book called *Tūj-ul-Māsir*. He is also called Khwāja Hasan Sadr Niżāmī.

**Khwaja Shakir Nasir-uddin 'Abdullah** (خواجہ شاکر ناصر الدین عبداللہ), one of the greatest saints of Turkistān.

**Khwaja Wafa**, Khwāja Sara of Shāh Jahān.

**Khwaja Zain-ul 'Abidin 'Ali 'Abdi Beg Nawedi** (خواجہ زین العابدین علی عبدی بیگ نویدی), of Shirāz,

was for many years Mustaufi or Secretary of State in Persia. He was particularly distinguished as a writer of Masnawi, and composed two Khamsas in imitation of Niżāmī. He is also the author of several other works, one of which is called *Jām Jamshed*, and has left three Diwāns; the first is called *Ghurrāi Ghurra*; in this he uses his poetical name of Nawedi, in the second of 'Abdi. He died at Ardibel in A.D. 1580, A.H. 988.

**Khwaja Zikaria** (خواجہ زکریا), son of Khwāja Muhammad Ahia, a nobleman of the time of the emperor Jahāngīr.

**Khwaju Kirmāni** (خواجو کرمانی). *Vide* Khwāja Kirmāni.

**Khwansari** or **Khonsari** (خوانساری), poetical name of Mīr Abūl Fatha.

**Khwansari** (خوانساری). *Vide* Husain Khōnsāri.

**Khwarizm** (خوارزم), kings of. *Vide* Qutb-uddin Muhammad, son of Anūshṭakīm.

**Kirmani** (کرمانی), a native of Kirmānia. This is the surname of several authors, and amongst others of Ya'kūb bin-Idrīs, who died in the year A.D. 1430, A.H. 833. [Vide Khwāja Kirmāni.]

**Kisai, Hakim** (کسائی حکیم), a celebrated poet and physician of Marv in Persia, who was born on Wednesday the 23rd March, A.D. 953, 27th Shawwāl, A.H. 341. The year of his death is not known. There was another Kisāi, whose proper name was Abū Hasan, who was one of the seven eloquent readers of the Qurān, and died A.D. 796, A.H. 180.

**Kishna Raja** (کشنا راجہ), of Mysore. *Vide* Krishnā Rāja.

**Kishn Chand** (کشن چند), whose poetical appellation was Ikhlas, was the son of Achal Dās Khattīr of Dehlī, whose house was the resort of the learned. Kishn Chand, after his father's death, applied himself to poetry, and became the author of a Tazkira or biography, entitled *Hamesha Bahār*, i.e. Eternal Spring, which he compiled in the year A.D. 1723, A.H. 1136. It contains, in alphabetical order, an account of about 200 poets who flourished in India from the time of Jahāngīr to the accession of Muhammad Shāh.

[See Ikhlas Khān Ikhlas Kesh.]

**Kishn Singh, Kachwaha** (کشن سنگھ), Rāja of Kishungarh, and eldest brother of Rāja Sūraj Singh Rājnor, who served under the emperor Jahāngīr, to whom his sister was married. Kishn Singh was slain by his brother Sūraj Singh, A.D. 1615, A.H. 1024, in the 10th year of the emperor Jahāngīr, who was married to his sister, by whom he had Shah Jahān.

**Kishtasp** (کشتاپ). *Vide* Gashtāsp.

**Kochak** (کوچک), poetical name of Prince Mirzā Wajih-uddin, who died in the East, though his remains were brought to Dehlī and buried close to the Dargah of Sultān-ul-Mashāikh, which is about 6 or 8 miles distant from Dehlī.

**Krishn** (کرشن), a god of the Hindūs, was in the world in the time of the Kauras and Pandūs, or the 7th century after the commencement of the Kālijug, according to this shlok: "When something more than 650 years of the Kālijug were expired, then were the Kauras and Pandūs, in whose time the Great War took place."

**Krishna Raj Udwār** (کرشنا راج اوڈوار), the lineal descendant of the ancient family of Mysore, whose power Haider 'Ali Khān had usurped in the year A.D. 1761. But after the defeat and death of Tipū Sultān, and the departure of his sons from Seringapatam to Vellore, Mysore was divided between the Niżām and the English. The English took the southern portion and the city of Seringapatam, by which accession their territory reached from sea to sea. The Niżām took an equal portion on the north-east. Some districts on the north-west, equal in value to more than half of each of their own portions, were offered by the allies to the Mahrattas, which they refused to take, and they were divided between Niżām and the English. The remainder was given to Krishnā Rāja, then a

child of three years of age, who was raised to the throne of his ancestors on the 30th June, A.D. 1799, and Purania, a Brâhman of great ability and reputation, who had been the chief financial minister of Tipû, was appointed Diwân to the young prince by the British Government. He was, in later days, created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the 27th March, A.D. 1868, aged 72 years. His adopted son, Chamrajaindra Odâwar, was recognized and proclaimed as Mahârâja of Mysore. The young Mahârâja being a minor, the government and administration of the territories of Mysore were, during his minority, conducted under the direction of the Commissioner. The state was made over to Odâwar dynasty A.D. 1881.

**Kuar Singh (کنور سنگ), or Kûñwar**

Singh, of Jagdipur, a rebel of 1857, was killed in battle in May or June, 1858.

**Kublai Khan (کبلى خان),** great-grandson of Changz Khâu. *Vide* Qabliai Khâns.

**Kudsia Begam.** *Vide* Udhram Bai.

**Kukab (کوکب),** poetical name of

Munshî Mahdi, in the service of Nâdir Shâh, author of *Durr-i-Nâdirâ*, *Târikh Nâdirî*, and a poem entitled *Nâdir-nâma*.

**Kukab (کوکب),** poetical name of a poet who died in the year A.D. 1840, A.H. 1256.

**Kula Devi or Kawaldah (کولا دیوی),**

the beautiful wife of Râe Karan, Râja of Gujrât, which place was taken by Sultân

'Alâ-uddîn Khilji in the year A.D. 1297, A.H. 697, and among the captives was Kula Devi, whom the king married. Her daughter Dewal Devi was also taken captive in the year A.D. 1306, A.H. 706. A few days after her arrival, her beauty inflamed the heart of the king's son, Khîzr Khân, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called *Ishkia*, composed by Amir Khusro of Dehli. Mubârik Shâh, in the second year of his reign, put to death his brother Khîzr Khân, who was imprisoned at Gwaliar, and took Dewal Devi to be his wife.

[*Vide* Khîzr.]

**Kura Mal, Choudhari (کورا مل)**

**چودھری**), author of the story of Kâmrâp, a poem in Persian verse. He died on the 16th May, A.D. 1848.

**Kuthari Bukhari (کوثری بخاری)**, an author who died in the year A.D. 1475, A.H. 880.

**Kya Muhammad (کیا محمد).** *Vide* Buzurg Umaid.

**Kyaptu (کیجپتو),** second son of Sultân

Abqa Khân, the son of Halâlû Khân, the Tartar king of Persia. He was raised to the throne by the voice of the majority of the Amirs on the death of his brother Arghûn Khân in March, A.D. 1291, Rabi' I, A.H. 690. The resentment of a personal injury led Bâidû Khân, a grandson of Halâkû Khân, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, A.D. 1295, Safar, A.H. 694. Bâidû Khân succeeded him.

# L

## LABI

**Labid** (لبید), whose full name is **Abū**

A'qil Labid bin-Rabiāt, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Muallaqāt, a series of prizes suspended in the Ka'bā. He was still an idolater when Muhammad commenced publishing his laws. One of his poems commenced with this verse : "All praise is vain which does not refer to God; and all good which proceeds not from Him is but a shadow;" no other poet could be found to compete with it. At length the chapter of the Qurān, entitled *Barāt*, was attached to a gate in the same temple, and Labid was so overcome by the verses at the commencement as to declare that they could only be produced by the inspiration of God, and he immediately embraced Islāmism. When Muhammad was apprised of the conversion of Labid, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-alqās and other infidel poets who wrote against the new religion and its followers. The following sentence, one of the finest which ever fell from the lips of an Arab, is also attributed to him.—"All is vain which is not of God." Labid is said to have lived to the age of 140 years, and died at the city of Kufa in 141 of the Hījrah (A.D. 758); but there seems some mistake in the year of his death. *Vide* Ockley's *History of the Saracens*. Labid is supposed to be the friend and tutor of Amra-alqās, commonly called Kaisand Majnūn, the lover of Laila.

**Lachhmi Bai** (لچھمی بائی), the wife of Malhār Rāo, Rāja of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

**Lachhmi Narayan** (لچھمی ناراین), of Benares. He is the author of a biography or *Tazkira* called *Gul-e-Rā'a'nā*.

**Lachhmi Ram** (لچھمی رام), a Hindū who was a poet and had adopted the word "Surūr" (happiness) for his poetical appellation.

**Laddardeo** (لدردیو), a Rāja of Telangāna who became tributary to Sultān 'Alī-uddin Sikandar Sāni in the year A.D. 1310, A.H. 710.

**Ladli Begam** (لڈلی بیگم) was the daughter of Shaikh Mubārik of Nāgōr, and

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sister to Abū'l Fazl the minister of the emperor Akbar. She was married to Nawāb Islām Khān, who had been governor of Bengal about the year A.D. 1608, A.H. 1017. She died at Āgra, and is supposed to have been buried there in the cemetery of her father, which is now called Rauza Lādli.

**Laila, or Laili** (لیلی), the name of the

mistress of the celebrated Majnūn, whose original name was Qais. These two lovers are very famous throughout the East. Laila was the daughter of a neighbouring Chief. She was equally accomplished with her lover; and nothing seemed likely to disturb the happiness which their permitted attachment promised, till the avarice of her father destroyed at once all their hopes. Laila was commanded to think of Qais no more, as she was destined to be the bride of one more rich and powerful; and in spite of the grief and remonstrances of the unfortunate pair, they were separated. Qais became insure from disappointment, and his name was therefore changed to Majnūn (the distracted). Death at length put a period to his miseries, and his faithful mistress soon followed him, leaving her cruel parent to his late and vain remorse, and the memory of these victims of avarice to eternal honour and regret.

**Laiq, or Layiq** (لئیق), the poetical name

of the author of the poem called *Dastūr Himmat*, containing the story of Kāmrūp in Persian verses, which he dedicated to Himmat Khān Bahādur his patron. He completed this work in A.D. 1685, A.H. 1096, and found the chronogram of that year to be contained in Himmat Khān.

**Lais, or Laith** (لیث) is the proper name of a hrazier, who by his valour raised himself to the highest post in the dominions of Darham, who then reigned in Sajistān. He left three sons, Ya'qūb, A'mrū, and 'Ali, of whom the first, called Ya'qūb bin-Lais, was founder of the dynasty of the Safarides.

**Lal** (لال), a celebrated Hindu poet; fl. temp. Aurangzeh. He wrote a history of Chatr Sāl (q.v.) entitled *Chatra Prakāsh*.

**Lal** (لال), or Lallu, Kābi, a Brahman of Guzrāt in the beginning of the 18th century. Wrote a version of the *Imrān Sāgar*.

**Lal Chand** (لال چند), whose poetical name was Uns, is the author of a Persian Diwan. He died in the year A.D. 1852, A.H. 1268.

**Lal Khan** (لال خان), a celebrated songster of India, who died in the fourth year of the emperor Jahāngīr's reign, A.D. 1609, A.H. 1018.

**Lal Kunwar** (لال کنور), the favourite mistress of Jahāndār Shāh, emperor of Dehlī. This woman had been a public dancer, and her family were of the same discreditable class; yet they were exalted to high stations by the emperor, to the exclusion of the nobles, whom they were also allowed on several occasions to insult with impunity.

**Lal Singh (Raja)** (لال سنگھ راجا), a Sikh chief and paramour of Ranjit Singh's widow, Chānd, or Jindan. After the death of Rājā Jawāhir Singh, the office of prime minister remained vacant for some time and was disposed of by lot to Lal Singh in November, 1845. Lal Singh lived at Agra as a state prisoner for several years; and died at Dehra about A.D. 1870.

**Laludin** (لعلدین), the younger Nawāb of Najibābād, who turned rebel in 1857, and was hanged in April, 1858.

**Lama'i** (لامعی) (also called Lāma'i Bukhāri, because he was a native of Bukhāra). His proper name is Mahmūd bin 'Usmān, and he is the author of the works called Sharaf-ul-Insān, Ibrat-nāma, and Shama'rea-Parwāna, in the Turkish language. He died in A.D. 1533, A.H. 940. He was a pupil of Sozū.

**Largiran Gun** (لرگیرن گون). *Vide Ahlia Bāi.*

**Lashkar Khan** (لشکر خان), a nobleman of the court of the emperor Jahāngīr.

**Lashkar Khan** (لشکر خان), a nobleman of the court of Jahāngīr and Shāh Jahān who held the mansab of 5000. He had built his house near Naikī Mandi on a spot of 20 bigas which had a large gate.

**Latafat Khan** (لطافت خان), favourite eunuch and general in service of Nawāb Asafuddaula, viceroy of Aundh, sent in command of contingent destined to assist Shāh Alam (q.v.) in 1775. He was captured and blinded, by Mirzā Shāfi, in 1783.

**Latif-unnisā Begam** (لطیف النساء) (بیگم), a widow of the late Nawāb Shams-ul-'Umra and Wikār-ul-'Umra's

mother, died at Hydarābād Deccan on the 24th August, 1864, at the good old age of 74 lunar years, having survived her husband only sixteen months and thirteen days. She was buried with great pomp in the sepulchre of her husband.

**Law**, the *Mushir Lās* of native historians, son (or nephew) of the famous financier of the French Regency. Served in Madras and Bengal against Clive, and taken prisoner by Carnac at the battle of Gāya, 15th January, 1761. His son was a distinguished French General under the First Empire; the Marquis de Lauriston represents the family. Date of death unknown.

**Lilawati** (لیلاواتی). *Vide Bhaskar Ārchiāryā.*

**Lisani (Maulana)** (لسانی مولانا), poetical name of Wajih-uddin 'Abdullah Shirāzī, a son of Mir Muhammād Mushk-farōsh. He died at Tabrez according to Khushgo in A.D. 1583, A.H. 991, and left a Diwan containing 4000 verses.

**Lodi** (لودی), a tribe of Pathāns or Afghāns in India. *Vide Khān Jahān Lodi.*

**Lonkaran** (لنکران). *Vide Rāi Lonkaran.*

**Luhrasp** (لہراسپ), the son-in-law of Kaikāüs, and successor of Kaikhusro, king of Persia. He was the fourth king of the Kāmān dynasty, and obliged both the rulers of Tartary and of China to do him homage. In his time Bakht un-Nasār (Nebuchadnezzar), the governor of 'Irāq, took Jernālēm, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrasp is fabled to have reigned 120 years, and was succeeded by his son Kishtāsp or Gashtāsp, who is believed to be the Darius Hystaspes of the Greeks.

**Luhrasp** (لہراسپ), original name of Mahābat Khān, the second son of the celebrated Mahābat Khān Jahāngīr. He had been governor of Kābul for several years in the time of the emperor 'Alamgīr, but was recalled to the court about the year A.D. 1670, and shortly after ordered to command the army of the Deccan in the room of Mahārāja Jaswant Singh, who was recalled.

**Luqman Hakim** (لقمان حکیم). A mythical writer, supposed to have written a thousand years before the Christian era, and said to have been contemporary with David the king of Israel. He is held to be the greatest of the Oriental moralists, and held in the highest esteem by the Orientals for his wisdom and virtues; even Muhammad speaks of him in the 31st chapter of the Qurān, which is called *Sūra Luqmān*, with

profound reverence. Luqmān's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter), several angels invisibly entered and saluted him. Luqmān, hearing voices, looked around him, but not seeing anyone made no reply. The angels then said: We are messengers from God, thy Creator and ours, who hath sent us to thee to inform thee that He designs to make thee a monarch and his vicegerent on earth. Luqmān answered: If it be the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that he will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that he would preserve me from offending Him, for were I to offend Him all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that he at once bestowed on Luqmān the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maxims of Luqmān are ten thousand in number; and "any one of these," says an Arabian commentator, "is of much greater value than the whole world." His wisdom and the striking morality of his fables are so like those of Æsop that he is considered by some to have been the original author so called.

**Lutf.** Literary name of Mirzā Ali Khān (q.v.).

**Lutf** (لطف), the poetical name of Mīr

Amman, a Hindūstāni lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the *Bāgh-o-Bahīr*, simple version of the *Nawāriz Murassa* in Urdu, completed in A.D. 1802, A.H. 1217.

**Lutf 'Ali Khan** (لطف علی خان), the eldest son of Ja'far Khān, king of Persia, whom he succeeded in the year A.D. 1788; had several battles with the troops of Aqa Muhammad Khān Kachār, by whom he was defeated, taken prisoner, and afterwards murdered in A.D. 1795. He was the last prince of the Zand family.

**Lutfullah** (لطف الله), a Muhammadan gentleman, who was born in the ancient city of Dhārānagar, in Málwā, on Thursday the 4th November, A.D. 1802, 7th Rajab, A.H. 1217. His father Maulvi Muhammad Akram was a Muhammad of the sacred order, a descendant of Shāh Kanāl-uddīn, who was a great saint of his time in the province of Málwā, being the spiritual guide as well as general preceptor of Sultān Muhammad Khiljī, during a period of 30 years. After his death the Sultān built a magnificent mausoleum at the western gate of the city, and endowed therein a shrine to the memory

of the holy man: opposite to it he caused to be raised another edifice, surmounted by a superb dome, which was intended as resting-place for his own mortal remains, and there they still repose. Lutfullah proceeded to England as secretary to Mir Ja'far 'Ali the son-in-law of Mir Afzal-uddīn, Nawāb of Sūrat in March 1844, and after his return from England he wrote his adventures in 1854, entitled the *Autobiography of Lutfullah* in English, and dedicated it to Colonel W. S. Sykes, F.R.S., London, and published in June 1857.

**Lutfullah Khan** (لطف الله خان),

son of Sa'dullāh Khān, wazīr of the emperor Shāh Jahān. After his father's death in A.D. 1656, A.H. 1066, though he was then only eleven years of age, the mansab of 700 and 100 sawars were conferred on him. In the reign of the emperor 'Alamgīr he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandāna in the Deccan. This event took place on the 28th December, A.D. 1702, 18th Shabān, A.H. 1114.

**Lutfullah Maulana** (لطف الله مولانا),

a native of Naishāpūr in Persia. He was an excellent poet and flourished in the time of Amir Timur. The poet Shaikh Azur has mentioned him in his work called *Jawādīr ul-Asrār*. He is the author of the *Tūrikh Shāhrūkh*, which is an abridgment of the history of Amir Timur, with memoirs of the first nine years of the reign of his son and successor Shāhrūkh Mirzā, to whom he dedicated the work A.D. 1413, A.H. 816, and died the same year.

**Lutfullah Muhammad Muaddis bin-**

**Ahmad** (لطف الله محمد محدث بن احمد),

author of the work called *'Asmān Sakhūn*, a rhymed abridgment of the *Tazkira Daulat Shāhī*. We are informed in the preface that Fāizi Kirmānī rendered the *Tazkira* of Daulat Shāh in Persian verses in the reign of Akbar and altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Aurangzeb 'Alamgīr, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in allusion to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

**Lutfullah Sadik.** An Ansāri of good family, who held high office under the Emperor Muhammad Shāh (A.D. 1716-48).

**Lutf-un-nisa Begam** (لطف النساء بیگم),

the wife of Siraj-ud-daula, Nawāb of Bengal. She was murdered in the time of Nawāb Ja'far 'Ali Khān with several other women of the house of the late Nawāb in June 1760.

# M

## MADA

**Madaini** (مدائینی), a celebrated historian who was a native of Madein in Persia.

**Madan Pal, Maharaja** (مدنپال مہاراجہ), G.C.S.I., of Karauli, died of cholera on the 17th August, 1869. This event deprived Rājpūtāna of one of the best of her native rulers. The Mahārāja having died without a son, the Government of India recognised Lachhman Pāl, son of his younger brother Birhan Pāl, as successor to the Rāj of Karauli.

**Madari Mal** (مداری مل), a Hindū and author of the work *Badāya-ul-Fanūn*, containing forms of letters on different subjects in Persian.

**Madar Shah** (مدار شاہ), a celebrated Muhammad saint whose tomb is at Makanpur in Qanauj.  
[*Vide* Shāh Madār.]

**Madhava Rao** (مادھو راؤ), or Mādhōjī Sindhia, Rāja of Gwāliar, was the son of Rānōjī Sindhia. He succeeded his brother Jīapā Sindhia (A.D. 1759) in the management of his patrimonial inheritance, of which Ujjain was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Mālwā, belonging to the government of Pūna, as well as to extend his domains over a great part of Hindūstān; and to obtain possession of the person and nominal authority of the emperor Shāh 'Alam, of whom he was ostensible minister. He died on the 12th January, A.D. 1794, without male issue, and was succeeded by his grand-nephew and adopted son Daulat Rāo Sindhia. He had built a small fort close to a place called Gazar Tijāra in Āgra, and named it Mādhōgarh, the ruins of which were still to be seen about the year A.D. 1830.

[*Vide* Monograph in *Rulers of India* series, Oxford, 1891.]

**Madhoji Bhosla** (مادھو جی بھوسلہ), the third Rāja of Berar of the Bhosla family, was the son of Baghōji Bhosla I. He succeeded his eldest brother Rānōjī or Jānōjī

## MADH

Bhosla in A.D. 1772, and died at an advanced age on the 29th May, A.D. 1788. He was succeeded by his son Rāghoju Bhosla II. the fourth Rāja of Berar of Nāgpur.

**Madho Ram** (مادھو رام), a learned Hindū who is the author of a book of letters which goes after his name, called *Inshāe Mādhō Rām*, containing forms of letters on different subjects in Persian.

**Madho Rao I. Bilal Peshwa** (مادھو راؤ اول بلال پیشوا), second son of Bālājī Rāo Peshwā, whom he succeeded as nominal Peshwā in A.D. 1761, under the regency of his uncle Raghuṇāth Rāo. He died in November, A.D. 1770, and was succeeded by his brother Nārāyan Rāo.

**Madho Rao II. Peshwa** (مادھو راؤ ثانی پیشوا), of the Marhattas, also called Sewājī Mādhō Rāo, was the posthumous son of Nārāyan Rāo Peshwā, who was murdered in August, A.D. 1772, by his paternal uncle Raghuṇāth Rāo, also called Rāghobā, who usurped the maṣnad. A few months after this event Nārāyan Rāo's widow was delivered of a son, who was named Sewājī Mādhō Rāo, and was raised to the maṣnad, on which he continued until his death, which took place on the 27th October, A.D. 1795, by a fall (supposed to have been intentional) from the terrace of his palace. He was succeeded by Chīmūjī Apā, the younger son of the Marhatta chief Raghuṇāth Rāo.

**Madho Singh Kachhwaha** (مادھو سنگھ کچھواہہ), the son of Rāja Bhagwān Dās and brother-in-law of Jahāngīr.

**Madho Singh Kachhwaha** (مادھو سنگھ کچھواہہ), succeeded Ishuri Singh his father to the government of Jaipūr in the year A.D. 1760. He died in A.D. 1778 and was succeeded by his son Pirthi Singh, a minor, who was soon after deposed, and his brother Partāp Singh succeeded to the gaddi the same year, and died in A.D. 1803.

**Maftun** (مفتون), poetical name of Momin 'Ali, a poet.

**Maftun** (مفتون), the poetical title of Ghulām Mustafa, a brother of Razi-uddin Sarūrī, who was usually called Ghulām Mur-tazā. He is the author of a Diwān. He died at the age of 30, about the year A.D. 1755, A.H. 1168.

**Maghmum** (مخوم), poetical name of Rāmjās, a Hindū of Lucknow, and author of an Urdu Diwān. He was employed by Mu'mtāz-uddaula (Mr. Johnson), and was living in A.D. 1785, A.H. 1199.

**Maghrabi** Shaikh (مغربي شيخ), poetical appellation of Muhammad Shīrīn. He was a friend of Kamāl Khujandī, and like him a profound Sufī. He died at Tabrez A.D. 1416, A.H. 819, and is buried at Surkhāb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwān called *Qasid Maghrabi*, and several other works.

**Mahabat Jang** (مهابت جنگ).  
[Vide 'Ali Wardī Khān.]

**Mahabat Khan** (مهابت خان), whose proper name was Zamāna Beg, was the son of Ghōr Beg, a native of Kābul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahāngīr. He enjoyed a high place in the opinion of the people, and was considered as the most eminent of all the emperor's subjects. In the month of February, A.D. 1626, Jumādā II. A.H. 1035, he seized the emperor's person, because he (the emperor) never consulted him, but followed the advice of his wife Nūr Jahān in all affairs, and carried him to his own tents, where he remained a state prisoner for some time, but was soon released after a severe battle by his wife Nūr Jahān. In the second year of the emperor Shāh Jahān, the government of Dehlī was conferred on him. He died in the Deccan in A.D. 1634, A.H. 1044, and his corpse was conveyed to Dehlī and buried there. After his death his eldest son Mirzā Amān-ullah received the title of Khān Zamān, and his second son Luhrāsp was honoured with the same title of Mahabat Khān. (Vide *infra*.)

Mahabat Khān had his house built on the bank of the river Jamna on a plot of land of 50 bigas in Āgra; though little of it now remains, there are some parts of its ruins still to be seen.

**Mahabat Khan** (مهابت خان), whose original name is Luhrāsp, was the second son of the celebrated Mahabat Khān of the reign of Jahāngīr, after whose death in A.D. 1634,

A.H. 1044, he received this title. He was twice made governor of Kābul, and had the command of the army in the Deccan. He died in A.D. 1674, A.H. 1085, in the reign of 'Alāngīr, on his way from Kābul to the presence. Also mentioned under Luhrāsp, *q.v.*

**Mah Afrid** (ماد افرید), daughter of Firōz the son of Yezdījard, the last monarch of the Sasānian dynasty of Persian kings, and mother of Yezid III. twelfth kalif of the house of Umayya.

**Maham Anka** (ماہم انکہ), mother of 'Azīm Khān. [Vide 'Azīm Khān.]

**Maham Begam** (ماہم بیگم), a grand-daughter of Shaikh Ahmad Jām. She was married to the emperor Bābar Shāh, and became the mother of Humāyūn. She was living about the year A.D. 1561, A.H. 969, as appears from an inscription on the gate of an old Madrasa (or college) and masjid constructed by her in that year near the fort of old Dehlī called Din Panāh. The numerical words of the inscription, from which the year of the buildings is known, are *Khair Manazil*, or the Mansions of Bliss. She must have been then more than 70 years of age.

**Maha Singh** (مہا سنگھ), the grandson of Rāja Mān Singh Kachhwāhā of Ameir (now Jaipur), and son of Partāp Singh. He served under the emperor Jahāngīr, and died in A.D. 1617. He was the father of Mirzā Rāja Jai Singh.  
[Vide Mān Singh.]

**Maha Singh** (مہا سنگھ), a Sikh Rāja of Lāhore, who was the father of Mahārāja Ranjīt Singh. He extended his rule and died in A.D. 1792, when his wife became regent, with Lakhpāt Singh minister.

**Mah Bano** (ماد بانو), sister of Khān 'Azīm Kōkā. She was married to 'Abdul Rahim Khān, Khān Khānān, son of Bairām Khān, about the year A.D. 1572, A.H. 980, and died A.D. 1597, A.H. 1005.

**Mahbub'Ali Khan** (محبوب علی خان). His Highness Āṣaf Jah Muazzaff ul-Mulk Niẓām-uddaula Nawāb Mir Mahbūb 'Ali Khān Bahādur Fatha Jang is the Niẓām of Haidarābād Deccan.

**Mah Chuchak Begam** (ماہ چوچک بیگم), one of the wives of the emperor Humāyūn, and mother of the prince Farrukh Fāl, surnamed Muhammād Hakīm.

**Mahdi (مهدی)**, the first khalf of the Fâtimites in Africa. His son, who succeeded him, was named Kâem-bi-amr-ullah.

**Mahdi (مهدی)**, the third khalf of the house of 'Abbas.

[*Vide Al-Mahdi.*]

**Mahdi 'Ali Khan (مهدی علی خان)**,

the grandson of Ghulâm Husain Khân, the historian. He resided in Behar in A.D. 1801.

**Mahdi 'Ali Khan, Hakim (مهدی علی خان حکیم)**, prime minister of Nâşir-

uddin Haidar, king of Andh. The iron suspension bridge over the the Kâlinadi at Khodagunj near Fathagarh, which was seven years in progress, was built at his expense for 70,000 rupees, and finished in July, A.D. 1836. He was dismissed from his post in A.D. 1832, which was again restored to him on the accession of Muhammad 'Ali Shâh, in A.D. 1837. After this he lived only a few months and died in December, A.D. 1837.

**Mahdi, Imam (مهدی امام)**, surnamed

Abû'l Qâsim Muhammad, the last of the twelve Imâms, who are held in the highest veneration by the Muhammadans. The first of these was 'Ali, and the last Mahdi, the son of Hasan 'Askari, who was the eleventh Imâm. He was born at Sarmârai in Baghdâd on Friday the 29th July, A.D. 869, 15th Sha'bân, A.H. 255, and when he was about four or five years of age his father died. The Shi'as or Shi'ites say that at the age of 10 he entered into a cistern at his father's house, while his mother was looking on, and that he never came out again. This occurred in A.D. 879, A.H. 265. They believe him to be still alive, and concealed in some secret place, and that he will appear again with Elias the prophet at the second coming of Jesus Christ for the conversion of infidels to the Muhammadan religion.

**Mahdi Khan, Mirza (مهدی خان مرزا)**,

styled Munshî ul-Mumâlik, was the confidential Secretary to Nâdir Shâh, and is the author of the *Târikh Nâdirî*, which is also called *Nâdir-nâma*, or the history of Nâdir Shâh, and *Târikh Jahân Kushâ*. This work was translated into French by Sir William Jones.

**Mahdi, Mirza (مهدی مرزا)**, author of

the work called *Majmûq Mirzâ Mahdi*, a chronological table of the remarkable events of the house of Timur, commencing A.D. 1423, with Abû Sa'id Mirzâ (third in descent from Timur, and grandfather of the emperor Bâbar Shâh) who reigned over Khurasân and Transoxiana; and terminating with the emperor Bahâdur Shâh, A.D. 1708.

**Mahfuz (محفوظ)**, author of the *Story of Shâh Bedâr Bakht*, which is also called *Rushk-i-Chaman*, in Urdu verse dedicated to Ghâzi-uddin Haidar, king of Audh, in A.D. 1823, A.H. 1238.

**Mahip Narayan (مهیپ ناراین)**, Râja of Benares. A pottah was granted him by the English on the 14th September, A.D. 1781.

**Mahir (ماہر)**, the poetical name of

Mirzâ Muhammad 'Ali, a native of Âgra. His father was a Hindû in the service of Mirzâ Ja'far Ma'u'mmâi or the punster, who having no children converted the boy to the Muhammadan religion, adopted him as his own son, and gave him a good education. After the death of Mirzâ Ja'far he attached himself to Dâniishmand Khân and remained with him till his death, when he retired from the world and died in A.D. 1678, A.H. 1089. He was an excellent poet, and is the author of several works, one of which is called *Gul-i-Aurang*, which he wrote in praise of the emperor Aurangzeb 'Alaungir on his accession to the throne.

**Mahjur (محجور)**. *Vide* Muhammad Baksh.

**Mahmud ملقب به برهان الشريعت**, surnamed Burhân-ush-Shariât, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called *Wiqâya*, which he wrote as an introduction to the study of the *Hidâya*. This work has been comparatively eclipsed by its commentary, the *Shark al-Wiqâya*, by 'Ahmad-ullah bin-Mas'ud; this author's work combines the original text with a copious gloss explanatory and illustrative. Both the *Wiqâya* and the *Shark al-Wiqâya* are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the *Wiqâya* exist, but they are of no great note.

**Mahmud (محمود)**, an Afghân chief

of Qandahâr of the tribe of Ghilzai, was the son of Mir Wais, after whose death in A.D. 1715 he succeeded him. He besieged Istahân in A.D. 1722, and compelled Suljân Husain Safwi, king of Persia, to surrender and resign his crown to him. The king went forth with all his principal courtiers in deep mourning, surrendered himself to Mahmûd, and with his own hands placed the diadem on the head of the conqueror. The event took place on the 11th October of the same year, 11th Mu-harram, A.H. 1135. After two years' possession of the sovereign power, he gave orders for the death of the Safwânî princes who were his prisoners, and thirty-nine of them, some grown up, others in their childhood, were barbarously slaughtered. It is said that

he became deranged the same night, and not only tore his own flesh, but ate it. Every person that approached him he overwhelmed with abuse, and in this condition died in A.D. 1725. But before his death the Afghāns, being threatened by an attack of the Persian prince, Tahmāsp Mirzā, the son of Sultān Husain, who had fled from Isfahān, elected Ashraf, the cousin of Mahmūd, to be their ruler, who in April, A.D. 1725, 12th Sha'bān, A.H. 1137, murdered Mahmūd, and became the king of Persia.

### **Mahmud (مُحَمَّد)**, the son of Sultān

Muhammad Salīqūl. He held the government of Irāq and Azurbejān for several years as deputy to his uncle Sultān Saryar, who gave him his two daughters in marriage named Sītī Khātūn and Māh Malik. He died in A.D. 1131, A.H. 525.

### **Mahmud (مُحَمَّد) b. 'Abd al-Lāh Qān Fīrūzī**,

son of 'Abdullah Qān Fīrūzī, is the author of the History entitled *Ma'āsir Quṭb Shāhī*, and also of another work of the same description called *Tārikh Jāma ul-Hind*. He served Qulī Quṭb Shāh II. for 30 years, and was living at the time of that monarch's death, which happened in A.D. 1612, A.H. 1020.

### **Mahmud (مُحَمَّد) Shabistari**, of Shustar

(Shabistari), author of a religious book called *Hak-ul-Yekin*, which is held in great estimation among the Persians.

### **Mahmud I. Sultan (مُحَمَّد اول سلطان)**,

emperor of Constantinople, was the son of Mustafa II. and nephew of Ahmad III. whom he succeeded in A.D. 1730, A.H. 1142. His jauissaries expected from him the recovery of the conquered provinces, but he lost Georgia and Armenia, which were conquered by Nādir Shāh. Mahmūd died in A.D. 1754, A.H. 1168, and was succeeded by his brother 'Usmān II.

### **Mahmud II. Sultan (مُحَمَّد ثانی)**

(سلطان), emperor of Constantinople, was the son of Sultān 'Abdul Hamid, commonly called Ahmad IV. the son of Mustafa III. He was born on the 20th July, A.D. 1785, and ascended the throne after the deposition of his uncle Salim III. and Mustafa IV. on the 28th July, A.D. 1808. He was of the eighteenth generation from 'Usmān I. who founded the dynasty, and the thirtieth sovereign of that family. He died on the 30th June, A.D. 1839, A.H. 1255, and was succeeded by his son 'Abdul Majid. The reign of Mahmūd has been full of important events. The Greeks, in A.D. 1821, threw off the Ottoman yoke, and after a sanguinary contest were declared independent; and in A.D. 1828 a war with Russia took place, in which the armies of Mahmūd were uniformly defeated, and the Russians were only prevented from advancing to Constantinople by

large concessions on the part of the Turks, and the mediation of the European powers. He exterminated the mutinous guards or janissaries at Constantinople; and his fleet was destroyed by the combined Russian, French, and British squadrons at Navarino; whence it was said of him that the Turkish army was ruined by himself, and the Turkish navy by his allies.

### **Mahmud bin-Faraj (مُحَمَّد بْن فَرَج)**,

a famous impostor who gave himself out for Moses risen from the dead; but was flogged to death by the order of the khālid Mutwakkil.

### **Mahmud Boria, Pahlawan (مُحَمَّد بُورَايَا پَهْلَوَان)**

(پورایا پہلوان), a Muhammadan saint of Persia who followed the occupation of a boatman, and is the author of a work called *Kitāb Kanz*.

### **Mahmud Gawan, Khwaja (مُحَمَّد خَواجَة)**

(خواجہ گاؤان), styled Malik-ut-Tajjār Khwāja Jahān, was the wazīr of Nizām Shāh Bahmani, king of the Deccan. In the reign of Muhammad II. the duties of Wakil-us-Sūlānat were conferred on him. His enemies lost no opportunity of poisoning the king's mind, and at last they brought this great man to destruction by contriving an infamous forgery, upon which the king, without investigating the matter, ordered him to be put to death in the 78th year of his age. This event took place on the 5th April, A.D. 1481, 5th Ṣafar, A.H. 886. Mahmūd had great learning and much judgment in composition of prose and verse. A little before his death he had written a poem in praise of his ungrateful master. He is the author of the *Rauzat ul-Inshā* and some poems. Maulānā 'Abdul Rahmān Jāmi corresponded with him, and some of his letters are to be seen in his works.

### **Mahmud ibn-Masa'ud (مُحَمَّد ابن مسعود)**

(مسعود), author of a work called *Zinat-uz-Zamān*.

### **Mahmud Khan (مُحَمَّد خان)**, nawāb

of Bijnor and a rebel of 1857. He was the great-grandson of Zabita Khān the son of Najib-uddaula Amir ul-Umra.

[*Vide Sa'd-ullāh Khān.*]

### **Mahmud Khan Langā (مُحَمَّد خان لانگا)**

, the fourth king of Multān, son of prince Fīrōz, succeeded his grandfather Husain Langā on the throne in August, A.D. 1502, Ṣafar, A.H. 908. He reigned 23 years. In A.D. 1524, A.H. 931, some time before his death, the emperor Bābar Shāh having conquered the country of the Panjab

proceeded to Delhi, from whence he wrote an order to Husain Arghún, governor of Thatta, informing him that he intrusted him henceforward with the directions of affairs in Multān. That chieftain, in consequence, crossed the Indus and marched with a large army to Multān; but before his arrival the king died and was succeeded by his son Husain Langā II.

**Mahmud Khwarizmi, Maulana** (مُحَمَّد خوارزمی مولانا), a poet of Khwārizm.

**Mahmud, Mulla** (مُحَمَّد مُلُّه), of Jaun-

pur, the son of Muhammad Fāraqī, was the author of the work called *Shams Bīzīgħa*, and of the *Hawāshī Farid fi Sharah ul-Fawā'iq*, which he wrote in A.D. 1632, A.H. 1042, and died in A.D. 1652, A.H. 1062.

**Mahmud Parsa, Khwaja** (مُحَمَّد پارسا خواجه), a poet who flourished in the time of Prince 'Alā-uddaula and Sultān Abū Sa'id Mirzā, and died A.D. 1477, A.H. 882.

**Mahmud Sa'id, Erchi** (مُحَمَّد سعید), author of the *Tuhfat-ul-Majāḥid*; he was a contemporary of Shaikh Ahmad Khatū, whom he mentions therein.

**Mahmud Shah** (مُحَمَّد شاہ), one of the sons of Timur Shāh, the son of Ahmad Shāh 'Abdālī, who being driven from Kabul by Dost Muhammad Khān, took possession of Herāt, which country he ruled for some years, and after his death in A.D. 1829 his son prince Kāmrān succeeded him.

**Mahmud Shah I.** (مُحَمَّد شاہ بیقرد) (اول), surnamed Baiqara, the son of Muhammad Shāh and brother of Qutb-uddin or Qutb Shāh, was raised to the throne of Gujrāt after the deposition of Dāud Shāh in June, A.D. 1459, Shāhān, A.H. 863. He caused the city of Ahmadābād to be surrounded by a wall and bastions in A.D. 1847, A.H. 892; and on its completion had the sentence *کان اما دکھل کان اما* (in commemoration of the date of that event, inscribed on one face of the fortification, the meaning of which is, "Whosoever is within is safe.") He made two expeditions to the Deccan, reigned 55 lunar years, and died on the 23rd November, A.D. 1511, 2nd Rāmazān, A.H. 917, in the 70th year of his age. He was buried in Sarkij or Sarkich near Ahmadābād in the mausoleum of Shaikh Ahmad Khatū. He was succeeded by his son Muzaffar Shāh II.

**Mahmud Shah II.** (مُحَمَّد شاہ ثانی),

whose former name was Nāṣir Khān, was the third son of Muzaffar Shāh II. He was raised to the throne of Gujrāt after the murder of his eldest brother Sikandar Shāh in May, A.D. 1526, Shāhān, A.H. 932. He reigned about three months, after which his brother Bahādur Shāh, returning from Jaunpūr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zī-Qa'dā, A.H. 932. Mahmūd Shāh died in A.D. 1527, A.H. 933.

**Mahmud Shah III.** (مُحَمَّد شاہ ثالث),

was the son of Latif Khān the brother of Bahādur Shāh. He was raised to the throne of Gujrāt after the death of Mīrān Muhammad Shāh in April, A.D. 1537, Zī-Qa'dā, A.H. 943. In his reign, about the year A.D. 1540, A.H. 947, the fort of Sūrat (Surat), on the shore of the sea, was completed by Khudāwanda Khān, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmūd Shāh reigned about 18 years, and was slain on the 16th February, A.D. 1554, 13th Rabī' I, A.H. 961, while he was asleep, by one Daulat, at the instigation of Burhān, private chaplain to the king, who hoped by that means to ascend the throne of Gujrāt. The same year died also Sālim Shāh king of Delhi, and Nizām Shāh Bahri the Sultan of Ahmadānagar in the Deccan. The words, "Zawāl Khusrōān," i.e. Destruction of Kings, commemorate the date of this event. Mahmūd Shāh was buried in the vault of Sūrat. Mahmūd Baiqara, close to the mausoleum of Shaikh Ahmad Khatū and was succeeded by Ahmad Shāh II.

**Mahmud Shah I. Bahmani** (مُحَمَّد شاہ بیمنی اول), the fifth Sultan of

the race of Bahmani kings of the Deccan, was the youngest son of Sultan 'Alā-uddin Hasan. He was raised to the throne at Kulbarga after the assassination of his brother Dāud Shāh in May, A.D. 1378, Muhrarram, A.H. 780, reigned 19 lunar years 9 months and 24 days, and died of putrid fever on the 20th April, A.D. 1397, 21st Rajab, A.H. 799. He was succeeded by his son Sultan Ghayās-uddin Mahmūd, was a patron of literature, had a taste for poetry, and wrote elegant verses himself. In his reign the poets of Arabia and Persia resorted to the Deccan and were benefited by his liberality. Mir Faiz-ullāh Anjū, who presided in the seat of justice, once presented him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the celebrated poet of Shirāz, Khwāja Hāfiẓ, determined to visit the Deccan, but was prevented by a train of accidents.

**Mahmud Shah II. Bahmani (مُحَمَّد شاہ بهمنی ثانی)**

Sultân of the race of Bahmani kings of the Deccan, succeeded his father Muhammad Shâh II. on the throne at Ahmadâbiad Bedar in March, A.D. 1482, Safar, A.H. 887, in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, A.D. 1517, 4th Zil-hijja, A.H. 923. The reign of this prince, though a long one, was passed in troubles and civil wars, and the royal authority fell from the house of Bahmani. On his death the governors in their respective provinces threw off the small portion of allegiance which they latterly paid to the late king, and proclaimed their independence. He was succeeded by his son Sultân Ahmad Shâh II.

**Mahmud Shah I. Khilji (مُحَمَّد شاہ خلجی اول)**

Jahân Khilji styled Malik Mughîs and 'Azîm Humâyûn, the prime minister of Hoshang Shâh, after whose death Mahmûd in conjunction with his father, having succeeded in poisoning his sovereign Muhammad Shâh, the son of Hoshang Shâh, ascended the throne of Mâlwâ on Tuesday the 15th May, A.D. 1436, 29th Shawwâl, A.H. 839. He reigned 34 lunar years, and died on the 27th May, A.D. 1469, 19th Zi-Qâ'da, A.H. 873, aged 63 years. The numerals of the two Persian words نسبت جنات give the year of his death. He was succeeded by his son Ghayâs-uddin Khilji, who reigned 33 years and left his kingdom to his son Sultân Nâsir-uddin. He reigned 11 years and 4 months and was succeeded by his son Sultân Mahmûd II., who was defeated and slain by Sultân Bahâdur Shâh of Gujrat in A.D. 1531, A.H. 937, and Mâlwâ incorporated with the kingdom of Gujrat.

**Mahmud Shah II. (مُحَمَّد شاہ ثانی)**

the third son of Sultân Nâsir-uddin, after whose death he ascended the throne of Mâlwâ on the 3rd May, A.D. 1511, 3rd Safar, A.H. 917, Mâlwâ was taken by Bahâdur Shâh king of Gujrat on the 26th February, A.D. 1531, 9th Shaban, A.H. 937, and Mahmûd Shah taken prisoner with his seven sons and ordered into confinement. He was sent to the fort of Champaner, but died or was murdered on his way to that place, and the kingdom of Mâlwâ became incorporated with that of Gujrat. After the death of Bahâdur Shâh, one Qâdir Khân and after him Shujâa Khân ruled over Mâlwâ for some years, and after the demise of the latter his son Bâz Bahâdur reigned till the year A.D. 1570, A.H. 978, when that kingdom was entirely subdued by the emperor Akbar.

**Mahmud Shah Purbi (مُحَمَّد شاہ پوربی)**

succeeded his father Firuz Shâh to the throne of Bengâl in A.D. 1491,

A.H. 899. He reigned about one year and was then murdered by Siddîq Badr, who succeeded him and assumed the title of Muzaffar Shâh in A.D. 1495, A.H. 900.

**Mahmud Shah Sharqi, Sultan (مُحَمَّد شاہ شرقی)**

ascended the throne of Jaunpur after the death of his father Sultân Ibrâhim Shâh Sharqi in A.D. 1440, A.H. 844. He reigned about 17 years and died in A.D. 1457, A.H. 862, when his eldest son Bhîkhan Khân succeeded him, and assumed the title of Muhammad Shâh Sharqi.

**Mahmud Shah Tughlaq, Sultan (مُحَمَّد شاہ تغلق سلطان)**

Nâsir-uddin, was the son of Muhammad Shâh, the son of Firuz Shâh Tughlaq. He was raised to the throne of Delhi after the death of his brother Humâyûn Shâh in April, A.D. 1394, Jumâda II, A.H. 796, at the age of ten years. His minority and the dissensions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amir Timur invaded India, and defeated Mahmûd Shâh in a battle fought, according to Firishta, on the 15th January, A.D. 1399, 7th Jumâda I, A.H. 801, and according to Sharaf-uddin Yezdi, on Tuesday the 7th Rabi' II, A.H. 801, corresponding with the 17th December, A.D. 1398, when Mahmûd fled to Gujrat, and Timur the next day took possession of Delhi.

On the eighth of Rabi'-us-Sâni, with the sun in Capricorn, Timur had Delhi won.

Timur, soon after his conquest of Delhi, returned to Persia with an immense treasure from India. After the departure of that conqueror Nasrat Khân, son of Fatha Khân, the son of Firuz Shâh, took possession of Delhi, and ascended the throne with the title of Nasrat Shâh. He was succeeded in A.D. 1490 by Iqbâl Khân, after whose death Mahmûd Shâh, who was then at Qânuj, returned and ascended the throne of Delhi the second time in December, A.D. 1495, 22nd Jumâda II, A.H. 868. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmûd Shâh died on the 4th March, A.D. 1413, 29th Zi-Qâ'da, A.H. 815, and was succeeded by Daulat Khân Lodi. With Sultân Mahmûd the empire of Delhi was lost to the race of the Turks who were adopted slaves of the House of Ghar.

**Mahmud, Sultan of Ghazni (مُحَمَّد سلطان غزني)**

the celebrated king of Ghazni, was the eldest son of Sultân Nâsir-uddin Subaktigin. His father at his death, A.D. 997, A.H. 387, unmindful of the superior right of Mahmûd (who was then employed in the government of Khurasân), bequeathed his kingdom to Isma'il, a younger son. Isma'il attempted to confirm

himself in the power to which he was raised, but on the approach of Mahmud, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmud reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Lahore, Dehli, Kanauj, and other parts of Hindustan; many hundred temples of the Hindus he levelled with the ground; many thousand idols he demolished, and broke to pieces the famous idol of Somanath, the fragments of which he distributed to Ghazni, Mecca and Medina. He was born on the 15th December, A.D. 967, 9th Mubarram, A.H. 357, and died on Thursday, the 23rd Rabī' II. A.H. 421, which year and date is inscribed on his tomb at Ghazni, corresponding with the 30th April, A.D. 1030. On a tombstone of white marble lies the mace of Mahmud, of such a weight that few men can wield it. He was succeeded by his son Muhammad, who reigned only five months and was deposed and deprived of sight by his brother Masa'ud, who ascended the throne.

**Mahmud, Sultan** (مُحَمَّد سُلَطَان), the son of Muhammad (Sultān), the son of Malik Shāh, which see.

**Mahmud, Sultan** (مُحَمَّد سُلَطَان خُورَى), of Ghōr.

[*Vide* Ghayās-uddin Mahmud Ghōrī.]

**Mahmud Tabrezi** (مُحَمَّد تَبْرِيزِي),

author of the *Miftah ul-Yāzī*, or the Key to Miracles, describing the happiness of those who have obtained the light of Sufism and other mysteries. Written in A.D. 1482, A.H. 887.

**Mahmud Tistari, Shaikh** (مُحَمَّد تِسْتَارِي شَاهِي), a native of Tistar,

a town in Persia, and author of the poem called *Gulshan-e-Rāz*, which he wrote in A.D. 1317, A.H. 717. He died in the year A.D. 1320, A.H. 720, and was buried at Tistar his native country.

**Mahtab Bagh** (مَهْتَاب بَاغ), name of

a place or garden, which Shāh Jahān had commenced building on the other side of the Jamna opposite to the Ranza of Tājganj and similar to it, where he intended he should be buried after his death, but 'Alamgir his son took away all the materials for the construction of some other buildings after his father's death; some of its ruins are still to be seen.

**Mail** (مَالِيْل), the poetical name of

Mirzā Qutb-uddin, a nobleman of the reign of the emperor 'Alamgir. He was an excellent

poet, but latterly became distracted and died eight days after Mullā Nāṣir 'Ali, in the month of March, A.D. 1697, Ramazān, A.H. 1108. His brother Mirzā Nizām-uddin surnamed Tāla was also an elegant poet.

**Maimuna** (مَيْمُونَة), the daughter of

Hārith or Hāris, who married her in the eighth year of the Hijri, i.e. in A.D. 629. This was doubtless another marriage of policy, for Maimūna was 51 years of age and a widow, but the connection gained him two powerful proselytes. One was Khālid, the son of Walid, a nephew of the widow, who by his prowess obtained the appellation of "The Sword of God." The other was Khālid's friend, 'Amrū, the son of 'As, the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimūna was the last spouse of the prophet, and, old as she was at her marriage, survived nearly all his other wives. She died many years after him in a pavilion at Sarif, under the same tree in the shade of which her nuptial tent had been pitched, and was there interred. This event took place about the year A.D. 671, A.H. 51.

**Maisana** (مَيْسَانَة), the Bedouin bride of

the khālīf Mu'awia I. and the mother of Yezid, was a daughter of the tribe of Kalab, a tribe remarkable for the purity of dialect spoken in it. She was married to Mu'awia whilst very young; but this exalted situation by no means suited the disposition of Maisana, and amidst all the pomp and splendour of Damascus she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu'awia's fancy to that degree with some of her verses, that he made her go back into the desert amongst her own relations, and take her son Yezid along with her that he also might be brought up a poet. This part of his education succeeded, for he was reckoned to excel in that way, though his chief talent consisted in making himself a drunken wretch. Maisana did not revisit Damascus till after the death of Mu'awia, when Yezid ascended the throne.

**Majahid Shah Bahmani** (مجاہد شاہ بهمنی). *Vide* Mujahid Shāh.

**Majd Hamkar Farsi** (مَجْد هَمْكَار فَارْسِي), also called Majd-uddin Haibat-ullāh.

[*Vide* Majd-uddin Hamkar.]

**Majd, Maulana** (مَجْد مَوْلَانَا), author of the work called *Rauzat ul-Khuld*.

**Majd-uddaula** (مَجْد الدُّولَة), a Sultān of the race of Boya called Boyaites, was the

son of Fakhr-uddaula, the brother of 'Azd-uddaula, Sultān of Fars and Irāq. He had for a short time governed Khurāsān and assumed a regal state, but was taken prisoner in Rei, by the victorious Sultān Mahmūd of Ghazni in A.D. 1029, A.H. 420. He had been raised by the death of his father in August, A.D. 997, Sha'bān, A.H. 387, when very young, to the government of the city and the surrounding country. During the minority of this prince, all the power was in the hands of his mother. Mahmūd commanded one of his officers to inform the lady that she must submit to his authority, or prepare for war. "Had such a message been sent," replied the heroine, "in the life of my deceased lord, it must have occasioned great embarrassment. That is not the case now. I know Sultān Mahmūd; and from his character, am assured he will never undertake an expedition without calculating all the chances. If he attack and conquer a weak woman, where is the glory of such an achievement? If he be repulsed, the latest ages will hear of the shame of such a defeat!" Mahmūd, either swayed by the above reasons or others of more weight, did not prosecute his designs upon Rei till Majd-uddaula was of age and had assumed the reigns of government. He then advanced an army, by the leader of which the prince was deluded to an interview and seized; his treasures and dominions passed into the hands of Mahmūd, who sent him and his family prisoners to Ghazni.

**Majd-uddaula (مجد الدولة),** title of 'Abdul Majid Khān, which see.

**Majd-uddin Ahmad ibn-Muhammad Sajawandi (مجد الدين احمد ابن سجواندي),** author of a commentary or Tafsīr called 'Ain ul-Mā'āni. There is another work of the same title on Sūfīsm written by Shahāb-nddin Burhānpūri.

**Majd-uddin Baghdadi (مجد الدين بغدادي),** a pupil and disciple of Shaikh Najm-uddin Kubrā. He is stated to have been a very religious and upright man, and was employed as a physician to Sultān Muhammad surnamed Qutb-nddin, king of Khwārizm. It is said that he privately got married to the mother of the Sultān, who no sooner heard of it than he ordered Majd-uddin to be thrown into a lake, where he died. This circumstance took place A.D. 1219, A.H. 616, and after a short time the Sultān was defeated and his country pillaged by Changez Khān.

**Majd-uddin Bilqani (مجد الدين بيلقاني),** an author.

**Majd - uddin Hamkar Farsi (مجد الدين همكر فارسي)**, also called Majd-

uddin Haibat-ullah and Majd Hamkar, i.e. Majd the weaver. His poetical title is Majd and Rihī. He was native of Shirāz and derived his descent from Anūsherwān. He was in high favour with the Atābak Sa'd Abū Bakr bin-Zangi and a contemporary of Sa'di. Under Abāqān, the Tartar king of Persia, he was made governor of Shirāz, where he died upwards of 90 years of age in A.D. 1287, A.H. 686, and left a Dīwān in Persian. In his time, people used to call him the king of poets.

**Majd-uddin Isma'il, Shaikh (مجد الدين اسماعيل شيخ)**,

Shirāz in the reign of Shāh Shaikh 'Abū Is-hāq Khwāja Hāfiẓ, who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Haq," i.e. the mercy of God. He died on Wednesday the 29th July, A.D. 1355, 18th Rajab, A.H. 756.

**Majd-uddin Khalil (مجد الدين خليل),**

a poet who was a contemporary of Khāqānī and wrote poetry in his praise.

**Majd-uddin Muhammad bin-Ya'qub**

**bin-Muhammad (مجد الدين بن محمد),** commonly

called Firōzābādi, is the author of the much-esteemed and very copious Lexicon in Arabic called the *Qāmus*, or *Bahr ul-Muhit*, "The Ocean," dedicated to bin-Ābbās, prince of Arabia Felix. He died A.D. 1414, A.H. 817. [Vide Firōzābādi.]

**Majd ul-Mulk (مجد الملك),** a noble-

man of the court of Sultān Abqā Khān. He was put to death at the instigation of Shams-uddin Muhammad, commonly called Sāhib Diwān, on suspicion of sorcery, in the reign of Sultān Abmād Khān, in August, A.D. 1282, 20th Jūniādā I. A.H. 681, and not long after Shams-uddin had to undergo the same fate.

**Majir (مجير).** Vide Mujir.

**Ma'jiz (محجز).** Vide Niżām Khān Ma'jiz.

**Ma'jizi (محجزي),** a poet who was a contemporary of Rukn-nddin Qabāī, and master of the poet Badr-uddin Jājurī.

**Majju Khan, Nawab (مُجو خان نواب),**

a chief of the rebels who caused himself to be proclaimed Nawāb of Muradābād, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, A.D. 1858.

**Majlisi (مجلسی).** *Vide* Muhammad Bakir Majlisi.

**Majnun (مجنون).** This name was given to a person, whose proper name was Qais, after he had fallen in love with Lailā or Lailī. The meaning of the word is a madman; also a man who is transported by love either divine or profane.

[*Vide* Lailī. Majnūn lived in the time of the Khalif Hashām of the house of Umayya, about the year A.D. 721, A.H. 103.]

**Majnun (مجنون),** the poetical title of two poets, one of Dehli and the other of Lucknow.

**Majruh (مجروح), takhallus of Munshi**  
Kishun Chand, a Kashmerian, who was living in A.D. 1782, A.H. 1190, at Lucknow.

**Majzub (مجدوب),** Mirzā Muhammad Majzūb of Tabrez. He is the author of several Maṣnawis and also of a Diwān which he completed in A.D. 1653, A.H. 1063.

**Majzub (مجدوب),** poetical name of Mirzā Ghulām Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lucknow in A.D. 1800, A.H. 1215, and had written two Diwāns in Urdu.

**Majzub (مجدوب),** poetical title of Najābat 'Ali Shāh, an Urdu poet who died in the year A.D. 1819, A.H. 1234.

**Makhdom Jahanian Jahangasht (مخدم جهانیان جہانگشت).**  
*Vide* Shaikh Jalāl.

**Makhdom Sharqi (مخدم شرقی),** author of the *Kitāb un-Nawāfiż*.

**Makhfi (مخفی),** the poetical title of the princess Zeb un-Nisā Begam, daughter of the emperor 'Alamgīr. She is the author of a Diwān and of a Tafsīr or commentary on the Qurān. Makhfi was also the takhallus of Nūr Jāhān Begam.

[*Vide* Zeb un-Nisā Begam.]

**Makin (مکین),** poetical name of Mirzā

Muhammad Fākhir, a native of Dehli, who came to Lucknow in A.D. 1759, A.H. 1173. He is the author of a Diwān. He died in the year A.D. 1806, A.H. 1221.

**Maktabi (مکتبی),** a school-master of Shīraz, who is the author of a poem called *Lailī wa-Majnūn*, composed in A.D. 1490, A.H. 895.

**Maktub Khan (مکتب خان),** superintendent of the library of the emperor Shāh Jāhān.

**Makunda Bramhchari (مکنڈہ برمجاري),** a famous Brāhmaṇ ascetic.

The Hindūs insist that the emperor Akbar was a Hindū in a former generation. The proximity of the time in which this famous emperor lived has forced them however, to account for this in the following manner:—“There was a holy Brāhmaṇ of the above name, who wished very much to become emperor of India, and the only practicable way for him was to die first, and be born again. For this purpose he made a desperate *Tapassia*, wishing to remember then every thing he knew in the present generation. This could not be fully granted; but he was indulged with writing upon a brass plate a few things which he wished more particularly to remember; then he was directed to bury the plate, and promised that he should remember the place in the next generation. Makunda went to Allahābād, buried the plate and then buried himself. Nine months afterwards he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahābād, and easily found the spot where the brass plate was buried.”—(Mill's *British India*, vol. ii. p. 152.) The translation of the inscription on the brass plate is as follows: “In the Samvat year 1598, on the 12th day of the 2nd fortnight of the month of Māgh, I, Makunda Bramhchāri, whose food was nothing but milk, sacrificed myself at Parāg (Allahābād) the grand place of worship, with the design that I should become ruler of the whole world.” The above date corresponds with the 27th January, A.D. 1542, and Akbar was born on Sunday the 15th October the same year, being three or four days less than nine months after the above circumstance.

**Maldeo Rao (مالدیو راؤ),** a Rāja of

Mārwār of the Rāthor tribe of rājputs, and a descendant of Jodhā Rāo, who founded Jālhpur. He acquired a pre-eminence in Rājpútāna in A.D. 1532, and is styled by Firishta “the most potent prince in Hindūstān.” Powerful as he was, however, he was compelled to succumb to the emperor Akbar, and to pay reluctant homage at the court of the Mughal. After his death his son Udai Singh succeeded him.

**Malhar Rao Gaekowar** (ملهار راؤ گاکوار), Rāja of Baroda, succeeded to the Rāja, after the death of his brother Khānde Rāo, on the 29th November, 1870, aged 42. His father was called Mahārāja Khānde Rāo Gaekowar, Sona Khaskhal Shamsher Bahādūr, G.C.S.I. He is fifth in descent from Pilāji the second Gaekowar, and sixth from Damaji the first Gaekowar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khānde Rāo to replace his minion (Diwān) by some man of character, the Gaekowar fell into so violent a rage that the conflict of passion deprived him of life. At that time Malhār Rāo the new ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Padra he was called to a throne by the British government. In Feb. 1873 he was tried for an alleged attempt to poison the British Resident, but the charge was not considered fully proved. He was, however, deposed for obvious maladministration, and interned in Fort St. George, Madras.

### Malhar Rao Holkar I. (ملهار راؤ هلکر)

The Holkar family are of the Dhūngar or Shepherd tribe. The derivation of the name Holkar, or more properly Halkar, is perhaps from Hal a plough, and Kar a labourer; so that it would mean "ploughman." Malhār Rāo, who was the first prince of this family, was an officer in the service of the first Peshwā Bājī Rāo, and was one of the earliest Marhatā adventurers in the expeditions to the northward; he killed Girdhār Bahādūr Sūbadār of Mālwā in A.D. 1726 or 1729. The time when he first obtained local authority was in A.D. 1728; the district of Indor was assigned to him by the Peshwa in jagir about the year 1733. He was present at the battle of Pānipat 14th January 1761, and died in A.D. 1768. The direct line being then extinct, Ahlia Bāi, Khānde Rāo's widow, elected Tukājī Holkar the nephew of Malhār Rāo to the principality. He had four sons, Kāshī Rāo and Malhār Rāo by his wife, and Jaswant Rāo and Etojī by his mistress.

#### *The Holkar Family.*

1. Malhār Rāo Holkar I.
2. Mallhi Rāo, grandson of ditto, succeeded under regency of Ahlia Bāi, his mother, and died in A.D. 1767.
3. Tukājī Holkar.
4. Kāshī Rāo.
5. Jaswant Rāo.
6. Malhār Rāo II.
7. Hari Rāo Holkar.

### Malhar Rao Holkar (ملهار راؤ هلکر)

a son of Takōji Holkar, Rāja of Indor, killed in battle against Daulat Rāo Sindhiā in September, A.D. 1797.

[*Vide* Kāshī Rāo.]

### Malhar Rao Holkar II. (ملهار راؤ هلکر)

(ملهار راؤ هلکر), the adopted or illegitimate son and successor of Jaswant Rāo Holkar the son of Takōji Holkar. He succeeded his father as Rāja of Indor in A.D. 1811. After the battle of Mahadpūr, a peace was concluded by Government with Malhār Rāo on the 6th January, A.D. 1818. He died in 1834 and was succeeded by Martand Rāo his adopted son, who was soon after dispossessed by Khānde Rāo, who, dying without issue, the East India Company assumed the right of nominating Mulkerji Rāo.

### Malika Bano Begam (ملکہ بانو بیگم)

the eldest daughter of 'Asaf Khān, wazir, and sister of Mumtāz Mahal. She was married to Saif Khān surnamed Mirzā Safi, son of Amānat Khān; he was an amir of 5000, and died in Bengal A.D. 1639, A.H. 1049. Malika Bāno died in A.D. 1640, A.H. 1050, during the reign of Shāh Jahān.

### Malika Jahan (ملکہ جہان)

a princess of Dehlī married to Husain Shāh Sharqī, king of Jaunpūr.

### Malika Jahan (ملکہ جہان)

a wife of the emperor Jahāngir and daughter of Rawal Bhīm of Jisalmir, whose brother's name was Rawal Kalyān.

### Malika Zamana (ملکہ زمانہ)

daughter of the emperor Farrukh-siyār, married to Muhammad Shāh, emperor of Dehlī, in A.D. 1722, A.H. 1135. The year of her death is not known, but she lies buried in a small tomb out of the Kābul gate of Dehlī.

### Malik Alashtar (ملک الاشتار)

Saracen chief who served under 'Abū 'Ubaidā and subsequently under 'Ali. He was poisoned on his way to Egypt by order of Muāwia I. in A.D. 658, A.H. 38.

### Malik Ambar Habshi (ملک عمری حبشی)

an Abyssinian who rose from the condition of a slave to great influence and command in the Deccan. When Ahmad-nagar was taken by prince Dāniāl in A.D. 1600, A.H. 1009, Malik Ambar and Rājū Minnān, a Deccan chief, divided the remaining territories between them, leaving to a nominal Sultān, Murtazā Nizām Shāh II. whom they had placed on the throne on the capture of Bahādūr Nizām Shāh, only the fortress of Ousa with a few villages for his support. About this period several commotions happened in the Dehlī Government, owing to the rebellion of Sultān Salim, the death of Akbar, and revolt of Sultān Khusrū, successively, Ambar had leisure to regulate his

country and levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahāngīr was established, he sent frequent armies to the Deccan, but Ambar was not to be subdued. He at length gave up the places taken from the Mughals to the Prince Shah Jahān, to whose interest he became attached, and continued loyal until his death, which took place in the year A.D. 1626, A.H. 1035, in the 80th year of his age. He was buried in Daulatābād, under a splendid dome which he had erected. After his death Fath Khan his son succeeded him.

**Malik 'Aziz** (ملک عزیز). *Vide* Malik ul-Aziz 'Usmān, or 'Abū'l Fatha 'Usmān.

**Malik Dinar** (ملک دینار), a Turk of the tribe of Ghānz. He in A.D. 1187, A.H. 583, dispossessed Bahrām Shāh the last prince of Kirmān of the family of Kādār Saljūqī, and put an end to that dynasty.

**Malik Fakhr-uddin** (ملک فخر الدین), king of Bengal commonly called Pūrbī. The first Muhammad chief who invaded Bengal was Malik Muhammad Bakhtyār, in the reign of Qub-uddin Eybāk, king of Dehli, A.D. 1191, A.H. 587. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Qadar Khan, governor of Bengal, whom he put to death in the reign of Tughaq Shāh about the year A.D. 1338, A.H. 739, proclaimed himself king, and declared his independence of the throne of Dehli. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in A.D. 1340, and put to death by Malik 'Ali Muhibbārik, who had also proclaimed himself king under the title of Alā-uddin.

**Malik ibn-Anas, Imam** (مالک ابن انس، امام) one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madina in A.D. 714, A.H. 95, and died there in the reign of the khulif Hārūn al-Rashid, on Sunday the 28th June, A.D. 795, 7th Rabi' II, A.H. 179, and was buried in the cemetery called Al-Baqiā. He is the founder of the second Sunni sect, and is sometimes called "Imām Dār ul-Hijrāt," from the circumstance of his birth and death occurring at the city of Madina. In his youth, he had the advantage of the society of Sihl bin-Sa'd, almost the solo surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called *Musāfiya*, being a collection of Traditions, and is always looked upon as next in point of authority to the six Ṣābihs.

**Malik ibn-Nawera** (مالک ابن نویرہ),

the chief of those who refused to pay the Zakāt (or that part of a man's substance which is consecrated to God, as tithes, also, and the like, and the payment of which is strictly enjoined by the Muhammadian law). He was a person of considerable figure, being the chief of an eminent family among the Arabs, and celebrated for his skill in poetry, as well as his manly qualities and horsemanship. He was murdered by order of Khālid ibn-Walid in the year A.D. 633, A.H. 12.

**Malik 'Imad** (مالک عماد), a poet who was a contemporary of Imām Muhammad Ghazzālī.

**Malik Imam** (مالک امام یعنی ابن آنس). *Vide* Imām Malik or Malik Ibn-Anas.

**Malik Jahir** (مالک جاحر), also called

Nāth Bhanjan. In the well-known town of Mhow in Azimgarh, there is a place which obtains the distinguished title of "Nāth Bhanjan" from the great exploits of a saint called Malik Jahir, who ejected the evil genius Deo Nāth, together with the original Hindus, and colonized the place with Muhammadians. The true story is thus related: During the reign of Jahāngīr, king of Dehli, about A.D. 1609, one Abhimān Singh, a Rājput of the Jatran tribe, having separated from his brethren, owing to the inadequacy of the share allotted to him in his hereditary possessions, took service under that monarch, and on his having embraced the religion of Muhammad, Jahāngīr granted to him the whole Zamīndāri of Azimgarh, under the title of Rāja Abhimān Singh 'Ali Muhammad Nagrūddaula Khan. From that period up to the time the Nawāb of Audi resumed the grant, the Muhammadians had the supremacy over the Hindus, but in A.D. 1801, when the district was ceded to the British, the Hindus taking courage came and resided there; since then there have always been feuds between the parties.

**Malik Mansur** (مالک منصور). *Vide* Nūr-uddin 'Ali.

**Malik Mansur Muhammad - bin-'Usman** (مالک منصور محمد بن عثمان), third Sultan of Egypt of the race of Ayyūb, succeeded his father in November, A.D. 1198, and died in A.D. 1209, when Malik 'Adil Saif-uddin, the son of Ayyūb, succeeded him and reigned 18 years.

**Malik Mo'izz-uddin, Aibak (ملک معز الدین ایبک)**

, a Turkomān slave

of the Ayyūbīte dynasty, who married the Queen Mālikā Shajrat ul-Dar, the last of the Ayyūbīte family, and reigned in Egypt. He began his reign in A.D. 1250, A.H. 618, and was murdered in A.D. 1257, A.H. 655. His descendants ruled the country for nearly a hundred years.

*List of the Mamlūk Sultāns who reigned in Egypt and Hamath in Syria, after the Sultāns of the Ayyūbīte family.*

A.D. A.H.

Malik Mo'izz Azz-nddin Aibak	Turkmani Sāhābi began to reign . . . . .	1250 648
,, Mansūr Nūr-ud-din 'Alī bin-Mo'izz	imprisoned by Muzaaffar . . . . .	655
,, Muzaaffar Kut uz-Mo'izzi (11 months) . . . . .	657	
,, Tāhir Rukn-uddin . . . . .	658	
,, Sa'id Muhammad Nāṣir-uddin . . . . .	676	
,, 'Adil Badr-uddin (4 months) . . . . .	678	
,, Mansūr Abūl Ma'ali Qalādūn Sāhābi . . . . .	678	
,, Ashraf Salāh-uddin Khalil . . . . .	689	
,, Nāṣir Muhammad bin-Qalādūn (reigned 44 years) . . . . .	693	
,, 'Adil Kutubgha Mansūri . . . . .		
,, Mansūr Hīsām-uddin, reigned 2 years, died A.D. 698 . . . . .		
,, Muzaaffar Rukn-uddin, reigned 10th, died A.D. 709 . . . . .		
,, Mansūr Abū Bakr (2 months) . . . . .		
,, Ashraf Kachuk (8 months) . . . . .		
,, Nāṣir Ahmad, died A.D. 745 . . . . .		
,, Salāh Ismā'il 'Abū'l Fida, the author of an abridgment of <i>Universal History</i> down to his time. He succeeded his brother Nāṣir Ahmad in A.D. 1344, A.H. 745 . . . . .		

In process of time, the old Mamlūks grew proud, insolent and lazy; and the Borgites, a new Militia and slaves of the old Mamlūks, taking advantage of this, rose upon their masters, deprived them of the government and transferred it to themselves about the year A.D. 1382. The Borgites also assumed the name of Mamlūks; and were famous for their valour and ferocity. Their dominion lasted till the year 1517, when they were invaded by Salim I, the Turkish Sultān, who defeated them, took possession of their obscure country, and beheaded Tuman Bey the last of the Borgites with 30,000 prisoners.

**Malik Muhammad Jaisi (ملک محمد جایسی)**

, a poet who was a native of

Jāes and the author of the story of Padmāwat in Hindū verse. He lived in the time of the emperor Jahāngīr.

**Malik Nasir Khan Faruqi (ملک نصیر خان فاروقی)**

Rājā, after whose death in April, A.D. 1399, A.H. 801, he also like his father assumed the ensigns of royalty at Khāndesh, and built Burhanpūr. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asīr from 'Asā Abīr, reigned 40 lunar years, and died on the 21st September, A.D. 1437, 20th Rabī' I, A.H. 841. He was buried in the family vault at Tālner by the side of his father, and was succeeded by his son Mirān 'Adil Fariqī.

**Malik Qummi Mulla (ملک قمی ملا)**

a native of Kumm in Persia. He was an excellent poet, and came to the Deccan in the year A.D. 1579, A.H. 987. He was at first employed by Murtaza Niẓām Shāh, and then by Burhan Niẓām Shāh, kings of Ahmadnagar. Subsequently he went to Bijāpūr where he was much respected, and the highest honours conferred on him by the king of that place, Ibrahim 'Adil Shāh II. He gave his daughter in marriage to Mulla Zahūrī a celebrated poet of that court. Mulla Malik died in A.D. 1616, A.H. 1025, and Zahūrī one year after him. He was called Malik ul-Kalām or the king of Poetry. He is the author of a Diwān and several Maṣnavis.

**Malik Raja Faruqi (ملک راجہ فاروقی)**

The first person who assumed independence in the province of Khāndesh was Malik Rājā, the son of Khūjah Jālah Farūqī, whose ancestors were among the most respectable nobles at the Dehlī court, in the reigns of Alā-nddin Khiljī and Muhammad Tughlaq. At the death of his father he was very young, and inherited only a small patrimony. About the year A.D. 1370, A.H. 772, he was appointed governor of Khāndesh by Firuz Shāh Tughlaq, and had the jāzīr of Tālner conferred on him. After the death of that prince, when Dilāwar Khān Ghori assumed independence in Mālwā, an intimate connection took place between the latter and Malik Rājā, so much so that Dilāwar Khān gave his daughter in marriage to Malik Nasir the son of Malik Rājā. He reigned 29 lunar years and died on the 28th April, A.D. 1399, 22nd Shabān, A.H. 801. He was buried at the town of Tālner, and was succeeded by his son Malik Nasir Khān.

*The following are the names of the kings of Khāndesh :—*

1. Malik Rājā.
2. Malik Nasir Khān.
3. Mirān 'Adil Khān.
4. Mirān Muhibbārī.
5. 'Adil Khān I. or 'Ali Shāh.
6. Dāud Khān.

7. 'Adil Khân II. ('Azîm Humâyûn  
'Alam Khân).
8. Mîrân Muhammad Shâh.
9. Mîrân Mu'bârik II.
10. Mîrân Muhammad.
11. Râja 'Ali Khan.
12. Bahâdur Shâh.

**Malik Sarwar** (ملک سرور). *Vide*  
Khwâja Jahân.

**Malik Shah** (ملک شاہ جلال الدین),

surnamed Jalâl-uddin, was the third Sultân of the first dynasty of the Saljuqî or Saljuqî-kides. He succeeded his father Alp Arsâlân in December, A.D. 1072, A.H. 465, and reigned twenty years. His right to the crown was disputed by his brother Qâdir Beg, also called Qâdâr (which see), prince of Kîrmân; but that chief was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Shah subdued almost the whole of Syria and Egypt; and being more fortunate than his father, not only conquered Buhârâ, Samarcand and Khwârizm, but received homage from the tribes beyond Jaxartes. Towards the end of his life he moved from Isfâhân to Baghîlât, with the design of transplanting the khalif Al-Mugtâdi, and fixing his own residence in the capital of the Moslem world. The feeble successor of Muhammad obtained a respite of ten days; and before the expiration of the term, the Sultân was summoned by the angel of death. He died in the 38th year of his age, in the month of November, A.D. 1092, Shawwâl, A.H. 485, a few days after Nizâm ul-Mulk his wazîr, who was assassinated by a follower of Hasan Sabbâh. The greatness and unity of the Saljuqian empire expired in the person of Malik Shah. He invented an era called Târikh Malikshâhi or Jalâli (Jalâlian Era). This Era, according to Dr. Hyde, commences 15th March, A.D. 1079, corresponding with the 11th Ramazân, A.H. 471. Malik Shah left four sons—Barkayâraq, Muhammad, Sanjar and Mahmûd, all of whom attained power in their turns. Mahmûd the youngest, was only four years of age when his father died; but the ambition of his mother, the Sultânâ Khâtûn Turkân, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultân Barkayâraq succeeded him.

**Malik Sharqi Mirza** (ملک شرقی میرزا), an author.

**Malik ul-Afzal** (ملک الافق نور الدین), entituled 'Alî, surnamed Nûr-uddin 'Alî, eldest of the seventeen sons of Sâlih-uddin Yûsuf ibn-Ayyûb. On the death of his father at Damascus in A.D. 1193, A.H. 589, he took possession of that kingdom, whilst his brother

Malik ul-'Aziz 'Usmân obtained that of Egypt, and their brother Malik uz-Zâhir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Saif-uddin Abû Bakr (the Saphadin of Christian writers). Nûr-uddin 'Alî, in a poetical address to the khalif Nâsir, lamented the similarity of his own fate to that of the khalif 'Alî ibn-Abû Tâlib (his namesake) in being thus excluded from his rights by Abû Bakr and 'Usmân: the khalif in his reply consoled him by the assurance that in him he should find the Nâsir (protector) whom 'Alî had sought in vain; but the intercession of the khalif was unavailing to procure the restitution of any part of his territories. In A.D. 1198, however, on the death of his brother, the Sultan of Egypt, Nûr-uddin became Atâbak, or guardian, to his infant nephew Matîk ul-Manûr, and attempted by the aid of his brother, the Sultan of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saif-uddin retaliated by invading Egypt, and expelled the young Sultân and his guardian, A.D. 1199. The unfortunate Nûr-uddin now retired to Samosata, where he died apparently without issue. He was born in June, A.D. 1171, while his father was acting as wazîr to the Egyptians. He died suddenly in February, A.D. 1225, Safar, A.H. 662, and was buried in Aleppo.

[*Vide* Nûr-uddin 'Alî (Malik ul-Afzal).]

**Malik ul-'Aziz 'Usman** (ملک العزیز عثمان). *Vide* Abû'l Fatha 'Usmân.

**Malli or Mallhi Rao Holkar** (مالی راؤ هلکر)

يا ملی راؤ هلکر, Râja of Indor, was the son of Khânde Râo, and grandson of Mallhâr Râo I. whom he succeeded in A.D. 1766, and died after a reign of nine months. After his death the original family being extinct, Ahlia Bâi, the widow of Khânde Râo, elected Takoji to the râj.

**Mallu 'Adil Shah** (مالو عادل شاہ),

of Bijâpûr, succeeded his father Ismâ'il 'Adil Shah in August, A.D. 1534, Safar, A.H. 941, and was on account of his shameful vices, blinded and deposed after an inglorious reign of only six months by order of his grandmother, and his younger brother Ibrahim was raised to the throne of Bijâpûr in the beginning of the year A.D. 1535, A.H. 941.

**Mallu Khan** (مالو خان), entitled Qâdir

Shâh, was the ruler of Mâlwâ when Sher Shâh was the ruler of Hindostan about the year A.D. 1542, A.H. 949, and made it over to one of his own officers named Shujâ'at Khân or Shujâ'a Khân Sûr, which see, as also Qâdir Shâh.

**Maluk Shah (ملوک شاہ)**, the father of the historian Shaikh 'Abdul Qâdir of Bâdâon. He died in A.D. 1561, A.H. 969. He is the author of the work called *Jilâ'i ul-Khawâfir*.

**Malul (ملول)**, the poetical name of Shâh Sharaf-uddîn, a dervish of Murâdâbâd. He wrote two Persian Diwâns, in which he used the takhâllus of Ilhâm. He is also the author of a poem called *Haft Mykhâna*, which he composed in A.D. 1777, A.H. 1191.

**Malwa (مالو)**, kings of. *Vide Dilâwar Khân.*

**Mamluk (مملوک)**. This word signifies, in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sâlâh-uddîn (Saladin) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to us by the name of Mamlûks. These Mamlûks reigned in Egypt 275 lunar years, that is to say, from A.D. 1250 to 1517, A.H. 648 to 923, when Salim I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Moizz 'Azz-uddîn Aibak, which see.

**Mannun (منون)**, poetical title of Mir

Nizâm-uddîn, a son of Qamar-uddîn Khân Minnat. He flourished in the time of Akbar Shâh II, king of Dehli, and is the author of two Persian and Urdu Diwâns. His ancestors were of Sompat, but he was a native of Dehli. He was employed by the English Government as a Sadar-us-Sadûr at Ajmer. He died in the year A.D. 1844, A.H. 1260.

**Mamun (مامون)**, the son of Hârûn al-Rashid. *Vide Al-Mâmûn.*

**Manbhaoti Begam (من بھاو تی بیگم)**,

one of the concubines of the emperor Akbar. She built at Agra, on a spot of 40 bighas, a garden, of which no sign remains now.

**Mangu Qaan or Khan (منگو قآن یا خان)**, emperor of Tartary, was

the eldest son of Tûlî Khân, the son of Changez Khân. He succeeded his cousin Kayîk Khân, the son of Oqtâi Khân, over the kingdoms of Tartary and Persia, about the year A.D. 1243, A.H. 640. He died after a reign of sixteen years in A.D. 1258, A.H. 654, and was succeeded in the kingdom of Tartary by his son Qâblâi Khân; his brother Halâkû Khân became the sole master of Persia.

**Mani (مانی)**, whom we call Manes,

was the founder of the sect of the Manichis or Manicheans. In the reign of Shâhpûr, the son of Ardisher, king of Persia, about the year A.D. 277, a painter, named Mâni, having learned from the conversation of some Christians that the Redeemer had promised to send a Comforter after him, formed the wild design of passing for the Paraclete; and, as no opinions are too absurd to be embraced, he soon drew together a multitude of proselytes. Shâhpûr was enraged at this imposture, and wished to punish the author of it; but Mâni found means to escape, and fled as far as the borders of China, having first told his followers that he was going to heaven, and promised to meet them in a certain grot at the end of the year. In this retreat he amused himself with painting a number of strange figures and views, which at the year's end he shewed to his disciples, as a work given to him by angels. He was a very ingenuous artist, and had a lively fancy, so that his pictures, which were finely coloured, easily persuaded the credulous multitude, in the infancy of the art in Asia, that they were really divine; they were bound together in a book called *Artang*, which is often alluded to by the Persian poets. Mingling the pure doctrines of Christianity with paganism he taught that there were two principles of all things, coeternal and coeval, that is, God and the Devil, that from the former all good, and from the latter all evil, proceeded. The good being he called the author of the New Testament, the bad of the Old. God, he added, created the soul; the devil, the body. He pretended also to work miracles, and was therefore sent for by Shâhpûr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung at the gates of the capital, where Epiphanius, who refuted his doctrines, saw it. Some say this impostor was put to death in the reign of Bahram, grandson of Shâhpûr.

**Mani (مانی)**, a poet, who although

called Kâsagar Mâzandarânî, i.e. a porcelain manufacturer of Mâzandarân, yet acquired the favour of Muhammad Muhsin Mirzâ, a son of Sultân Husain Mirzâ, in whose service he was killed by the Uzbeks in A.D. 1507, A.H. 913. He was the author of a Diwân.

**Ma'ni (معنی)**, the poetical name of

Rai Bijai Mal, a brother of Intiyâz, was living in A.D. 1760, A.H. 1174, and did military service under Nawâb Shujâ'-uddaula.

**Manija Begam (مانیجہ بیگم)**, sister of

Nur Jahân Begam.

[*Vide* Qasim Khân Jaweni.]

**Manik Pal (مانک پال), Rāja of**

Karauli. He died in A.D. 1805, and was succeeded by a boy then 13 years of age. In December, A.D. 1817, the Karauli chief signed a treaty, and put himself under the protection of the British Government.

**Manka al-Hindi (منکہ الہندی), Ibn-**

Abu Usaibia, in his work entitled *Ayūn-ul-Anba*, on the physicians of India, says that Manka of India was one of the most distinguished philosophers in the sciences of India, and was well acquainted both with the language of India and Persia. It was he who translated the book of Shāñk the Indian, treating on poisons, from the Hindi to the Persian language. He lived in the days of Hārūn al-Rashid, and came during his reign from India to Irāq, and attached himself to him.

**Manni Ram Seith (منے رام), the great banker of Mathura, died in July, A.D. 1836.****Mannu Lal (منو لال), a Hindū, who is the author of a work called *Guldastur Nashāt*.****Manohar Das (منوہر داس). *Vide* Tousani.****Mansabdar (منصبدار) (from *mansab***

"elevation" or "post"). The title of an office under the Mughal Empire, the holder of which ranked according to the number of men he was supposed to lead.

[*Vide* Blochmann, *Ain Translation*.]

**Mansa Ram (مانسہ رام), father of**

Rāja Chait Singh of Banaras. He possessed originally but half the village of Gangāpur, by additions to which, in the usual modes of Hindūstān, he laid the foundation of the great zamindari of Banaras. He died in A.D. 1740, and was succeeded by his son Balwant Singh.

**Man Singh (مان سنگھ), a Rāja of**

Gwāliar who lived in the time of Sultān Sikandar Lodi and his son Sultān Ibrāhim Lodi, and died about the year A.D. 1518, A.H. 924. He was a prince of great valour and capacity. His son Bikarmājīt succeeded him in the rājaship and was living at the time the emperor Babar conquered India.

**Man Singh (مان سنگھ), son or nephew**

of Rāja Bhagwān Dās Kachhwāhā, ruler of Amerīn Ajmer, now called Jaipur and Jaigarh. He was appointed governor of Kūbul by the emperor Akbar in A.D. 1587, A.H. 995, and

in the next year of Behār, Hājipūr and Patna; and after the death of his father in A.D. 1589, A.H. 998, he was honoured with the title of Rāja and *mansab* of 7000, and made governor of Bengal. It is said that he had 1500 concubines, and every one of them had children; but they all died before him. Mān Singh died in the ninth year of the emperor Jahangir, A.D. 1614, A.H. 1023, in the Deccan, and sixty of his concubines burnt themselves with his corpse. His second son Rāja Bhāo Singh succeeded him and died of drinking. The eldest son of Mān Singh was Rāja Partap Singh, who died before his father and left a son named Maha Singh, who served under the emperor Jahāngir, and after the death of his grandfather and uncle was honoured with the title of Rāja. Mān Singh had built a house on the banks of the river Jamna, of which at present towards the river only two broken bastions are to be seen. The Muhalia Manpanah close to the Jamna Masjid at Agra is still very well known. He died at Beypur in A.D. 1617, A.H. 1026. His son Mirzā Rāja Jai Singh served under Shah Jahān and Alamgīr. He was poisoned by his son Kirat Singh about the year A.D. 1625. After him his son Rām Singh was reduced to a *mansab* of 4000; Bishun Singh, reduced to a *mansab* of 3000, and after him came Jai Singh Sawai, son of Bishun Singh, which see.

**Man Singh (مان سنگھ), Rāja of Jodhpur**

or Mārwār, was a descendant of Rāja Jaswant Singh Rāthori, the earliest Rāja of this country on record. He succeeded Rāja Bhīm Singh in A.D. 1803 or 1804. Disasters or disappointments either soured the temper or affected the reason of Mān Singh, who became one of the most sanguinary monsters that ever disgraced the gaddi. His death was announced on the 20th September, A.D. 1843. The Mārwār succession question was settled in favour of Ahmāndnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Takht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Takht Singh is a descendant of the Herori Jaswant. Several of the Zanana ladies and three or four slave girls performed Satī.

**Man Singh, Raja (راجہ),**

of Audh. His title was Mahārāja Sir Mān Singh Bahādur Kayam Jung, K.C.S.I. He died at Ajndhia on the 11th October, A.D. 1870. He was Vice-President of the British Indian Association, a post which he held with great success.

**Mansur (منصور), a khalif of Baghdād.**

[*Vide* Al-Mansur.]

**Mansur (منصور), the son of Bāiqara**

Mirzā, and father of Sultān Husain Mirzā of Herāt.

**Mansur** (منصور), a poet, who is the author of a *Diwan* in which are some *Kasidas* in praise of Shāh Abbas II., who died in A.D. 1666, A.H. 1077, and of Abbas Quli Beg.

**Mansur I. Samani, Amir** (منصور امير سامانی), a prince of the race of

the Samanides, was the son of Amīr Nūh I. and brother to Amīr 'Abdul Malik, whom he succeeded A.D. 961, A.D. 350. He compelled the Dilamī ruler of Fars and 'Irāq to pay him an annual tribute of 150,000 dinars of gold; and the peace by which this tribute was fixed was cemented by his marriage with the daughter of Rukn-uddaula, the reigning prince of that family. Amīr Mansūr died after a reign of 15 lunar years on the 15th March, A.D. 976, 11th Rajab, A.H. 365, and was succeeded by his son Amīr Nūh II. His wazir Abū 'Ali bin-Muhammad translated into Persian the *Tārikh Tabari*.

**Mansur II. Samani, Amir** (منصور امير ثانی), succeeded his father Amīr

Nūh II. in A.D. 997, A.H. 387, on the throne of Khurāsān. He occupied it for a short period (little more than a year), which was marked with disgrace and misfortune. He was obliged to fly before his rebellious nobles, who afterwards deprived him of his sight and elevated his younger brother, 'Abdul Malik II. to the throne A.D. 998, A.H. 388.

**Mansur 'Ali Khan**, (منصور على خان), Nawāb of Audh.

[*Vide* Safdar Jang.]

**Mansur 'Ali Khan, Sayyad** (منصور على خان سید), Nawāb of Murshidābād. He died in 1884.

**Mansur Hallaj** (منصور حلّاج), the sur-

name of Shaikh Husain Hallāj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-carder. The Musalmāns differed in their opinions about the character of this person. Some took him to be a saint, and gave out that he performed miracles; others believed him to be a sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the *khalif* of Baghdad, Maqtadir, and was put to death because he used to proclaim "An-ul-haq," i.e., "I am the truth," or in other words, "I am God." When they had taken him to the place of execution, they first cut off both his hands and then his legs; they plucked out his eyes, cut out his tongue, and separated his head from his body. They then burned his

mangled corpse to ashes, and threw it into the Tigris. This circumstance took place in the year A.D. 919, A.H. 306, but according to Ibn-Khallikān on the 24th Zi-Qa'da, A.H. 309, corresponding with the 26th March, A.D. 922. Shaikh Husain is commonly called Mansūr Hallaj, though it is the name of his father. He is considered by the Sūfis to be one of their most spiritual leaders, who, they believe, had attained the fourth or last stage of Sūfism. An inspired Sūfi is said to have demanded of the Almighty why he permitted Mansūr to suffer? The reply was, "This is the punishment for the revealer of secrets."

**Mansur ibn-Alqaem ibn-Almahdi**, (منصور ابن القائم ابن المهدى),

a prince of Africa who died on Friday the 19th March, A.D. 953, Friday 29th Shawwāl, A.H. 341.

**Mansur, Khwaja** (منصور خواجه).

*Vide* Khwāja Mansūr.

**Mansur, Shah** (منصور شاه). *Vide* Shāh Mansūr.

**Manu** (مانو), the son of Brahmā, the

first male according to the Hindūs. Kapila was Manu's grandson, and the author of the *Sankh Shastar*, in which he mentions the *Gita*, which relates transactions that took place at the end of the Dwāpar and the beginning of the Kaljug. Manu is the supposed author of the work that goes by his name; it is said that it existed in the Satjug according to this shlok: "When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhadr, by the command of Brahmā, finished this *Shastar*." So runs the legend. But the work known to us as the *Institutes of Manu* is a Brahminical *Utopia* of comparatively modern date, probably A.D. 500.

[See *Imp. Gazetteer of India*, vol. vi. c. iv. where the evidence is summarised.]

**Manuchehr** (منوچهر), one of the

legendary kings of Persia of the first or Pishdadiān dynasty, who succeeded Faridūn. He was a good and pious monarch; but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime minister, Sām, the son of Narimān, whose descendants Zāl and Rustam, even during this reign, obtained a celebrity which has led Persian historians and poets to speak only of those events that are connected with their biography. Manūchehr died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sām, the son of Narimān. After the death of Sām, Pashang the king of Tūrān invaded Persia with a force of 30,000 men, commanded by his son Afrāsiāb. Two engagements and

two single combats took place. Nauzar himself was discomfited by Afrasiāb, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch. [Such is the record of Mirkhond (*q.v.*).]

**Manuchehr** (منوچهر). *Vide* Qābūs.

**Manuchehr** (منوچهر) (prince). He

was the son of Shaikh Ibrāhīm, ruler of Shīrwān, who died in A.D. 1417, A.H. 820. His panegyrist was Kātibī, who wrote a chronogram on his death, which happened in the year A.D. 1412, A.H. 815, five years before his father.

**Manuchehr** (منوچهر). *Vide* Tousānī.

**Manuchehr, Malik or Khaqan** (منوچهر، ملک یا خاقان), ruler of Shīrwān,

whose panegyrist was Khāqānī the poet. He was a descendant of Bairam Chobin, and his title was Khāqānī, hence the takhallus of Khāqānī. Manūchehr reigned about the year A.D. 1180, A.H. 576, of the Christian era.

**Manuchehri** (منوچهري), who had the sobriquet of Shast Galla. His name was Hākim Najm-uddin Ahmad bin Ya'qub bin-Manūchehr. He lived at the court of Sultān Mahmūd of Ghaznī and of his two sons Musa'ud and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Galla, i.e. sixty flocks of sheep. He died in A.D. 1090, A.H. 483, and left a Diwān in Persian.

**Manwi, Maulwi** (منوی مولوی), an author.

**Manzari** (منظري سمرقندى), of Samar-

qand, a poet who was in the service of Bairam Khān at Āgra, and wrote a poem called *Shāhnāmī Khayal*, which contains an account of the war of Sikandar Shāh Sūr, etc.

**Maqanna'** (مقنع). *Vide* al-Maqna' or Maqanna.

**Maqbūl** (مقبول), named Maqbūl

Aḥmad. He is the author of *Nūr-nāma* and *Qīṣ-nāma*, also of a Maṣnawī in Urdu called *Dard Ulfat*. He was living at Lucknow in A.D. 1853, A.H. 1270.

**Maqna'** (مقنع). *Vide* al-Maqna' or Muqanna.

**Maqrizi** (مقریزی), author of the work entitled *Qitāb us-Sulūk*. He lived about the year A.D. 1229, A.H. 626.

**Maqrizi** (مقریزی), whose proper name is Taqī-uddin Aḥmad, was an eminent Arabic historian and geographer, born in A.D. 1360, in Maqriz near Balbec. He early devoted himself to the study of history, astrology, etc. at Cairo, where also he afterwards held the offices of inspector of weights and Imām of different mosques. Some of his works have been translated into French and Latin. He died in A.D. 1442, aged 82 years.

**Marghinani** (مرغینانی). His proper name was Burhān-uddin 'Ali bin Muhammād, but he derived this title from his native country Marghinān, a city in Māwarun-nahr. He is the author of the *Hidāya* and several other works. His death happened in A.D. 1197, A.H. 593.

[*Vide* Burhān-uddin 'Ali.]

**Maria** (ماریہ), one of the wives of Muhammād, by whom he had a son named Ibrāhīm, who died when an infant. She was called Qabti or Egyptian, because she was sent as a present to Muhammād by Makoukas, king of Alexandria. She died in A.D. 637, A.H. 16.

**Mariam** (مریم). This word in Arabic signifies Mary, and is only applied to the Virgin Mary. The Qurān, in the chapter called Al-Amrān, or the family of Amrān, and in Sūra Miriam, confounds Mary the mother of Jesus with Miriam the daughter of Amrān and sister of Moses and Aaron. In the book called *Al-Sahīl*, there is a tradition that the Apostle of God said: "Among men there have been many perfect; but among women only four:—Āsīn, the wife of Pharaoh, Mary, the daughter of Amrān, Khudiyā, the daughter of Khawailid, and Fātimā, daughter of Muhammād." Employed as an honorific title for Eastern ladies.

**Mariam Makani** (مریم مکانی), a title of Hamida Bāno Begam, the mother of the emperor Akbar, which she received after her death. See Hamida Bāno.

**Mariam Zamani** (مریم زمانی). She was the daughter of Rājā Behārī Māl Kachhwaha, and was married to the emperor Akbar Shāh. Her proper name is not known. She was the mother of the emperor Jahāngīr. She died at Āgra in the time of her son Jahāngīr in A.D. 1623, A.H. 1032, and the mausoleum at Āgra in Sikandar, which was erected by her son over her grave, is called by the people of Āgra, Rauza Mariam.

**Ma'ruf** (معروف), poetical name of Ilāhi Baksh Khān, younger brother of Fakhr-uddaula Nawāb Aḥmad Baksh Khān, son of Mirzā 'Arif Khān. He died in the year A.H. 1242, and left two Diwāns in Urdu.

**Ma'rūf Karkhi (المعروف کرخی).**

He was by birth a Christian, but being convinced that there are not three Gods as the Christians say, but one, he became a convert to Muhammadanism, and his parents followed his example. He afterwards became a very pious Musalman; was contemporary with Dā'ud Tā'i and Ibrāhīm Adhām, and became master of Sari Saqatī. He died in the reign of Māmūn, the son of Hārūn al-Rashid, on the 31st August, A.D. 815, 20th Muḥarram, A.H. 200, and lies buried in a place called Karkh in Bagh-dād. The heart of Ma'rāf (that is to say the letter R, which is the numeral for 200) is the chronogram for the Hijri year of his demise.

**Marwan I. (مروان ابن الحكم).**

Hakam, was the fourth khalif of the race of Umayya. He was proclaimed khalif at Damascus after the death of Mu'āwia II. in A.D. 684, A.H. 64. He was also called "Ibn-Tarid," the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 298 days on the 12th April, A.D. 685, 2nd Ramazān, A.H. 65. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Mu'āwia II. He had married her on condition that her son Khālid should succeed him, but afterwards altering the succession in favour of his own son 'Abdul Malik, young Khālid reproached him with his breach of promise; upon this Marwān calling him bastard, the child complained to his mother, who, to be revenged for this affront, is said to have poisoned Marwān or smothered him with a pillow.

**Marwan II. (مروان الحمار).**

Himār or "the ass," was the son of Muhammad the son of Hakam, and the fourteenth and last khalif of the house of Umayya. He was nephew to Marwān I. After deposing Ibrahim the son of Walid II. he ascended the throne of Damascus in A.D. 745, 26th Zil-hijja, A.H. 132, and was defeated and slain on the 6th August, A.D. 750, in battle fought against Abū'l Abbās al-Saffāh, who was previously proclaimed khalif by the inhabitants of Kūfa on Friday the 29th November, A.D. 749, 13 Rabi' II. A.H. 132. Marwān, before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honourable epithet of the ass of Mesopotamia or Al-Himār, a warlike breed of asses that never fly from an enemy.

**Marwan ibn-Hafsa (مروان ابن حفصة).**

an eminent Arabian poet, on whom the khalif Mahdi, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

**Masa'ud I. Sultan (مسعود اول سلطان).**

son of Sultān Mahmūd of Ghaznī. After cruelly depriving his brother Muhammād of sight, he mounted the throne of Ghaznī A.D. 1030, A.H. 421. He made several incursions into India to maintain the tranquillity of those possessions which his father had subdued. But he had no time to attack others; all his means were required to defend himself from a formidable tribe of Tartars, called Saljūqī, who had, for a considerable time past, made predatory incursions into Khurāsān and other parts of his dominions. He carried on a petty war against different branches of this powerful tribe for some time, and with various success, till he was completely defeated in a great action fought in Khurāsān with Tughral Beg Saljūqī on Friday the 16th June, A.D. 1038, 9th Ramazān, A.H. 429, and was obliged to fly towards Lāhore, which he had resolved to make the future capital of his government. On his march he was deposed by his mutinous army, and his brother Muhammād Makāhūl the blind was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammād Makāhūl A.D. 1041, A.H. 433.

**Masa'ud II. Sultan (مسعود دئنی سلطان).**

son of Sultān Maudād, a child of four years old, was raised to the throne of Ghaznī after the death of his father in December, A.D. 1049, but was soon deposed after a nominal reign of six days, and Abū'l Hasan 'Alī, the son of Sultān Masa'ud I. was proclaimed emperor.

**Masa'ud III. Sultan (مسعود ثالث سلطان).**

, the son of Sultān Ibrāhīm, ascended the throne of Ghaznī after the death of his father in A.D. 1098, A.H. 492. He reigned over Ghaznī and Lāhore 16 years; and had for his wife the sister of Sultān Sanjar the Saljukide, who had made peace with his father. Sultān Masa'ud died in A.D. 1114, A.H. 508, and was succeeded by his son Sherzād or Shernazād.

**Masa'ud رالی (سلطان).**

Saljūqī, and brother of Tughral II. whom he succeeded to the throne of Hamdan. He began to reign about the year A.D. 1134, A.H. 529, and died A.D. 1152, 1st Rajab, A.H. 547. Atābak Eldiguz was his minister.

**Masa'ud Ghazi, Salar (مسعود غازی سالار).**

, a celebrated Muhammadan martyr commonly called Ghazi Miyanī, whose tomb is at Bahrijān in Āudh. He was the son of Salar Sāhū, and related to Sultān

Mahmūd of Ghaznī; his mother being that monarch's sister. He had forcibly taken possession of a Hindū temple in Bahrāich, upon which the Hindūs surrounded him on all sides; a battle ensued, in which Masa'ud Ghāzī was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th June, A.D. 1033, 14th Rajab, A.H. 424, at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahrāich on the first Sunday in the month of Jaīth, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day. The festival terminates with the flying of kites.

### Masa'ud Hisari, Maulana (مسعود حساري)، a poet who was living

at the commencement of Akbar's reign, and wrote the chronogram of the emperor Humāyūn's death, which took place in A.D. 1556, A.H. 963.

### Masa'ud Khwaja (مسعود خواجه)، of

Bak, a place near Bukhāra. It is said that he was for some time a king in Māwarunnahr, but a dervish at heart. He is the author of several works on Sūfiism, one of which is the *Umm al-Nasāt*. He has also composed a Diwān, which he called *Nūr ul-Ain*, the "light of the eye," containing more than 3000 verses.

### Masa'ud Khwaja (مسعود خواجه).

*Vide* Khwāja Masa'ud.

### Masa'ud Sa'd Salman (مسعود ساد سلمان)

, a poet and native of Jurjān. He flourished in the time of Manūchehr, ruler of that country, about the year A.D. 1060, A.H. 452. He is the author of a Diwān in Arabic and Persian.

### Masa'udi (مسعودي), the famous his-

torian who visited India, Ceylon and the coast of China in the year A.D. 915. He is the author of the work entitled *Ma'dan ul-Jucāhir*, Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is *Akhbār uz-Zaman*, an enormous work of at least twenty volumes; the second is the *Qitāb ul-Ausāth*, being the complement to the *Akhbār*; and the third *Mines of Gems*, or as some call it the *Meadows of Gold*, forming at the same time the extract and the supplement of the two others. He died A.D. 956, A.H. 345. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt, he says that some of them found in the lower part of the Pyramid a vase containing a quantity of fluid of an unknown quality. They also discovered in a large hall a quantity of golden coins put up in columns, every

piece of which was of the weight of 1000 dinars. In another place they found the image of an old man, made of green stone, sitting upon a sofa, and wrapped up in a garment. Before him were statues of little boys. Having proceeded further they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This he says, occurred in the time of Yarid bin-'Abdullah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

### Mas-hafi (صحفي), an Urdu poet of

Lucknow, whose proper name is Ghulām Hamdāni. His native country was Amroha in the district of Murādābād. He died about the year A.D. 1824, A.H. 1210. He is the author of several Diwāns in Persian and Urdu, and also produced (1795) a *Tazkira*, or biography, of Urdu poets. He also wrote another *Tazkira* for Persian poets, and a historical work, in verse, which he called *Shāhnāma*.

### Ma'shuq 'Ali, Maulana Muhammad

(عشوق على مولانا محمد)، of Jaunpur, a learned Musalmān and author of several works in prose and poetry. He died in the year A.D. 1852, A.H. 1268.

### Masha-ullah (ماشا الله), the surname

of an author who is also styled Al-Misri, or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the *khalifs* Al-Mansūr and Al-Māmūn.

### Masih (مسیح), the poetical name of

Hakim Ruknā Kāshī, which see.

### Masih (مسیح), whose proper name was

Hātim, is the author of the poem called *Qissaia Manūchehr*, containing the story of Manūchehr, which he composed in A.D. 1660, A.H. 1070, and dedicated it to Shāh Jahān the emperor of Dehlī.

### Masiha (مسیحا), poetical title of

Hakim Muhammad 'Ali Khān, who is the author of an Urdu Diwān.

### Masihai, Akhund (مسیحائی اخوند),

of Kāshān, whose poetical name was Sāhib, a man who possessed every ornament of learning and accomplishment, had been a pupil and son-in-law of Aqā Hussain of Khwānsār, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfāhan in the beginning of the 18th century.

**Masihi** (مسیحی), a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaimān II. styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masihi died in A.D. 1512, A.H. 918.

**Masihi** (مسیحی). *Vide* Rukn-uddin Masa'ud Masihi.

**Masihi, Mulla** (مسیحی ملا), also called Masihi, was the poetical name of Sa'd-ullāh, an adopted son of Muqarrab Khān. He was a native of Pānipat, and flourished in the time of the emperor Jahāngīr. He translated the *Ramāyān*, which contains the battle of Rām Chand with Rāwan the ten-headed monster, from Hindi into Persian verse.

**Masir** (مسیر), poetical name of prince

Mirzā Hamāyūn Kadr, the son of Mirzā Khurshaid Kadr. *Vide* Taskhīr.

**Masjidi** (مسجدی), poetical title of a poet of Persia.

**Masjid Moth** (مسجد موت), name of a mosque built by Miān Bhūya at Dehli. [*Vide* Bhūya.]

**Maslah-uddin** (مصلح الدین), proper name of the celebrated Shaikh Sā'di of Shirāz. [*Vide* Sa'di.]

**Maslah-uddin al-Lari** (مصلح الدین الاری), a native of Lār in Persia, and author of the work called *Mirat ul-Adwār*, the Mirror of the World.

**Masruf** (محروم), poetical title of Nawāb Khān Bahādur Khān, the son of Jalāl-uddīn or Zulfiqār Khān, the son of Hāfiẓ Rahmat Khān of Bāreli. He is the author of a *Dīwān*. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Mecca.

**Masrur** (مسرور), the poetical title of Wali Muhammad Khān, who was governor of Lār under Shāh Tahmāsp II. of Persia.

**Mast** (مست), the poetical appellation of Zulfījar 'Ali, which see.

**Ma'sum 'Ali Shah, Mir** (معصوم علی شاہ میر), a celebrated Sūfī teacher, who was a disciple of Sayyad 'Ali Razā, a native of the Deccan. During the reign of

Karim Khān he went from India to Shirāz, where his followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karim Khān to banish the saint from his capital, but his reputation was increased by the act of power which proclaimed him dangerous. After Karim Khān's death Mir Ma'sūm, who resided in a small village near Isfahān, deputed his first disciple, Fayāz 'Ali, to teach in that city. That holy person soon died, and was succeeded in his office by his son Nūr 'Ali Shāh: who, though young in years, was (to us the phrase of his historian), "old in piety." The number and rank of Mir Ma'sūm's followers excited alarm in the priests of Isfahān, who transmitted so exaggerated an account of the vile heresies of the Sūfīs to 'Ali Murād Khān the king, and recommended him so strongly to support the faith, by punishing those whose opinions were alike hostile to true religion and good government, that the monarch, the moment he received their representation, sent orders to cut off the noses and ears of some among the most zealous of the obnoxious sect; and as a further disgrace, to shave the beards of all who had adopted their opinions. The ignorant soldiers intrusted with the execution of this mandate, were not very capable of discriminating between true believers and infidels; and we are assured by a contemporary writer, that many orthodox Muhammadans had their noses and ears cut off and their beards shaved on this memorable occasion.

Mir Ma'sūm 'Ali and Nūr 'Ali Shāh, after wandering from one place to another, revisited Kirmān, where Mushtaq 'Ali, the most pious of his disciples, was put to death. At Kirmānshāh Nūr 'Ali Shāh was placed in confinement; and Mir Ma'sūm was murdered when at prayers in the midst of his followers. This sect, however, notwithstanding the efforts of their enemies, continued to increase in numbers; and Nūr 'Ali Shāh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand, but many more were supposed to be secretly devoted to him. He is said to have been poisoned at Mauṣal. It is related that two inhabitants of Kirmānshāh, who were distinguished by an extraordinary appearance of zeal, dressed his dinner on the day that he was suddenly attacked by violent spasms, which in a few hours terminated his existence. Their flight led all to suspect them of having poisoned him. Nūr 'Ali died at 9 o'clock on the morning of the 3rd June, A.D. 1800, 10th Muḥarram, A.H. 1215. He expired close to the grave of the prophet Jonas, within a league of Mauṣal.

**Matin** (متین), the poetical name of Shaikh 'Abdul Raza bin-'Abdullāh Matin. He was a native of Isfahān, but of Arabic origin. He came to India in the reign of the emperor Muhammed Shāh, and subsequently went to Lucknow, where he assumed the garb of a dervish and received a pension from Burhān ul-Mulk Sa'ādat Khān. Haviug

lost his pension owing to the change of rulers, he proceeded to Bengal, where he died A.D. 1761, A.H. 1175, and left a *Diwān* of 5000 verses.

**Matrazi** (مطرزی), surname of Muwayyad, the grandfather of Shaikh Nizāmī of Gauja. He was a poet and an author.

**Maudud Chishti, Khwaja** (مودود) جشتی خواجہ, son of Khwājā

Yūsaf the son of Sama'ān. His father, who died in A.D. 1067, aged 84 lunar years, lies buried at Chisht. Khwājā Maudud is the founder of a religious sect called Chishti, of which Khwājā Mo'in-uddin Chishti, whose tomb is at Ajmir, was a follower. Maudud died on the 8th May, A.D. 1153, 1st Rajab, A.H. 527.

**Maudud, Sultan** (سلطان), the son of Sultan Masa'ud I. of Ghazni. He was at Balkh when his father was murdered by Aḥmad the son of the reigning Sultan, Muhammad Makahūl; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultan's army on the banks of the Indus, made Muhammad and his sons prisoners, and put them all to death A.D. 1011, A.H. 433. The dynasty of Ghaznī lost, during the reign of Maudud, all their possessions in Persia. Maudud died at Lahore on the 23rd December, A.D. 1049, 24th Rajab, A.H. 441, having reigned upwards of nine years.

**Manji** (موجی بدھشانی), of Badakhshān, whose proper name was Muhammad Qasim Khān, is the author of a *Tanqī Zalekha*, containing 6000 verses. He died at Āgra in A.D. 1571, A.H. 979.

**Maulana 'Ali** (مولانا علی), the son of Mahmūd Kirmānī, commonly called Shahāb. He is the author of a history entitled *Māsih Mahmudi*, which he dedicated to Sultan Mahmūd Shah I. Khilji, king of Mālwā, who reigned from A.D. 1436 to 1469.

**Maulana Hasan** (مولانا حسن), a learned Musalmān who died in the time of Sultan Salīm Shāh of Delhi in the year A.D. 1549. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Āgra.

**Maulana Husain** (مولانا حسین) was a disciple of Khwājā Abū'l Wafā, who died in A.D. 1432, A.H. 836. Maulana Husain is the author of the work called *Maqṣad Aqṣa* and of the *Sharah Qasida Burda*.

**Maulana Maghrabi** (مولانا مغربی). *Vide* Maghrabi.

**Maulana Majd** (مولانا مجید). *Vide* Majd (Maulānā).

**Maulana Nasir** (مولانا ناصر). *Vide* Nāṣir Bukhārī (Maulānā).

**Maulanae Rum** (مولانا روم). *Vide* Jalāl-nddin Rūmī.

**Maulud Muhammad** (مولود محمد), author of a Persian work on Physic, called *Bahr ul-Munāfa*, the Sea of Profit, dedicated to Tipū Sultān.

**Maulwi Rumi** (مولوی رومی). *Vide* Jalāl-nddin Rūmī.

**Mauzun** (موزون), poetical appellation of Rāja Rām Narāin of Patna, which see.

**Mawasi** (مواصی), a celebrated poet of Persia, who flourished at the court of Malik Shāh Saljūqī about the end of the eleventh century of the Christian era, and received the designation of Malik nsh-Shū'rā, king of poets, and the dignity of an Amīr. The poet Khākānī made him his model in versification; and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

**Mazani** (مازنی), whose proper name is Abū 'Ugmān, was an excellent Arabic Grammarian. He died in A.D. 863, A.H. 249.

**Mazani** (مزنی), or Al-Mazānī. *Vide* Abū Ibrāhīm Ismā'il.

**Mazdak** (مزدک), name of a famous impostor, a native of Persia, surnamed Zandiq, that is to say, the Impious. He lived in the reign of Qubād the father of Nausherwān the Just. He was imprisoned and afterwards put to death by order of the latter.

**Mazhar** (مظہر), author of a poem containing the story of *Chandar Badan*, which he dedicated to Aurangzib, emperor of Dehli.

**Mazhar** (مظہر), the poetical designation of (Mirzā) Jān Jānān, which see.

**Mazhari, Maulana** (مظہر مولانا) (کشمیری), a poet of Kashmere who flourished in the time of Akbar.

**Mazhar ul-Haqq (مظہر الحق),** poetical

name of Abū 'Abdullah Muhammad Fāzil, author of the *Mukhbir ul-Wāsitīn*, a poem containing the chronograms of the most celebrated persons among the Muhammadians. He flourished in the time of the emperor 'Alamgir and died in A.D. 1696, A.H. 1106.

[*Vide* Abū 'Abdullah Muhammad Fāzil.]

**Mazmun (مفہوم),** the poetical ap-

pellation of Shaikh Sharaf-uddin, a descendant of Shaikh Farid-uddin Shakarganj. When he was past forty, he took up his abode in the mosque at Shāhjahanābād called Zinat ul-Masājid, and led the life of an ascetic. He was a pupil of Mazhar and 'Arzū; the latter called him "Shā'i'r-i-Bedāna," because he had lost all his teeth. He died about the year A.D. 1745, A.H. 1158.

**Mehr (مهر),** poetical title of Mirzā

Hatim 'Ali Beg of Āgra, formerly a Munsif of Chunār. He is the author of a Dīwān and a book called *Panjāe Mehr*. He was still living at Āgra in A.D. 1873.

**Mehr (مهر),** poetical name of Nawāb

Amin-uddaula Sayyad 'Aghā 'Ali Khān, a son of Mo'tmid-uddaula 'Aghā Mir, the ex-Nawāb of Lucknow. He was living at Cawnpore in 1856, and is the author of an Urdu Dīwān.

**Mehri (مهری),** poetical name of an author.**Mehr Nasir (مهر نصیر).** *Vide* Mirzā

Mehr Nasir.

**Mehrun-nisa Begam (مهنر النساء بیگم),**

fifth daughter of 'Alumgīr. Her mother's name was Aurangabadi Mahal. She was born in August, A.D. 1661, 3rd Safar, A.H. 1072, and married to Prince Ezid Bakhsh, the son of Sultān Murād Bakhsh, and died in A.D. 1704, A.H. 1116.

**Mehrun-nisa (مهر النساء),** daughter of

Nūr Jahān by Sher Afgan Khān. She was married to Shahyar, the youngest son of Jahangīr.

**Meli (میلی هروی),** poetical appellation

of Mirzā Muhammad Quli of Herāt, who came to India in A.D. 1571, A.H. 979, and is the author of a Dīwān.

**Mian Mir (میان میر).** *Vide* Shaikh

Mīr of Lāhore and Shāh Mīr.

**Minhaj us-Saraj Jurjani (منہاج السراج جورجانی)**

, a native of Jurjan or Georgia, was an elegant poet and author of the *Tabaqat Nāsiri*, which he wrote in A.D. 1252, and dedicated to Nāsir-uddin Mahmūd, king of Dehli, who reigned from A.D. 1246 to 1266. He is also called Qazi Sadr Jahān Minhāj-uddin Jurjānī.

[*Vide* Abū 'Umar Minhāj.]

**Minnat (منٹ),** poetical name of Mir

Qamar-uddin Minnat, a native of Dehli. Warren Hastings conferred on him the title of "Malik-us-Shu'ārā," or "the king of poets," at the recommendation of the Nawāb of Murshidābād. He visited the Deccan and received 5,000 rupees for a Qasida or panegyric which he wrote in praise of the Niẓām of Haidarābād. He died at Calcutta in A.D. 1793, A.H. 1208, and left 150,000 verses in Persian and Urdu. Among his compositions is a *Chamanistān* and a *Shakaristān*. He was the preceptor of Gunna Begam (q.v.).

**Mir (میر).** This word is an abbreviation of Amīr, which in Arabic signifies a chief, prince and commander. The Sāyyads of India are also called Mir.

**Mir (میر),** the poetical designation of

Mir Muhammad Taqī, a Hindūstāni poet who flourished in the time of the emperor Shāh 'Alam, and whose poetry is mostly Rekhta. He was a native of Akbarābād and nephew to Sirāj-uddin 'Ali Khān 'Arzū. He is the author of six Dīwāns and a Tazkira or biography of poets. He died at Lucknow, nearly 100 years old (lunar), in the year A.D. 1810, A.H. 1225.

[*Vide* Faiz.]

**Mir Akhund (میر اخوند).** *Vide* Khāwand Shāh.**Mir 'Alam (میر عالم),** title of Mir

Abū'l Qasim, the prime minister of the Niẓām of Haidarābād. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Deccan. He died in the month of November, A.D. 1808, and was succeeded by Munīr ul-Mulk.

**Mir 'Ali (میر علی),** surnamed Dāmād

or "the bridegroom" (because he was married to a favourite sister of the great Shāh 'Abbās), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadrau has, by his numerous works, proved himself independent of Aristotle in abstract science, though that great philosopher had been hitherto the master of his preceptor and all his predecessors in those branches of learning.

**Mir Amman** (میر امن), a Hindūstānī lyric poet, whose poetical name was Lutf, which see.

**Miran** (میرن), surname of Mir Sadiq, the son of Nawāb Ja'far 'Ali Khān of Bengal. [Vide Mir Sadiq.]

**Miran 'Adil Khan Faruqi I.** (میران عادل خان فاروقی), third king of Khāndesh, succeeded his father Malik Nasir Khān in September, A.D. 1437. He reigned more than three years, expelled the Deccanis from Khāndesh in A.D. 1440, and was murdered in the city of Burhānpur on Friday the 28th April, A.D. 1441, 8th Zil-hijja, A.H. 844. He was buried at Tālner by the side of his father, and was succeeded by his son Mirān Mubārik Khān I.

**Miran Ghani** (میران غنی), commonly called 'Adil Khān Faruqi I, succeeded his father Mirān Mubārik Khān in May, A.D. 1457, Rajab, A.H. 861, to the government of Khāndesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asir, and constructed the strong out-work called Mahinagh; he also built the citadel of Burhānpur, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, A.D. 1503, 14th Rabi' I, A.H. 909, and was buried at his particular request near the palace of the Daulat Maidān in Burhānpur. He was succeeded by his brother Dāud Khān Faruqi.

**Miran Husain Nizam Shah** (میران نیظام شاہ) (حسین نظام شاہ) ascended the

throne of Ahmadnagar in the Deccan after the murder of his father Murtaza Nizām Shāh in June, A.D. 1588, Rajab, A.H. 996. Being of an impetuous and cruel disposition, he began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th March, A.D. 1589, 11th Jumāda I, A.H. 997, and his cousin Ismā'il Nizām Shāh, the son of his uncle prince Burhān Shāh (who was then at the court of the emperor Akbar at Dehli), was raised to the throne.

**Miran Mubārik Khan Faruqi I.** (میران مبارک خان فاروقی) (میران مبارک خان فاروقی) succeeded his father Mirān 'Adil Khān Faruqi in the government of Khāndesh in April, A.D. 1441. He reigned, without undertaking any foreign conquest, or drawing upon himself the hostility of his neighbours, for a period of

nearly 17 lunar years. He died on the 17 May, A.D. 1457, 12th Rajab, A.H. 861, was buried at Tālner, and succeeded by his son Mirān Ghani, commonly called 'Adil Khān Faruqi I.

**Miran Mubārik Khan Faruqi II.** (میران مبارک خان فاروقی) (میران مبارک خان فاروقی) succeeded

his brother Mirān Muhammad Khān in the government of Khāndesh in A.D. 1536, A.H. 943. He reigned 32 lunar years and died on the night of Wednesday the 24th December, A.D. 1566, 6th Jumāda II, A.H. 974, and was succeeded by Mirān Muhammad Khān Faruqi II.

**Miran Muhammad Khan Faruqi I.** (میران محمد خان فاروقی) (میران محمد خان فاروقی) succeeded

to the government of Khāndesh after the death of his father, 'Adil Khān II, in A.D. 1520, A.H. 926, and after the demise of Bahādūr Shāh, king of Gujrāt and Mālwā, who was murdered by the Portuguese at Diu in February, A.D. 1537, he (Muhammad Khān) being the son of Bahādūr Shāh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrāt and Mālwā, and was formally crowned at Māndo with the title of Mirān Muhammad Shāh; but his reign in those provinces was of short duration, for he died suddenly on the 24th April, A.D. 1537, 13th Zi-Qa'da, A.H. 943. His body was conveyed to Burhānpur, and interred in the vault of his father, 'Adil Khān II. His brother Mirān Mubārik Khān II, succeeded him in the government of Khāndesh, and Mahmūd Shāh son of Latif Khān the brother of Bahādūr Shāh, to the throne of Gujrāt.

**Miran Muhammad Khan Faruqi II.** (میران محمد خان فاروقی ثانی) (میران محمد خان فاروقی ثانی)

succeeded Mirān Mubārik Khān II. in the government of Khāndesh in December, A.D. 1566, and died after a reign of ten years in A.D. 1576, A.H. 984. He was succeeded by his brother Rāja 'Ali Khān.

**Miran Shah Mirza** (میران شاہ مرزا),

the eldest surviving son of Amir Taimūr (Tamerlane), was born in the year A.D. 1367, A.H. 769. He had the government of 'Irāq, 'Azurbāyjan, Dayārbikr and Syria during the lifetime of his father, and after his death he reigned 3 years 3 months and 7 days over those countries, where he was slain in a battle against Qara Yūsuf the Turkman on the 20th April, A.D. 1408, 24th Zi-Qa'da, A.H. 810, aged 41 lunar years 7 months and 10 days. He had several sons, viz. Abū Bakr Mirzā, 'Ali Mirzā, Umar Mirzā, who succeeded him, Mirzā Khalil, Sultān Muhammad Mirzā, Mirzā Ajyāl and Mirzā Sayyūrghamish.

**Mir Baqir Damad (میر باقر داماد).**

He was called Dāmād because he was the son-in-law of Shāh ‘Abbās I, king of Persia. He is the author of the work entitled *Uṣq ul-Mubīn*, and the marginal notes on the *Sharah Mukhtasar Uṣl*. He died in the year A.D. 1630, A.H. 1040.

[*Vide* Muhammad Baqir Dāmād.]

**Mir Buzurg (میر بزرگ),** author of a work on Sufism called *Durr ul-Ma’rūf*.**Mir Dard (میر درد).** *Vide* Dard (Mir).**Mir Haidar (میر حیدر).** *Vide* Haidar (Mir).**Mir Haidar Rafiqi Mua’mmai (میر حیدر رفیقی معماہی).** *Vide* Haidar Mua’mmai and Rafi-uddin Haidar Rāfi’i.**Mir Haji (میر حاجی).** The convict

Mir Hājī, the murderer of Captain Douglas and others during the mutiny at Dehli, was executed on Tuesday morning the 29th December, A.D. 1868, in front of the Lāhore Gate of the city of Dehli, facing the apartments which were the scene of the murders for which he suffered death.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with firm step; while the rope was being adjusted he muttered in a low voice, "Brethren, remember your Kalma," and then repeated in the same low tone two or three times, "La illah," etc., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

**Mir Husaini (میر حسینی),** author of *Zād ul-Musāfirin*.

[*Vide* Husain bin-Hasan al-Husaini.]

**Mir Ja’far (میر جعفر),** nawāb of Bengal. *Vide* Ja’far ‘Ali Khān**Mir Jumla (میر جملہ),** title of Mir

Muhammad Amin of Shāhristān in Persia, came to India in the time of Jahāngīr A.D. 1618, A.H. 1027, and served under him for several years. In the reign of Shāh Jahān, he was raised to the rank of 5000 with the title of Mir Jumla. He died on the 22nd August, o.s. 1637, 10th Rabi’ II, A.H. 1047.

**Mir Jumla (میر جملہ),** title of Mir Muhammad Said the prime minister of

‘Abdullah Qujb Shāh of Golkāndā. He had formerly been a diamond merchant, and had been known and respected throughout the Deccan for his wealth and abilities long before he attained high station. His son Muhammad Amin, a dissolute and violent young man, had drawn on himself the resentment of ‘Abdullah Qujb Shāh, and had involved his father in a dispute with the court at Dehli. Mir Junila, in the year A.D. 1656, A.H. 1066, threw himself on the protection of the emperor Shāh Jahān, in whose service he remained; became the chosen counsellor of the prince Aurangzib, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzib ‘Alamgīr, he was sent in pursuit of Sultān Shujā<sup>t</sup> and appointed governor of Bengal. The title conferred on him by ‘Alamgīr was Mu’azzam Khān Khānkhanān Sipah Sālār. He held the rank of 7000. In the fourth year of the emperor, A.D. 1662, he went on an expedition against the kingdom of Asām. He marched from Dacca in Bengal about the month of February, and entered Asām by Ghorāghāt; from thence he proceeded with very little opposition to the capital Ghārgāon which he took and plundered; but the rainy season setting in soon after, inundating great part of the country, his supplies were cut off by the Assamese, and his troops becoming sickly, it was with great difficulty the army effected its retreat. The unfortunate general fell a victim to the climate a few days after his re-entering Bengal. He died at Khāzarpur in Kūch Behār on the 31st March, A.D. 1663, 2nd Ramazān, A.H. 1073. The history of this expedition was written by Shahāb-uddin Ahmad Tālāsh in A.D. 1663, A.H. 1073.

**Mir Jumla (میر جملہ),** title of ‘Abdullah, a nobleman and private favourite of the emperor Farrukh-siyār, was promoted for some time to the Sūbadārī of Bihār. In the first year of the emperor Muhammad Shāh, he was appointed to the rank of Sadr us-Sudūr, and died in the 13th year of his reign, about the year A.D. 1731, A.H. 1141.

**Mir Khund (میر خوند).** *Vide* Khāwand Shāh.

**Mir Mannu (میر منو).** *Vide* Mu’in ul-Mulk.

**Mir Masum (میر مصوم بہکری),** of Bihār, was an officer of the rank of 1000 in the time of Akbar and Jahāngīr, and an excellent poet. He is the author of a Diwān, and a Masnawī called *Ma’dan ul-Afsār*, written in imitation of the *Makhzan ul-Aṣrār*, and of a history of Sindh, called *Tūrīkh Sindh*. He died at Bihār in A.D. 1606, A.H. 1015.

**Mir Muhammad Khan Talpur** (میر محمد خان تلپور), one of the ex-

Amirs of Sind. He was lately one of the members of the Bombay Legislative Council. He died at Haidarabad (Sind) on the 17th December, A.D. 1870. Much respected, his remains were followed to the family mausoleum by the Commissioner, the Judge, and the Collector, of the district. He lies in the place originally intended for his late father, Mir Murad 'Ali, who preferred lying out in the open air, where the sun and moon could shed their light on his grave. He died in his 60th year. There now remain only three of the once numerous Talpur family at Haidarabad, all aged men, at whose death in the course of time the once troublesome family will be extinct. The conquest of their territory and the overthrow of their power, furnish one of the most remarkable and interesting episodes in British Indian history.

**Mir Muhammad Munshi** (میر محمد منشی), author of a collection of Letters.

**Mir Muhammad Sayyad** (میر محمد سید), the great Mahdawi of Jaunpür.

**Mir Mu'izzi** (میر معزی). *Vide* Amir Moizzi.

**Mir Murtaza** (میر مرتضی المدعو بعلم) (المبدی), surnamed Al-Mad'u bi-ilm il-Huda. He died on the 25th September, A.D. 1044, 30th Safar, A.H. 436.

**Mir Razi** (میر رضی), a poet who received a lakh of rupees from a prince of Delhi for a Ghazal he composed.

**Mir Sadiq** (میر صادق), commonly called Miran, was the son of Mir Ja'far 'Ali Khan, nawab of Bengal. He was killed by lightning when asleep in his tent on the night of the 2nd July, A.D. 1760, 18th Zi-Qa'da, A.H. 1173. He had put to death the Nawāb Siraj-ud-daula (*q.v.*) and killed several women of his harem with his own hand. Being reproached by the British Resident with the murder of one of the women, he answered, "What, shall not I kill an old woman, who goes about in her litter to stir up people against my father?"

**Mir Said Ali.** *Vide* Sâbir.

**Mir Sayyad Jama Baf** (میر سید جامہ باف)

Baf, the weaver, was an excellent poet of Persia who came to India in A.D. 1562, A.H. 969, in the time of the emperor Akbar, and died in the year A.D. 1565, A.H. 973. His compositions mostly were Rubâis, consequently he is sometimes called Mir Rubâ'i.

**Mir Sharaf 'Allama** (میر شرف علامہ). *Vide* Sharif Jurjani.

**Mirza** (میرزا) is an abbreviation of Amîrzâda, which in Persian signifies the son of a prince or nobleman. It is also written Mirzâ, which has been adopted in this work. The descendants of Amir Taimûr were all called Mirzâs till Bâbâr Shâh, who assumed the honourable title of Bâdshâh, and the princes were called Sultân and Salâtîn. When used to designate princely rank the word follows the name; when it precedes it is a mere prefix of social respect like Mr. or Monsieur.

**Mirza 'Ali Beg** (میرزا علی بیگ). *Vide* 'Ali Beg (Mirza).

**Mirza 'Ali Khan or Lutf.** Author of a *Tazkira*, said to be the first ever written in Urdu. Published about 1801, it bears the name *Gulshân-i-Hind*, and contains only 66 articles, but is illustrated by copious extracts. A native of Dehli, he resided at Patna and Lucknow; but he appears to have died at Haidarabad (De Tassy).

**Mirza 'Ali Nawab** (میرزا علی نواب).

He was executed at Dehli on Tuesday the 9th July, A.D. 1844, for the murder of two dancing-girls in that city. The Fatwâ was given by Maulâna Şadr-uddin Khân Bahâdûr, Şadr-us-Sudûr.

**Mirza Haider** (میرزا حیدر). *Vide* Haider (Mirzâ), also called Haider Deghlât.

**Mirza Hasan** (میرزا حسن). *Vide* Hasan (Mirzâ).

**Mirza 'Isa** (میرزا عیسیٰ), and Mirzâ

Inayat-ullah, governor of Tatta in the time of the emperor Shâh Jahân, where they died. Their tombs are magnificent edifices built of yellow marble, beautifully carved, with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the year of A.D. 1648, A.H. 1058.

**Mirzā Jan** (مرزا جان), whose poetical name was Jāni, was the father of Mirzā Jān Jānān.

**Mirzā Jana** (مرزا جانا), and Mirzā Ghāzi, two wazirs who lived in the reign of the emperor 'Alamgīr. Their tombs are in Tatta, and the inscription shows the date to be A.D. 1683, A.H. 1095.

**Mirzā Jangli** (مرزا جنگلی), Nawāb Sa'ādat 'Ali's second brother.

**Mirzā Khan** (مرزا خان), author of the *Tuhfat ul-Hind*, a work on Hindū music, etc., composed under the patronage of 'Azīz Shāh. It contains a minute account of Hindū literature in all, or most of, its branches; he professes to have extracted his elaborate chapter on music, with the assistance of Pandits, from the *Rāgnarava* or Sea of Passions, the *Rāgdarpana* or Mirror of Modes, etc.

**Mirzā Mihr Nasir** (مرزا مہر نصیر), a physician in the service of Karim Khān, king of Persia, and author of a *Masnawī*. Amongst the many poems which have celebrated the charms and delights of the Spring, his *Masnawī* holds the highest place. He flourished about the year A.D. 1770, A.H. 1184.

**Mirzā Muhammad** (مرزا محمد), sur-named Bulbul, a celebrated lutanist of Persia. It is related by Sir William Jones, that an intelligent Persian repeated to him again and again that he had more than once been present when Mirzā Muhammad was playing to a large company in a grove near Shīrāz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of courtesy, from which they were soon raised by the change of the mode.

**Mirzā Muhsin** (مرزا محسن), brother of Nawāb Safdar Jang. His title was Nawāb Izzat-uddaula, which see.

**Mirzā Najaf**. *Vide* Najaf Khān.

**Mirzā Nasir** (مرزا نصیر), the father of the maternal grandsire of Nawāb Shujā-uddaula. He came into Hindūstān in the beginning of the reign of the emperor Bahādur Shāh the son of 'Alamgīr, by whom he was appointed to an office of trust at Patna about

the year A.D. 1708, A.H. 1120, where he died and where his tomb yet remains. He had two sons, the second of whom, Muhammad Amin, on being apprised of the death of his father, left Persia, and about the year A.D. 1718, visited the court of the emperor Farrukh-siyar. He was appointed by this prince governor of the fort of Agra; and soon rising to greater honours, he ultimately became the viceroy of Audh, by the title of Burhān ul-Mulk Sa'ādat Khān.

**Mirzā Nasir** (مرزا نصیر), a poet who came to India from Mazindarān in the reign of the emperor Shāh 'Alam the blind. His son Malik Muhammad Khān received the title of Nawāb Samsām-uddaula Malik Muhammad Khān Diler Jang, from Nawāb Zulfikār-uddaula Najaf Khān and after some time died in Jaipūr in A.D. 1804, A.H. 1219.

**Mirzā Rustam** (مرزا رستم), a prince of Qandahār, being driven to difficulties by his own brothers and the Uzbaks, came to the court of Akbar in A.D. 1593, A.H. 1001, and presented the king with the fort of Qandahār, for which the government of Multan was conferred on him, and he was ranked among the Amirs of the empire. He was the son of Mirzā Sultān Husain the grandson of Shāh Ismā'il, king of Persia.

**Mirzā Shafi'** (مرزا شفیع), nephew of Mirzā Najaf Khān (q.v.). He contested the succession to his uncle with Afrāsyāb (q.v.) on the great Minister's death, and was assassinated before the fort of Agra by Muhammad Beg Hamadāni in September, 1783.

**Misā'ab** (مسعیب), brother of 'Abdullah ibn-Zuber, on whose part he was governor of Basra in the time of the Khalif Marwān I. and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year A.D. 690, A.H. 71, and while 'Abdul Malik was at Kufā during an entertainment, Misā'ab's head was presented to him; upon which one of the company took occasion to say, "I saw Husain's head in this same castle presented to 'Ubaid-ullah; 'Ubaid-ullah's to Almukhtār; Almukhtār's to Misā'ab; and now at last Misā'ab's to yourself." This observation so affected the Khalif, that either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Misā'ab had been 'Abdul Malik's intimate friend before he was Khalif, but marrying afterwards Sakina the daughter of Husain, and 'Ayesha the daughter of Talha, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

**Miskin** (مسکین), the poetical name of several poets of India.

**Miskin Shah (مسکین شاہ)**, a spiritual teacher of the chiefs of Karnál in the Bálághat districts, Southern Hindústán, whose mausoleum stands a mile distant from the town of Karnál. He is the author of a Djíwán.

**Mitti (متی)**, a person of the tribe of Indians called Kalál, whose profession was to keep watch at the gate of the kings and noblemen of India, and to run before them in their retinue. Some of them were raised even to the rank of 1500. This man was employed by Núr Jahán Begam, was well educated and became a poet in the time of Jahangir. He is the author of a Djíwan.

**Mohan Lal (موہن لال)**, a Hindú who adopted "Anis" for his poetical name. He was the author of a Tazkira called *Anis ul-Akkab*, compiled in A.D. 1783, A.H. 1197. He informs us that when 'Asfi-uddaula the Nawáb of Andh saw the Tazkira of the contemporary poet Hazin, he ordered him to compile a similar work on Indian poets.

**Mohan Lal Munshi (موہن لال منشی)**, the son of Pandit Budh Singh, the son of Ráj Mani Rám, of Kashmire descent. His father was a resident of Dehli. He was a student of Dehli College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshi to Persia in January, 1832, when he wrote a Journal of his Travels entitled *Journal of a Tour through the Panjab, Afghánistán, Turkistán, Khurasán, and part of Persia*, published in Calcutta in 1834. He was employed as an attaché to the British agency during the first Afghán war, of which he published an account, in which he attributed the outbreak of 1840 to the misconduct of British officers. He died about 1870 at Dehli, where he resided for the latter part of his life. He became converted to the Muhammadan faith.

**Mohan Singh (سنگھ)**, son of Ráo Qaran, murdered by one Muhammad Sháh about the year A.D. 1761. His women burned themselves alive with his corpse.

**Moi'zzi (معزی)**. *Vide* Amir Moi'zzi.

**Moi'zz-ud-din allah Abi Tamim Ma'd (معزی الدین الله ابی تمیم ماد)**, the son of Ismá'il surnamed Al-Mansúr. He was the 4th Khalif of Barbary, and the first king of Egypt of the Fatimite dynasty who began to reign in the former country in A.D. 952, 30th Shawwál, A.H. 361. The greatest achievement performed by this Khalif was his

conquest of Egypt, and the removal of the Khalifat from Qairwán to that country in A.D. 970, A.H. 361. He subdued all Africa and built the city Al-Qáhira in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in A.D. 976, 19th Rabí' II, A.H. 365.

[*Vide* Muhammad Al-Mahdi.]

*List of the kings of the Fatimite dynasty who reigned from A.H. 311 to 567 in Egypt.*

Moi'zz-ud-din allah Abi Tamim Ma'd	A.D. A.H.	341
Al-'Azíz Billah Abú Nasr Tarár,	reigned 21 years	976 365
Hákím-bi-amrallah Abú Mansúr,	reigned 25 years	996 386
Táhir li-azáz-dín allah Abú'l Hasan bin-Hákím	1020 411	
Mustanásir Billah Abú Tamim bin-Táhir	1036 427	
Mustaa'li Billah Abú'l Qásim Ahmad bin-Mustanásir	1094 487	
Amar be Ahkám allah Abú 'Alí Mansúr bin-Mustaa'li	1100 495	
Háfiz-li-dín allah 'Abdul Majid bin-Muhammad bin-Mustazíb	1130 524	
Al-Záfir-bi-'Abdullah Ismá'il Háfiz	1147 542	
Fáez-li-nasrallah Isá bin Záfir	1152 547	
'Azid-li-dín allah bin-Yúsaf bin-Háfiz, in whose time Egypt was taken by Saláh-uddín (Azid died in A.D. 1173)	1158 553	

**Moi'zz-uddaula (معزی الدوّلہ)**, the brother

of 'Imád - uddaula 'Alí Bóya. He was nominated wazir to the Khalif Al-Rázi Billah in A.D. 936, and held that office during the reigns of Al-Muttaqí and Al-Mustakfi, the latter of whom he afterwards deposed, and continued through life to exercise absolute authority over Al-Mutia, the son of the Khalif Al-Muqtadir, whom he elevated to the throne. He was the youngest of the three brothers. He governed Iraq 21 years and 11 months and died at Baghídád on Monday the 1st April, A.D. 967, 17th Rabí' II, A.H. 356. He was succeeded by his son 'Izz-uddaula Bakhtaiár, who was killed in battle in A.D. 968, A.H. 356, by Azid-uddaula, the son of Rukn-uddaula, who succeeded him in the office of wazir to the Khalif of Baghídád.

**Moi'zz-uddin (معزی الدین)**, title of the emperor Jahandár Sháh.

**Moi'zz-uddin (معزی الدین)**, surname of Qaiquhd the grandson of Sultán Ghayás-uddin Balban.

**Moi'zz-uddin Husain Kart, Malik (معزی الدین حسین کرت ملک)**, the seventh king of the dynasty of Kart or Kard. He succeeded his brother Malik Háfiz in

A.D. 1322, reigned over Herāt, Ghaznī, etc., about 38 years (some say only 12), and completely subdued the Sarbadals. He died about the year A.D. 1370, A.H. 771, and was succeeded by his grandson Ghayās-uddin the son of 'Ali.

**Mo'izz - uddin Muhammad Ghori** (معز الدین محمد خوری). *Vide* Shahāb-uddin Muhammad Ghori.

**Moi'zz - uddin Muhammad, Mir** (معز الدین محمد میر). He was

so exquisite a calligrapher that a thousand verses written by him sold for 10,000 dinārs. He was living about the year A.D. 1585, A.H. 993.

**Momin (مومن), Hakim Muhammad**

Mōmīn Khān, a physician and the best poet in his time in Dehlī. He wrote Persian and Rekhta poetry, and has left a Diwān in Persian and several Masnavis. He fell from the roof of his house and broke his arm in A.D. 1852, A.H. 1268, and died after a few days.

**Momin 'Ali, Shaikh (شیخ مومن),**

a poet whose poetical name was Maftūn.

**Momin, Mir (مومن میر اسٹرابادی),** of Astarābād, an author.

**Mu'ajiz (معاجز),** poetical title of Mu-

hammad Niżām Khān, an Afghān who was an author and died at Dehlī in A.D. 1749, A.H. 1162.

**Mu'awia I. (معاویہ),** the son of Abū

Sufian, the son of Harb, and general of the khalif 'Umar and 'Usmān. After avenging his master's (Osman's) death, he seized his kingdom A.D. 644, and became the first khalif of the race of Umayya or Omniaides. He took Rhodes and after destroying the Colossus, he attacked Sicily, and carried devastation to the gates of Constantinople. After besieging in vain the capital for seven years, he purchased peace by an annual tribute. During this siege, the Greek fire is said to have been invented. He died on the 7th April, A.D. 680, New Moon of Rajab, A.H. 60, after having reigned from Hasan's resignation 19 lunar years 3 months and 27 days, and was buried at Damascus his capital, which was made the residence of the khalifa as long as the house of Umayya continued on the throne. Mu'awia had embraced the Muhammadian religion at the same time as his father, which was in the year of the victory. Muhammad made him

his secretary, and 'Umar gave him the lieutenancy of Syria, which he held during four years of that khalif's life. 'Usmān continued him in that post during the whole space of his reign, which was about twelve years. For four years more he kept Syria in his own hands by force, whilst he held out against 'Ali. Taken altogether, therefore, he held possession of Syria, either as governor or khalif, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yezid I.

*Khalifs of the house of Umayya who reigned at Damascus.*

1. Mu'awia I.
2. Yezid I.
3. Mu'awia II.
4. Marwān I.
5. 'Abdul Malik.
6. Walid I.
7. Sulaiman.
8. 'Umar, son of 'Abdul Aziz.
9. Yezid II.
10. Hashām.
11. Walid, son of Yezid II.
12. Yezid III.
13. Ibrahim, son of Walid.
14. Marwān II. the last of the Ommaides.

**Mu'awia II. (معاویہ),** son of Yezid I.

and the third khalif of the race of Umayya. He succeeded his father in September, A.D. 683, A.H. 64, at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khalif and their choice fell upon Marwān, the son of Hakam. In the meantime 'Abdullah the son of Zuber had been declared khalif in Arabia, 'Irak, Khurasān, Egypt, and a great part of Syria.

[*Vide* 'Umar al Maksūs.]

**Mu'azzam Khan (خان مظہم),** Khān Khānān, entitled Mir Jumla, which see.

**Mu'azzam Khwaja (خواجہ مظہم).** *Vide* Khwāja Mu'azzam.

**Mu'azzam, Muhammad (محمد مظہم),** *Vide* Bahādur Shāh I.

**Mu'azzi, Amir (امیر معزی),** a nobleman at the court of Sultān Malikshāh Saljūkī. He is the author of a Diwān in Persian. He was living at the time of the Sultān's death, which happened in A.D. 1092.

[*Vide* Amir Moizzi.]

**Mubarik 'Ali Khan** (مبارک علی خان), Nawâb of Bengal, Behar and Orissa, placed on the masnad on the 23rd December, A.D. 1824.

**Mubarik Shah** (مبارک شاد), the son of Khizir Khân, ascended the throne of Dehli after the death of his father on the 22nd May, A.D. 1421, 19th Jumâda I, A.H. 824. He reigned 13 lunar years 3 months and 16 days, and was murdered on the 18th April, A.D. 1434, 6th Ramazân, A.H. 837, in a masjid where he had gone to say his prayers, by Qâzi 'Abdas Samad, Sadharan Khattrî and others, who raised Muhammâd Shâh, his nephew, to the throne.

**Mubarik Shah Khilji** (مبارک شاد خلجی), surnamed Qutb-uddin,

ascended the throne of Dehli (according to Firishta) on the 22nd March, A.D. 1317, 7th Mubarram, A.H. 717, after the death of his father Sultân 'Alâ-uddin Khilji, and the murder of Kâfûr, a slave of the latter, who had aspired to the throne and had raised Shahâb-uddin 'Umar Khân a boy of seven years of age, the youngest son of the late Sultan to the throne. Amir Khusro, the celebrated Persian poet who had served three kings before, wrote a book in his name, for which he was remunerated by the king with an elephant load of silver pieces. Muhammâd Shâh reigned four years, and was murdered on the 4th April, A.D. 1321, 6th Rabî' I, A.H. 721, by his wazir, Khusro Malik, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khusro Shâh, but was assassinated five months after by Ghâzi Khân Tughlaq, governor of the Panjâb, who took the title of Ghayâs-uddin Tughlaq Shâh. The house of Khilji terminated with Mubarik Shâh.

**Mubarik Shah Sharqi**, (مبارک شاد شرقی), whose former name was

Malik Wâzîl or Karansal, was the adopted son of Khwâja Jahân Sharqi, whom he succeeded A.D. 1401, A.H. 803, to the government of Jaunpur, and perceiving that the kingdom of Dehli was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopy, and caused coin to be struck in his name under the above title. He died after a short reign of 18 months in the year A.D. 1402, A.H. 804, and was succeeded by his younger brother Ibrâhim Shâh Sharqi.

**Mubarik, Shaikh.** *Vide Shaikh Mubarik.*

**Mubarik-uddaula** (مبارک الدوّله),

the youngest of the three sons of Mir Ja'far 'Alî Khân, Nawâb of Bengal. He succeeded his brother Saif-uddaula in March, A.D. 1770, on the same terms as his brother, viz. to receive a pension of sixteen lacs of rupees, and the business of Nâzim to be managed by deputy. He died at Murshidâbâd in September, A.D. 1793, and was succeeded by his son Nâsir ul-Mulk, Wazir-uddaula; Mubarik-uddaula is mentioned in Foster's *Travels* as the grandson of Mir Ja'far and of Mirza. Hamilton says Mubarik-uddaula died in A.D. 1796.

**Mubarik-ullah, Mirza** (مبارک اللہ میرزا), a Persian poet.

**Mubariz - uddin.** *Vide* Muhammad Muazzafar.

**Mubariz Khan** (مبارز خان), a nobleman who, in the commencement of the reign of Muhammâd Shâh of Dehli, was governor of Haidârâbâd, and was killed in a battle which he fought at the instigation of the emperor against Nâzim ul-Mulk on the 1st October, o.s. 1724, 23rd Mubarram, A.H. 1137, and his head sent to court with part of his spoils.

**Mubariz ul-Mulk** (مبارز الملک), a title of Nawâb Sarbaland Khân.

**Mubid** (موبد), the takhallus of Zinda Râm of Kashmîr. He was a pupil of Mirzâ 'Abdul Ghani Beg Qâbulî, and is the author of a Diwân. He died in A.D. 1759, A.H. 1172.

**Mubid Shah** (موبد شاد), a Guebre who turned Musalmân and wrote a history of the religion in the time of the emperor Akbar entitled *Dabistân*. The intention of the author appears to have been to furnish to Akbar a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahâbâdians, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published its first chapter in the *New Asiatic Miscellany*, together with an English translation. Leyden in the 9th volume of the *Asiatic Researches* translated the chapter on the Illuminati, and the text of the whole work was published at Calcutta in 1809. The Oriental Translation Society also published the whole in English.

**Mubtila** (مبتلا), takhallus of Shaikh

Ghulâm Muhi-uddin Qureshi of Mirâth. He is the author of several works. He was living in A.D. 1807, A.H. 1222.

**Mudki Rao** (مڈکی راؤ). *Vide* Jhanko  
Rao Sindhia.

**Mufid, Mulla** (مغید ملا). *Vide* Mullā  
Mufid.

**Mufid, Shaikh** (مغید شیخ). *Vide*  
Abū 'Abdullah Muhammad bin- Muhammad  
al-Nā'mānī.

**Mufrid** (مفرید), poetical name of Mu-  
hammad 'Alī Beg.

**Mughal Beg** (مغل بیگ), a nobleman  
of the reign of the emperor Akbar. He is  
the author of the work entitled *Samrāt ul-  
Kuds*, commonly called *Tazkira Mashāekh*.

**Mughira** (مغیرہ). *Vide* Al-Mughīra.

**Mughis-uddin Qazi** (مغیث الدین قاضی). He flourished in the reign of  
Sultān 'Alā-uddin Khiljī.

**Muhabbat Khan, Nawab** (محبت خان نواب), whose *takhallus* is Mu-  
habbat, was also called Muhabbat-ullāh Khān,  
one of the sons of Hāfiẓ Rahmat Khān. In  
composing Rekhṭa he was a pupil of Mirzā  
Ja'far 'Alī Hasrat, and in Persian a pupil of  
Makīn. He resided at Lucknow and received  
a handsome allowance from the British  
Government as well as from the nawāb 'Asaf-  
uddaula. He has written a Masnawī called  
*Aṣrār Muhabbat*, containing the loves of *Sīsi*  
and *Pānā*, at the request of Mr. Johnson,  
who had the title of Muntāz-uddaula, and is  
also the author of a Diwān. According to a  
chronogram of Jurat he died in A.D. 1807,  
A.H. 1222.

**Muhammad** (محمد) (or Mahomed),  
the Arabian prophet, author of the *Qurān*,  
was born on Monday the 20th April, A.D.  
571, 10th Rabi' I. at Mecca in Arabia, and  
was of the tribe of Quresh, the noblest of the  
country. Arab writers make him to be  
descended in a right line from Ishmael the  
son of Abraham; but do not pretend to any  
certainty in the remote part of his genealogy.  
He lost his father, 'Abdullah, before he was  
two years old, and his mother, 'Amina,  
before he was six; but their attention was  
supplied by the care of his grandfather,  
'Abdul Muttalib, who, at his death, which  
happened two years afterwards, left him under  
the guardianship of his son Abū Tālib, with  
whom he continued till he was twenty-five,  
when he was placed in the service of a  
woman named Khyndya, the widow of a rich  
merchant at Mecca, who sent merchandize

into Syria. This woman fell in love with  
Muhammad, the driver of her camels, and  
married him. In his frequent journeys  
through Arabia, he had observed the various  
sects which divided the opinions of the  
eastern Christians, and he considered that  
nothing could so firmly secure to him the  
respect of the world as laying the foundation  
of a new religion. In his 40th year he  
assumed the title of the Apostle of God, and  
gradually increased his fame and his followers  
by the aid of pretended visions. When he  
found himself exposed to danger at Mecca he  
left the city, and retired to Madina, where  
his doctrines found a more friendly reception.  
This event, which happened in the year A.D.  
622, forms the celebrated era of the Muham-  
madans, called the Hijra or Hījri, which  
signifies Separation. At Madina the prophet  
erected his standard, and as for thirteen years  
before he had endeavoured to spread his  
doctrines by persuasion, he now propagated  
them by the sword. In the eleventh year  
of the Hījra the prophet fell sick, and after  
a confinement of thirteen days he died on  
Monday the 8th June, A.D. 632, 12th Rabi' I.  
A.H. 11, aged 63 lunar years. He was buried  
in the same place where he died, in the  
chamber of the most beloved of his wives,  
'Ayesha, the daughter of Abū Bakr, at  
Madina, where his remains are still preserved.  
It is very remarkable that though Muhammad  
himself so often declared in the Qurān that he  
wrought no miracles, yet his followers have  
ascribed a great many to him. For instance,  
they affirm that he caused water to flow from  
his fingers, that he split the moon in two,  
that the stones, trees, and beasts acknowl-  
edged him to be the true prophet sent from  
God, and saluted him as such; that he went  
one night from Mecca to Jerusalem, from  
whence he ascended to heaven, where he  
saw and conversed with God, and came back  
again to Mecca before the next morning;  
with many more miracles equally incredible.  
Muhammad permitted, by his law, four wives  
to each of his followers, but did not limit  
himself to that number; for he observed  
that a prophet, being peculiarly gifted and  
privileged, was not bound to restrict himself  
to the same laws as ordinary mortals. The  
authors who give him the smallest number  
of wives own that he had fifteen, four of  
whom, however, never shared connubial rites.  
Their names and the year when they died,  
are as follows:—

	A.D.	A.H.
1. Khudija, the daughter of Khawylid, died 3 years before the Hījra era, aged 65 . . . . .	619	
2. Sūda, daughter of Zama'a, died . . . . .	674	54
3. 'Ayesha, daughter of Abū Bakr, died aged 66 . . . . .	677	57
4. Hafsa, daughter of 'Umar Khattab, died . . . . .	665	45
5. Umm Salma, daughter of Abū Umayya, outlived all Muhammad's wives, and died . . . . .	679	59

6. Umm Hahiba, daughter A.D. of Abu Sufiyan, died . . .	A.H. 664	44
7. Zainab, daughter of Ja- hāsh, widow of Zaid, Muhammad's slave, died 641		20
8. Zainab, daughter of Khū- zīma, died two months after the above . . .	641	20
9. Maimūna, daughter of Harith, died . . .	671	51
10. Jawyria, daughter of Harith . . .	670-5	50-56
11. Safyā, daughter of Hai bin-Akhtab, died . . .	670	50
12. Maria Copti, or the Egyp- tian, of whom was born Ibrāhim . . .	637	16

By Khudya, his first wife, he had six children, two sons and four daughters, viz. Qasim and 'Abdullah who is also called Tāhir; and Zainab, Rukia, Umm Kulsūm and Fātimā; all of whom died before their father excepting Fātimā, who was married to 'Ali and survived her father six months.

### Muhammad I. (محمد الأول) (or Ma-

homet I.) Sultan of the Turks, was the son of Bāyezid I. (Bajazet), whom he succeeded in A.D. 1413, A.H. 816, after an interregnum of eleven years, during which time his brother Sulaimān had taken possession of Brusa. He was a brave and politic monarch, conquered Cappadocia, Servia, Wallachia, and other provinces, and was at peace with Manuel Palaeologus, emperor of Constantinople, to whom he restored some of his provinces, and died at Adrianople of a bloody-flux A.D. 1422, A.H. 825, aged 47 years. He was succeeded by his son Murād II. (Amurath).

### Muhammad II. (محمد ثانی) (Mahomet

II.) emperor of the Turks, surnamed the Great, succeeded his father Murād II. (Amurath) in February, A.D. 1451, Muḥarram, A.H. 855. His reign was begun with preparations for war; he besieged Constantinople, and conveyed over the land some of his galleys into the harbour, which the Greeks had shut up against the invaders. Constantinople was taken by him on Tuesday the 29th May, A.D. 1453, 20th Jumāda I. A.H. 857, and in her fall poured forth her fugitive philosophers and learned men to revive literature in the Western world. Muhammad by his victories, deserved the name of Great; and the appellation of Grand Seignor, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, A.D. 1481, 3rd Rabī' I. A.H. 886, after a reign of 31 lunar years. His death was the cause of universal rejoicing over the Christian world, whose religion he had sworn to exterminate for the tenets of Muhammad. He was of exceeding courage and strength, of a sharp wit, and

very fortunate; but withal, he was faithless and cruel; and in his time occasioned the death of 80,000 Christians of both sexes. His son Bāyezid II. succeeded him.

### Muhammad III. (محمد ثالث),

emperor of the Turks, succeeded his father Murād III. in January, A.D. 1595, Jumāda I. A.H. 1003, to the throne of Constantinople. He began his reign by ordering nineteen of his brothers to be strangled, and ten of his father's wives to be drowned, whom he supposed to be with child. He made war against Rodulphus II. emperor of Germany, and invaded Hungary with an army of 200,000 men, but his progress was checked by Maximilian the emperor's brother, who would have obtained a decisive victory had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from Hungary, buried himself in the indolence of his seraglio. He died of the plague, after a reign of 9 years, in January, A.D. 1604, Shābān, A.H. 1012, aged 59 years, and was succeeded by his son Ahmad I.

### Muhammad IV. (محمد رابع), emperor

of the Turks, was the son of Ibrāhim, whom he succeeded on the throne of Constantinople in A.D. 1649, A.H. 1059. He pursued the war with the Venetians, and after reducing Candia, with the loss of 200,000 men, he invaded Poland. His arms proved victorious, but the disgrace was wiped off by the valour of Sobeski, king of Poland, who the next year routed his enemies at the battle of Chocim. He was deposed in A.D. 1687, A.H. 1098, and sent to prison, where he died in A.D. 1691, A.H. 1102. He was succeeded by his brother Sulaimān II.

### Muhammad 'Abd (محمد عبد), author

of a Persian work on Jurisprudence called *Asās ul-Islām*, the Foundation of Muhammadanism, and of one called *Fiqha Sunnatf wa-Jamā'a*.

### Muhammad 'Adil Shah (محمد عادل شاہ)

, king of Bijjapūr, succeeded his father Ibrāhim 'Adil Shah II. in the year A.D. 1626, A.H. 1036. As the armies of the emperor of Delhi were daily extending their conquests in the Deccan, and he knew that should the country of Ahmadnagar be reduced his own would become the object of attack, he assisted Nizām Shāh against the imperial arms; and more than once suffered for his conduct, being obliged to purchase peace by large contributions. In the year A.D. 1634, A.H. 1044, the armies of the emperor Shah Jahān invaded the Deccan on three quarters and laid waste the country of Bijjapūr without mercy. After the reduction of Daulatabad and other forts, with most part of the kingdom of Nizām Shāh, Muhammad 'Adil Shah agreed to pay a considerable tribute to

the emperor. He was the last king of Bijápür who struck coins in his own name. In the latter part of his reign his vassal Sewáji, the son of Sáhú Bhósha, by stratagem and treachery obtained great power, and the foundation of the Bijápür monarchy became weakened. Muhammad died in November, A.D. 1656, Mußarram, A.H. 1067, and was succeeded by his son 'Ali 'Adil Sháh II. His tomb at Bijápür, called "Gol Gumbaz," has a dome which measures 130 feet in diameter and which can be seen from 30 miles distance. A beautiful view is seen from the roof; the tomb being at the very end of the city, all the remarkable places present themselves to us, and the eye loses itself in the vast number of cupolas, domes, and minarets crowded together. Conspicuous among these are seen the fair proportions of the Rauza or tomb of Ibráhím 'Adil Shah.

### **محمد افضل (Muhammad Afzal),**

author of the work named *Madinat-ul-Aubia*. It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

### **محمد شیخ (Muhammad Afzal),**

**شیخ افضل**, son of Shaikh 'Abdur Rahím, a pírzada and native of Gházípúr, who by the command of his murshid or spiritual guide, Mir Syyid Muhammad of Kálpi, fixed his residence at Allahábád, where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, o.s. 1628, 10th Rab'i I. A.H. 1038, and died aged 87 lunar years on Friday the 2nd January, o.s. 1713, 15th Zil-hijja, A.H. 1124. His descendants are still at Allahábád. He used "Afzal" for his poetical name.

### **محمد اکبر (Muhammad Akbar),** the emperor Akbar is sometimes so called.

**اکبر محمد (Muhammad Akbar)**, the youngest son of the emperor Aurangzeb 'Álanqir. He rebelled against his father, went to Persia and died there in A.H. 1115.

**محمد اکبر (Muhammad Akbar),** son of Muhammad Gesú Daráz of Kulbarga. He is the author of a Persian work on Theology entitled *Akáed Akbari*, containing the principles of the Muhammadian faith.

**محمد علاء الدین بن الحسکفی (Muhammad 'Ala-ud-din bin al-Hiskafi),** author of the work on Jurisprudence called the *Fatáwá*

*Durr al-Mukhtár*, which is a commentary on the *Tanáir ul-Abásir*, containing a multitude of decisions.

### **محمد علی (Muhammad 'Ali), Viceroy**

of Egypt. Upwards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khalif Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turkman in A.D. 1171, and about eighty years afterwards the latter were in their turn expelled by the Mamlúks. The Mamlúks raised one of their own number to the throne, with the title of Sultán, and the dynasty lasted till 1517, when the last of the Mamlúk Sultáns was put to death by the Turkish Sultán Salam, who appointed a Pasha to the government assisted by a council of twenty-four Mamlík beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlúks were themselves attacked and defeated by the British in 1801. After the departure of the British, the country fell into anarchy till it was restored by Muhammad 'Ali, who by the massacre of the remaining Mamlúks made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad 'Ali, and Ismá'il Pasha was his grandson. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign conceded to him by the *Farmán*, which dates from the 8th June, A.D. 1873. Muhammad was born in 1769, entered the Turkish army, and in 1799 was sent to Egypt at the head of a contingent to co-operate with the British against the French invaders. Here his fine military qualities rapidly developed themselves, and he at length became the Commander of the Albanian Corps d'armée in Egypt. He was soon afterwards involved in disputes with the Mamlúks, who practically had long ruled Egypt. He was soon after involved in disputes with the Mamlúks who had long practically ruled Egypt. They were at length entirely exterminated in 1820. He declared himself independent of the Porte in 1838, and died on the 2nd August, A.D. 1849. He was succeeded by his son or grandson Ismá'il Pasha.

**محمد علی (Muhammad 'Ali),** author of an *Inshá* or collection of Letters.

**محمد علی حزین (Muhammad 'Ali Hazin),** **حزین**. *Vide Hazin.*

**محمد علی خان (Muhammad 'Ali Khan),** **خان**, eldest son of Faiz-ullah Khán the Rohela chief of Rámpúr. He succeeded his father in A.D. 1794.

**Muhammad 'Ali Khan (محمد علی خان)**

Nawâb of the Carnatic, was the son of Anwar-uddin Khân. After his father's death he was confirmed to the government of the Carnatic by Nawâb Nasîr Jang in A.D. 1750, and placed on the masnad by the assistance of the English. He died, aged 78 years, on the 13th October, A.D. 1795, and his son 'Umdat ul-Umrâ succeeded him.

**Muhammad 'Ali Khan (محمد علی خان)**

Nawâb of Tonk, son of the Pindari chief Amîr Khân, succeeded his father to the Gaddi of Tonk in 1831, and was deposed in 1867 on account of the Lawâ massacre. His estate came under the immediate control of the Political Department in the end of 1870, when his son Ibrâhim 'Ali Khân was installed as Nawâb of Tonk.

**Muhammad 'Ali Khan, Rohela (محمد علی خان)**

He succeeded his father Faiz-ullah Khân in September, A.D. 1794, to his jâgir of Râmpur.

[*Vide* Faiz-ullah Khân.]

**Muhammad 'Ali Mahir (محمد علی مادر)**

*Vide* Mâhir.

**Muhammad 'Ali, Mir (محمد علی میر)**

of Burhânpur, author of the *Mirat-us-Safâ*. (See *All the Year Round*, vol. xviii. p. 157.)

**Muhammad 'Ali Shah (محمد علی شاہ)**

whose former title was Nawâb Nasîr-uddaula, was the son of Sa'âdat 'Ali Khân, Nawâb of Audi. He was placed on the throne of Lucknow by the British, after the death of his nephew Sulaimân Jah Nasîr-uddin Haidar, on the 8th July, A.D. 1837, 4th Rabi' II, A.H. 1253, at the age of 70 years, and took the title of Abû'l Fatha Mo'in-uddin Sultân Zamân Muhammad 'Ali Shâh. He reigned exactly five lunar years, and died at Lucknow on Tuesday the 17th May, A.D. 1842, 5th Rabi' II, A.H. 1258, when his son Suryya Jah Amjad 'Ali Shâh succeeded him.

**Muhammad al-Mahdi (محمد المدّى)**

the first *khâlid* or king of Barbary of the race of the Fatimites. He began to reign in A.D. 908, A.H. 296, and was supposed to be a descendant of Husain the son of 'Ali and Fâtima, whence the race is called Fatimite. His descendants conquered Egypt. He died in A.D. 933, A.H. 321, and was succeeded by his son Kâim Biamr-ullah, who died in A.D. 945, A.H. 334, and was succeeded by his son Mansûr Billâh in A.D. 952, A.H. 341.

[*Vide* Maizli-ud-din-Allah.]

**Muhammad Amin (محمد امین)**

son of Daulat Muhammad al-Husaini al-Balkhi, is the author of the work called *Anfa' ul-Akkâb*, or Useful Chronicle; was in the service of Nawâb Sipahdar Khân, who receives a long and laudatory notice at the close of the work. He concluded it in A.D. 1626, A.H. 1036, and styled it *Anfa' ul-Akkâb* because the Hijri year A.H. 1036, in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmednagar.

**Muhammad Amin (محمد امین)**

author of the work entitled *Asrâr ul-Mâ'âni*, a collection of poems on the conquests of the emperor 'Alamgîr, and a panegyric on several cities of the Deccan, which, previous to its being subdued by his arms, was esteemed the garden of India. He also wrote another work on Theology, entitled *Haqiqat Ilm Ilâhi*.

**Muhammad Amin Khan (محمد امین خان)**

son of Muhammad Sa'îd Mir Jumla. He served under the emperors Shâh Jâhân and 'Alamgîr, and was raised to the rank of 5000. He died on the 6th May, o.s. 1682, 8th Jumâdâ I, A.H. 1093, at Ahmâdâbâd Gujrat.

**Muhammad Amin Khan (محمد امین خان)**

entitled Ya'tmâd-uddaula, was the son of Mir Bahâ-uddin, the brother of Nîzâm ul-Mulk 'Asaf Jâh, and came to India in the reign of 'Alamgîr under whom he served for several years. He was the chief counsellor of the emperor Muhammed Shâh, and was appointed wazir with the above title after the death of Sayyad Hussain 'Ali Khân and the imprisonment of his brother Sayyad 'Abdullah Khân in A.D. 1720, A.H. 1133, but he had scarcely entered on his office when he was taken ill and died suddenly on the 17th January, o.s. 1721, 29th Rabi' I, A.H. 1133. After his death the office of prime minister was only filled by a temporary substitute, being ultimately designed for Nîzâm ul-Mulk 'Asaf Jâh, who was then in the Deccan.

**Muhammad Amin Razi (محمد امین رازی)**

*Vide* Amin Ahmad, author of the *Haft Aqlîm*.

**Muhammad Amir Khan (محمد امیر خان)**

of Āgra, author of the *Maulâd Nâdirî*, containing the history and miracles of 'Abdul Kadir Gilâni in Urdu, written in A.D. 1847, A.H. 1263.

[*Vide* Muhammad Qâsim.]

**Muhammad Ansar (محمد انصار),**

author of the work called *Malfuzat Shaikh Ahmad Maghabi*, or the Memoirs of Sheikh Ahmad Khātū, a very celebrated Sufi of Gujrat, whose tomb is at Ahmadābād and who is still held in veneration. It was written in A.D. 1445, A.H. 849.

**Muhammad 'Arif, Mirza (محمد عارف میرزا),**

a poet who was contemporary with Nāsir 'Ali.

**Muhammad Aslam, Qazi (محمد اسلم قاضی),**

who lived in the time of Shalydan.

**Muhammad Atabak (محمد اتابک),**

*Vide* Atābak Muhammad.

**Muhammad 'Azim, (محمد اعظم),** an

historian who wrote a history of Kashmire in continuation of one written by Haidar Mulk. It is amusing to observe, says Sir H. M. Elliot, the extravagant praises which this orthodox historian confers upon 'Alamgīr, whom he infinitely prefers to the noble and enlightened Akbar, of whom he complains that he "treated all his subjects alike!" not favouring the Muhammadans above the Hindūs. Was ever a nobler tribute paid to a ruler?

**Muhammad Azim Khan (محمد اعظم خان),**

ex-amir of Kabūl. *Vide* Azim Khān.

**Muhammad Bakhtsh (محمد بخش),**

whose poetical name is Mahjūr, is the author of a work in Urdu called *Nauratan* or the nine jewels, containing numerous stories, which he completed in the first year of Nawāb Ghāzi-uddin Haidar of Lucknow or A.H. 1230. He is also the author of two other works of the same description, one called *Gulshan Naubahār* and the other *Chār Chaman*.

**Muhammad Bakhtyar Khilji (محمد بختیار خلجی),**

was appointed governor of Bengal by Sultān Qutb-uddin Aibak about the year A.D. 1203, A.H. 600. He made Lakhnau the seat of his government.

*Governors of Bengal, down to conquest by Akbar.*

	A.D.	A.H.
Muhammad Bakhtyar Khilji	1203	600
Muhammad Sherān Azz-uddin, slain in battle with the infidels	1205	602
'Ali Murdān 'Alā-uddin Khilji slain	1208	605
Husām-uddin Ghāsi slain	1212	609

	A.D.	A.H.
Nāsir-uddin bin-i-Shams-uddin	1227	624
Mahmūd bin-Shams-uddin, became Sultān of Hindūstān	1229	627
Tughlān Khān, governor under Sultāna Rizia	1237	634
Tījī or Taji	1243	641
Taimūr Khān Qirān	1244	642
Saif-uddin	1246	644
Iktiār-uddin Malik Uzbak	1253	651
Jalāl-uddin Khāni	1257	656
Taj-uddin Arsalān	1258	657
Muhammad Tūtar Khān	1260	659
Mu'izz-uddin Tughrāl	1277	676
Nāsir-uddin Baghri Khān, son of Ghayās-uddin Balban, considered first sovereign of Bengal	1282	681
Qadar Khān, viceroy of Muhammad Shāh I. Tughlāq	1325	725
Fakhr-uddin Sikandar, assumes independence	1340	741
'Alā-uddin Mubārik	1342	743
Shams-uddin Muhammad Shāh		
Ilās Bhāngara	1343	744
Sikandar Shāh bin-Shams-uddin	1359	760
Ghayās-uddin 'Azim Shāh bin-Sikandar Shāh	1368	769
Saif-uddin Sultān us-Salātin bin-Ghayās-uddin	1374	775
Shāh-ūs-uddin bin-Sultān us-Salātin	1384	785
Kansa, a Hindū	1386	787
Jalāl-uddin Muhammad Shāh (Chitmat bin-Kansa)	1392	794
Ahmad Shāh bin-Jalāl-uddin	1409	812
Nāsir Shāh (descendant of Shams-uddin Ilās)	1427	830
Bārbak Shāh bin-Nāsir Shāh	1457	862
Yūsaf Shāh bin-Bārbak Shāh	1474	879
Sikandar Shāh	1482	887
Fathā Shāh	1482	887
Shāhzāda Sultān, an eunuch	1491	896
Firōz Shāh Habshi	1492	897
Mahmūd Shāh bin-Firōz Shāh	1494	899
Muzaffar Shāh Habshi	1495	900
'Alā-uddin Husain Shāh bin-Sayyad Ashraf	1498	903
Nasrat Shāh bin-'Alā-uddin Husain, defeated by	1534	940
Farid-uddin Sher Shāh	1537	944
Humāyūn held court at Gaur also called Jannatābad	1538	945
Sher Shāh, again	1539	946
Muhammad Khān	1545	952
Khizir Khān Bahādur Shāh bin-Muhammad Khān	1555	962
Jalāl-uddin bin-Muhammad Khān	1561	968
Sulaimān Kirāni	1564	971
Bāyezid bin-Sulaimān	1573	981
Dāud Khān bin-Sulaimān, defeated by Akbar's forces under Munain Khān	1573	981

**Muhammad Baqi, Khwaja (محمد باقی خواجہ),**

a Muhammadan saint who died on the 20th October, A.D. 1603, 25th Jumādā II, A.H. 1012, and is buried at Dehli close to the Qadam Rasūl. Nizām-uddin Ahmad has mentioned him in his work called *Karāmat ul-Aulia*.

**محمد باقر مجسی (Muhammad Baqir Majlisī)**

surnamed Majlisi (or the Ornament of Assemblies), the son of Muhammad Taqi, was Shaikh ul-Islam or high priest of the city of Isfahan, and one of the most celebrated Shia lawyers and learned scholars that Persia ever produced in general literature, law and theology. Such was the esteem in which he was held, that Shah Sulaiman pressed upon him the hand of his daughter, which, strange to say, he declined. One alone of this celebrated man's works, called *Hagg ul-Yegin*, which he dedicated to Shah Hussein, extends to fourteen folio volumes. It contains a body of the theology of the Shias, and quotes and refutes the arguments opposed to the opinions advanced, illustrating the whole with evidences of the truth of the Shia doctrines and with numerous traditions. Besides this, he wrote on many other subjects. One of his works, treating exclusively of Hadis, is called *Bahr ul-Anvar*. He died A.D. 1698, A.H. 1110, aged 72 years.

**Muhammad Baqir Damad, Mir**

(محمد باقر داماد میر). His father Sayyid Mahmud was styled Dāmād, because he was the son-in-law of Shaikh 'Ali 'Amili. He was a native of Astrabād in Persia. Muhammad Bakr his son was also styled Dāmād, because he married the daughter of Shah 'Abbas I, King of Persia. He resided for many years in Isfahan, and is the author of several compilations, one of which is called *Utkil Mubun*. He died A.D. 1630, A.H. 1040.  
[*Vide* Mir Bāqir Dāmād.]

**Muhammad Baqir, Imam**

(امام), the son of Imām Zain-ul-'Abidin, was the fifth Imām of the race of 'Ali. He was born on the 17th December, A.D. 676, 3rd Safar, A.H. 57, and died in the month of May or June, A.D. 731, Rabi' I, A.H. 113. His corpse was carried to Madina and interred at the Baqia cemetery, in the vault wherein was deposited the bodies of his father and his father's uncle; it is placed under the same dome which covers the tomb of 'Abbas. Some authors have stated the day of his death to be 28th January, A.D. 733, which corresponds with the 7th Zil-hijja, A.H. 114.

**Muhammad Beg Khan (محمد بیگ خان).** *Vide* Hāji Muhammad Beg Khān.

**Muhammad bin-'Abdul 'Aziz** (محمد بن عبد العزیز), surnamed Wajūdī, author of the work in Turki called *Shāhid wa-Ma'ni*. He died in the year A.D. 1612, A.H. 1021.

**Muhammad bin-'Abdur Rahman** (محمد بن عبد الرحمن), surnamed bin-'Ali Laila, was a very celebrated Musalmān doctor, and Qāzi of the city of Kufa, where he was born in A.D. 693, A.H. 74, and died in the year A.D. 765, A.H. 148.

**Muhammad bin-Abu Bakr (محمد بن ابوبکر)**

, i.e. the son of 'Abū Bakr, the first khālid after Muhammad. He was made governor of Egypt by the khālid 'Ali, but was taken prisoner soon after in a battle fought against Amrū ibn-ul-'As the deputy of Muāwiya I, who killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in A.D. 657, A.H. 38.

**Muhammad bin-Ahmad (محمد بن احمد)**

(حمد هروی), of Herāt, author of the *Tarjuma Fatāh 'Arabi*, containing the conquests of the Arabian Tribes and the domestic quarrels of the Muhammadians, commencing from the Khilāfat of 'Abū Bakr A.D. 632, A.H. 11, and continued till the murder of Husain at the battle of Karbala in A.D. 680, A.H. 61. This work is translated from the Arabic, and was written in A.D. 1199, A.H. 595.

**Muhammad bin-'Ali (محمد بن علی)**

author of the Arabic work entitled *Alma'ib al-Janān*, containing the Life of Muhammad and Memoirs of his companions.

**Muhammad bin-Amru at-Tamimi**

(محمد بن عمرة التميمي), author of a biographical work on the lives of eminent Shias.

**Muhammad bin-Husain (محمد بن حسین)**

, author of an Arabic work on Jurisprudence called *Badrāya-nl-Hiddāya* and of another in Arabic and Persia entitled *Haydūt ul-Fawād*. He died A.D. 1686, A.H. 1098.

**Muhammad bin-Ibrahim Sadr Shirazi**

(محمد بن ابراهیم شیرازی), who is also called Mullā Sadr, is the author of the marginal notes on the *Uthyyāt*.

**Muhammad bin-Idris, Imam** (محمد بن ادريس امام)

, the founder of the third orthodox sect, who is said to have been the first that reduced the science of Jurisprudence into a regular system, and made a discriminating collection of Traditions. He died A.D. 819, A.H. 204.

**Muhammad bin-Is** (محمد بن عیسی), author of the *Risâla Almu'jjam fi Ashâ'âr al-'Ajâm*.

**Muhammad bin-Isa Tirmizi** (محمد بن عیسی ترمذی), author of the work called *Jâma' Tirmizi*. It is also called *Sunnat Tirmizi* and likewise *Al-'Itâl*. He was a pupil of al-Bukhâri, and died in A.D. 892, A.H. 279.

**Muhammad bin - Ishaq - un - Nadim** (محمد بن اسحاق النديم), commonly called Abû Ya'qûb al Warraq, author of the *Qitâb ul-Fehrist*, the most ancient record of Arabian literature, written A.D. 987, A.H. 377. This work, though mentioned by Hâjî Khalfa, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library of Paris, and the remainder in Herr von Hammer Purgstall's collection. By a passage in the *Fehrist*, that learned gentleman has found that the *Thousand and One Nights* (*Arabian Nights*) had a Persian origin. In the eighth book, the author says that the first who composed tales and apologetics were the kings of the first dynasty of the Persians; then those of the Arsacides, the third of the four ancient dynasties of Persia; these tales were augmented and amplified by the Sasanides. The Arabs, he then proceeds to say, translated them into their tongue, composing others like them. The first book of this kind was the *Hazâr Afâna*, or *Thousand Tales*, the subject of which the writers explain, mentioning Shahrzâd and Dînârzâd as the two females who practise the *ruse* upon the king. "It is said," continues the authors, "that this book was composed by Humâe, the daughter of Bahman." The truth is, that the first who had these tales told him at night, was Alexander the Great, in order that he might keep awake and be upon his guard. The kings who came after him made use, for the same purpose, of the *Thousand Tales*, which fill up a thousand nights, and two hundred conversations besides, in the light of the moon, which were related in a number of nights.

[See *Jour. As. Soc.* vol. xxxi. p. 237.]

**Muhammad bin-Ismail** (محمد بن اسماعیل). *Vide* Muhammad Ismâ'il and Al-Bukhari.

**Muhammad bin-Jarir Tabari** (محمد بن جریر طبری), author of several works. He died in A.D. 941, A.H. 330.

**Muhammad bin-Khawand** (محمد بن خاوند). *Vide* Khâwand Shâh.

**Muhammad bin-Mahmud** (محمد بن محمود الاسترشی), commonly called Al-Îsturûshî, author of the *Fusûl al-Îsturûshî*, a work principally restricted to decision, respecting mercantile transactions. He died in A.D. 1227, A.H. 625.

**Muhammad bin-Murtaza** (محمد بن مرتضی محسن), surnamed Muhsan, author of a Shia law-book called the *Mufatîh*, on which a commentary was written by his nephew, who was of the same name, but surnamed Hâdi.

**Muhammad bin - Musa** (محمد بن موسی), of Khwârizm, author of a work on Algebra called *Aljabr wal-Mugâbilâ*. This work was translated into English by Frederic Rosen.

**Muhammad bin - Qasim** (محمد بن قاسم) was a cousin of the khalif Walid I. and son-in-law of Hâjjâj bin Yûsaf Saqâfî. By the command of the khalif in the year A.D. 711, A.H. 92, he marched with a large army to Sindh, and having defeated and killed the Râja of that country took possession of it on Thursday the 23rd June, A.D. 712, 10th Ramażân, A.H. 93. From amongst the prisoners captured in the fort of Alor, two daughters of the Râja were sent to Damascus, and the khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the khalif; when they raised the veils from their faces the khalif was smitten with their beauty, and asked their names; one was called Girpâldeo, the other Sûrajdeo. The khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king's service, we have both for three days been with Bin-Qâsim, who after dishonouring us sent us here." The king was highly incensed, and directed that his servants should seize Bin-Qâsim, sew him up in a cow-hide, and send him to Syria. When Bin - Qâsim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Qâsim with a raw cow-hide; after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the khalif, who, opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin - Qâsim." The woman replied, "O king, just men ought not to be precipitate in great affairs, or be too

hasty to act, either upon the representation of friends or foes." The Khalif asked their meaning; they said, "We made this accusation against Bin-Qasim because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but Bin-Qasim was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery; this end attained, do with us as you will." The Khalif on hearing this suffered great remorse; he ordered the two women to be tied to horses, and dragged to death, and they buried Bin-Qasim in the burial place at Damascus.

[See Jour. As. Soc. vol. vii. p. i. pp. 305 307.]

**Muhammad bin - Qawam - uddin** (محمد بن قوام الدين), author of a Persian Dictionary called *Bahr-ul-Fazael*, the Sea of Excellence.

**Muhammad bin-Tahir II.** (محمد بن تاہر ثانی) succeeded his father in the government of Khurāsān and was the last of the race of Tāhirians. He was taken prisoner in a battle about the year A.D. 874, A.H. 260, by Ya'qib bin-Lais, who took possession of Khurāsān. Thus ended the race of the Tāhirians in Khurāsān, who governed that province for upwards of 54 lunar years.

**Muhammad bin-Tunish al-Bukhari** (محمد بن تنسیش البخاری), author of the work called *'Abdullah-nâma*, containing the history of the Uzbak Tartars originally from Dashi Qapchâk, on the northern shores of the Caspian Sea. In A.D. 1194, they invaded Transoxiana under Shâh Beg Khan; and having driven out the descendants of Taimûr, retained possession of that country. The prince, whose memoirs are the chief subject of this work, was 'Abdullah Khan; he was a contemporary of the renowned Akbar, emperor of Hindustân, with whom he kept up constant correspondence and interchange of ambassadors, and died A.D. 1595, A.H. 1005. This book was dedicated to Nizâm-uddin Kôkaltash.

**Muhammad bin-Yaqub** (محمد بن یعقوب), author of the work called *Qâmis*. [Vide Firozabadi.]

**Muhammad bin Ya'qub al-Kalini ar-Razi** (محمد بن یعقوب الكلینی رازی), who is called the Rais ul-Muhaddisin, or chief

of the traditionists, is the author of the *Jâma' ul-Kâfi*, which is reckoned one of the books of the *Qutub Arba'*. It is of vast extent, comprising no less than thirty books; and its author is said to have been employed twenty years in its composition. He also wrote several other works of less note, and died at Bagdad in A.D. 939, A.H. 328.

**Muhammad bin - Yusaf** (محمد بن یوسف), a physician of Herât and author of an Arabic Dictionary called *Bahr-ul-Jacâhir*, or the Sea of Jewels, said to be an Encyclopaedia or Dictionary of Arts and Sciences.

**Muhammad bin-Yusaf** (محمد بن یوسف), of Herât, author of the *Târikh Hind*. This work no doubt (says Sir H. M. Elliot) is the same as *Kisâ'at Ajâeb wa-Gharâeb-in-Hindustân*, since the author of that treatise also bears the name of Muhammad Yusaf Hirwi. This author appears to have been contemporary with, and to have conversed with, Khwâjâ Hassan of Delhi, who was a disciple of Nizâm-uddin Aulia, who died in A.D. 1325.

**Muhammad Bukhari, Sayyad** (محمد بن بخاری سید), father of Sayyad Ahmad Jâlî Bukhari. He had many disciples in the time of Shâh Jahân. Close by the western gate of the Rauza of Tajjanj is his shrine. He died in the year A.H. 1045.

**Muhammad Damishqi** (محمد دمشقی), name of an illustrious Persian poet, who lived in the time of Fâzil the son of Ahia the Barmaki or Barmecide.

**Muhammad Gesu Daraz, Sayyad** (محمد گیسو داراز سید), of Kulbarga in Daulatâbâd, a famous Muhammadan saint, who was a disciple of Shaikh Nasir-uddin Chirâgh, Dehli. He was born at Dehli on the 30th July, A.D. 1321, 4th Rajab, A.H. 721. His proper name is Sudar-uddin Muhammad Husaini, but he was commonly called Muhammad Geish Darâz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmani Sultâns, and had the address to engage Prince Ahmad Shah to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in A.D. 1422, A.H. 825, the credit of the saint became so great, that from the lord to the artificer all made it their glory to follow his instructions;

so that his tomb became a pilgrimage to all sects. He died in the Decean in the beginning of the reign of Ahmad Shah in A.D. 1422, and is buried at Hasanābād, commonly called Kulbarga. His tomb is a magnificent edifice covered with a dome, in the middle of an extensive court. During the reigns of the Decean Sultans, great sums of money were occasionally offered to his descendants who reposed near the saint, in vows and presents, and many villages were assigned by the kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the *Adīb ul-Murid*, the *Wajūd ul-'Ashiqin*, containing the whole duty of a Sufi disciple, etc., and also of a book of Fables in Persian entitled *Asmār ul-Asār*. His son, named Muhammad Akbar, is the author of the *Aqāid Akbarī*, containing the principles of the Muhammadan faith.

### Muhammad Ghaus Jilani, Hazrat Shaikh (محمد غوث جیلانی حضرت) شیخ), a celebrated Muhammadan

saint whose tomb is at Uchcha of the Jilānis in Multān, and round whose shrine this town was built and after whom it was named. He was a descendant of Shaikh 'Abdul Kādir Jilāni Baghdādi, and came to Uchcha about the year A.D. 1394. The Dāudpūntras have continued to be his murid or disciples, and the murid of his successors from the time of their first leaving Shikārpūr.

### Muhammad Ghaus Khan (محمد غوث خان). *Vide* Sirāj-uddaula Muhammad Ghaus Khān.

**Muhammad Ghaus, Shaikh (محمد  
غوث شیخ کوالیری)**, of Gwāliar. His proper name is Haji Hamid-uddin, styled Ghaus-ul-'Alam, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jungal which lies at the foot of the Chunār hills, consuming the leaves and fruits of the forest as his sole food; and so celebrated was he for the fulfilment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwāliar, where he engaged himself in the pursuits of his holy calling and in making proselytes; and managed to content himself with the proceeds of a jāgir, which yielded a crore of tangas. He was the mursid or master of Shaikh Wajih-uddin 'Alw of Gujrāt, and died on the 14th September, o.s. 1562, 14th Muhibarram, A.H. 970. The chronogram of the year of his death is "Shaikh Anliabūd," i.e. Shaikh was a saint. He is the author of several works, among which are the *Jawāhir ul-Khamṣa*, and another

entitled *Gulzār Abrār* containing the memoirs of all the Sufi Shaikhs of India with their places of burial and many other particulars. His brother Shaikh Phūl, who served under the emperor Humāyūn, was killed at Āgra, A.D. 1537, A.H. 945, by the adherents of Mirzā Handāl, who had rebelled against his brother. His tomb is on a hill near the fort of Bayāna. They were the descendants of Khwāja Farid-uddin Muhammad 'Attār in the seventh generation. Their grandfather's name was Mo'in-uddin Qattāl, whose tomb is in Jaunpūr, and father's name Kiyāmuddin. He lies buried in Zahirābād, commonly called Kunbra, in Ghazipūr. A small work entitled *Munākib Ghauṣia*, containing the adventures of Muhammad Ghaus, was written by Sayyad Faiz-ullah in the year Hijri 941, 24 years before the death of the saint.

### Muhammad Ghaus Zarrin (محمد زرن)

غوث زرین), of Bijnaur. He lived in the time of Nawāb 'Asaf-uddaula of Lucknow, and is the author of a Chahār Darwesh in Persian.

### Muhammad Ghayas-uddin (محمد غیاث الدین)

(*Ghayās ul-Lughāt*), the son of Jalāl-uddin, the son of Sharaf-uddin, author of the Persian Dictionary entitled *Ghayās ul-Lughāt*, which he completed after fourteen years' labour in the year A.D. 1826, A.H. 1242, also of the *Miftāḥ ul-Kunuz*, *Sharah Sikandar-nāma*, *Nuskhā Bāgh o-Bahār*, and several poems and Kusidas, etc. He was an inhabitant of Mustatābād, commonly called Rāmpūr in the Pergunnah of Shāhābād, Lucknow.

### Muhammad Ghazzali (محمد غزالی).

*Vide* Ghazzālī.

### Muhammad Ghori (محمد غوری).

*Vide* Shahāb-uddin Ghori.

### Muhammad Hadi (محمد هادی).

a nobleman of the Court of the emperor Jahāngīr, who wrote the last part of the *Tuzak Jahāngīrī*, during the last four years of that emperor's reign; Jahāngīr wrote the first part up to the seventeenth year of his reign, and the second part was written by Matmid Khān.

### Muhammad Hakim, Mirza (محمد حکیم میرزا)

, son of the emperor Hu-  
māyūn and half-brother of Akbar, was born at Kābul on the 18th April, A.D. 1554, 15th Jumāda I. A.H. 961. In the reign of his brother, the emperor Akbar, he had the Government of Kābul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjab; once in A.D.

1566, A.H. 974, and the second time in February A.D. 1581, Muḥarram, A.H. 989, when the emperor found it necessary to proceed himself with an army, and Mirza Muḥammad Ḥakim was obliged to retreat before him. He died at Kābul in the 30th year of the emperor Akbar, on the 26th July, o.s. 1585, 16th Amārdād Ḥalī, corresponding with 16th Sha'bān, A.H. 993, aged 32 lunar years. After his death Rāja Bhagwān Dās and his son Mān Singh were sent to Kābul by the emperor to take charge of that province. His mother's name was Māh Chūchak Begam.

### **Muhammad Hanif (محمد حنیف),**

also called Muhammad bin-'Ali, was the third son of 'Ali, and because he was not descended from his wife Fatima, as Hasan and Husain were, is not reckoned amongst the Imāms, notwithstanding there were many who after Husain's death secretly acknowledged him to be the lawful khalif or Imām. He died in the year A.D. 700, A.H. 81.

### **Muhammad Hasan (محمد حسن),**

(دہلوی), of Dehli, who flourished about the year A.D. 1604, A.H. 1013, is the author of a Masnawi or poem containing the praises of the prophet, of his chaste wives and of great saints.

### **Muhammad Hasan Burhan (محمد برھان),**

author of the Persian Dictionary called *Burhān Qāta'*, dedicated to 'Abdullah Qutb Shāh of Haidarābād and Golkanda, A.D. 1651, A.H. 1061.

### **Muhammad Hashim (محمد حاشم).**

*Vide Khāfi Khān.*

### **Muhammad Husain (محمد حسین),**

author of a Persian work on Theology called *Aqād Husain*.

### **Muhammad Husain Khan (محمد حسین خان),**

the present nawāb of Kalpi; his title is 'Azīz ul-Mulk.

### **Muhammad Husain Mirza (محمد حسن مرزا).**

*Vide Ibrāhīm Husain Mirzā.*

### **Muhammad Husain, Shaikh (محمد حسین شیخ شہرت),**

whose poetical name is Shuhrat, was an excellent poet and a physician. He was a native of Arabia, but

completed his studies at Shirāz and came to India, where he was employed by the prince 'Azīz Shāh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Mu'mīlīk was conferred on him. He went on a pilgrimage to Mecca in the time of the emperor Muḥammad Shāh, and after his return to India he died in the month of April, A.D. 1737, Zil-hijja, A.H. 1149, at Dehli. He is the author of a Diwān consisting of 5000 verses.

### **Muhammad Ibn-Alahmar (محمد ابن الاحمر),**

or more properly Ibn al-  
Ahmar, one of the Moorish kings of Granada in Spain and founder of the Alhambra, a celebrated fortress or palace which was regarded by the Moors of Granada as a miracle of art, and had a tradition that the king who founded it dealt in magic, or at least was deeply versed in alchemy, by means of which he procured the immense sums of gold expended in its erection. The name of this monarch, as inscribed on the walls of some of the apartments of the Alhambra, was Abū 'Abdullah, but is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona in A.D. 1195, A.H. 591, of the noble family of the Bani Nasar; when he arrived at many years, he was appointed Alcayde or governor of Arjona and Jaen, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Hādū, when the Moorish power of Spain was broken into factions, many places declared for Muhammad Ibn-Alahmar; he seized upon the occasion, made a circuit through the country, and was everywhere received with acclamation. It was in the year A.D. 1238 that he entered Granada amidst the enthusiastic shouts of the multitude. He was proclaimed king with every demonstration of joy, and soon became the head of the Moslems in Spain, being the first of the illustrious line of Bani Nasar that had sat upon the throne. He caused the mines of gold and silver, and other metals found in the mountainous regions of his dominions, to be diligently worked, and was the first king of Granada who struck money of gold and silver with his name, taking great care that it should be skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood and in violent convulsions.

[*Vide Yūsaf Abū'l Hājī.*]

### **Muhammad ibn-Husain (محمد ابن حسین),**

*Vide Ibn-Husām.*

**Muhammad ibn-Ishaq (محمد ابن اسحاق)**, the earliest biographer of Muhammad the Arabian prophet. He died about the year A.D. 151, fifteen years after the overthrow of the Ummiada dynasty.

**Muhammad ibn - Jurir ut - Tabari (محمد ابن جرير الطبرى)**, the son of Jurir, an Arabian author, who died about the year A.D. 942, A.H. 330.

**Muhammad ibn - Zikaria al - Razi (محمد ابن زكريا الراضى)**. *Vide* Rāzī.

**Muhammad 'Imad (محمد عمار)**, who flourished about the year A.D. 1371, A.H. 773. He is the author of the following admired poems : *Mishkāt ul-Hidāyat*, *Mūnis ul-Abrār*, *Masnavi Kattiat*, and *Muhabbat-nāma*.

[*Vide* 'Imād Faqīh.]

**Muhammad 'Imam (محمد عمام)**.  
*Vide* 'Imām Muhammad.

**Muhammad Ishaq (محمد اسحاق)**, author of the work called *Siar ul-Nabi wa-'Asār Sahāba*.

**Muhammad Isma'il Bukhari (محمد بخاري)**, who is also called

Abī 'Abdullah bin-Ismā'il al-Bukhārī, is the author of the *Sahih ul-Bukhārī*, a book held in the highest estimation, and considered, both in spiritual and temporary matters, as next in authority to the Qurān. It contains 9,880 traditions, selected from 167,000, recording not only all the revelations, inspirations, actions, and sayings of Muhammad, but also explaining many of the difficult passages of the Qurān. It relates besides many miracles and anecdotes of the ancient prophets and other inspired persons. He was born in the year A.D. 810, A.H. 194, and died in the month of June, A.D. 870, Rajab, A.H. 256. He is commonly called Al-Bukhārī, which see.

**Muhammad Isma'il, Moulwi (محمد اسماعيل مولوي)**, author of the *Sirāt ul-Mustaqim* or *The True Path*, containing an account of the peculiar tenets held by the followers of Sayyad Ahmad the modern Muhammadan zealot and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it was, in the first instance, probably to shew his own learning; in the next, to justify the claims of Sayyad Ahmad

(of whom he was a constant and confidential adherent) as a devotee, gifted with a surpassing degree of religious capacity and illumination. It makes reference especially, in its explanations and allusions, to the peculiar divisions which prevail in India, among those who aspire to the honours of religious initiation. These are generally numbered as the followers of one or other, of three venerated Pirs, each of whom has given a name to a distinct school or sect; the first, the "Tariqa-i-Qādiria," which traces its origin to 'Abdul Qādir Jilāni. Another, the "Tariqa-i-Chishtia," so called from its founder Khwāja Mo'in-uddin Chishti, whose tomb is at Ajmer; the third, the "Tariqa-i-Naqshbandia, derived from a Khwāja Bahāuddin Naqshband, a native of Būkhārā. It was one of the peculiar pretensions of Sayyid Ahmad, that he held himself privileged to be the founder of a school of his own, to which he gave the name of the "Tariqa-i-Muhammadiyah." His book was written some time about the year A.D. 1822, and it is to be remarked, as a new feature in the history of efforts for the propagation of Muhammadianism, or for the reform of its corruptions, how extensively the emissaries of this sect have availed themselves of the Press to disseminate their tenets. The *Sirāt ul-Mustaqim*, the *Taqciyat ul-Imān*, the *Hidāyat ul-Mominin*, and a little tract attached to it, named the *Mazīh ul-Kabīr wa'l-Bida'aat*, and two other tracts, entitled the *Nashīhat ul-Muslimin*, and *Tambīh ul-Ghafīlin*, have all been printed at private presses in Calcutta or at Hugli.

[See Sayyid Ahmad.]

**Muhammad Jani (محمد جانی)**, author of the work called *Asar Ahmādi*, a minute history of Muhammad and the twelve 'Imāms, with various anecdotes respecting them.

**Muhammad Jogi Mirza (محمد جوگي مرزا)**, son of Shāhrukh Mirzā, the son of Amir Taimur. He died A.D. 1444, A.H. 848, two years before his father, aged 43 lunar years.

**Muhammad Karim (محمد کریم)**, the son of prince Azim-ush-Shāh, the son of the emperor Bahādur Shāh. He was murdered by order of the emperor Jahāndār Shāh his uncle, in April, A.D. 1712, A.H. 1124.

**Muhammad Kazim, Mirza (محمد کاظم مرزا)**, the son and successor of Mirzā Muhammad Amīn, private Munshi or Secretary to 'Alamgir, and author of the history called *'Alamgir-nāma*. It is a history of the first ten years of the reign of the emperor 'Alamgir, to whom it was dedicated in the 32nd year of his reign, A.D. 1689, A.H. 1100. When it was presented to him, he forbade its being continued; and prohibited all other historians or authors from relating the events of his life, preferring (says his

panegyrist) the cultivation of inward piety to the ostentatious display of his actions. This monarch, whose reign is admired by the Muhammadans and detested by the Hindûs, after having imprisoned his father, mounted the throne of Dehli in A.D. 1658, A.H. 1068. At this period the glory of the house of Bâbar may be said to have arrived at its zenith. The empire extended from the north-west mountains of Qâbul to the southern limits of Chittagong; and the kings of Golkandî and Bijâpur paid tribute. He is also the author of a *Shâh-nâma*, a *Roz-nâma*, or Journal, and another work entitled *Akhâbir Hasania*.

### Muhammad Khalil - ullah Khan (محمد خلیل اللہ خان)

Ashik, is author of a history of Amir Hamzâ, uncle of Muhammad, which he professes to have drawn from a compilation made by order of Sultan Mahmûd, the Ghaznavide; and observes, "What renders this present history at all times interesting is this: that it informs us of the customs of various nations, and that it instructs us in the art of doing battle, and of taking towns and kingdoms. Accordingly Mahmûd, to avoid the necessity of counsel from any one, had portions of it read to him as a daily observance."

### Muhammad Khan Bangash, Nawab (محمد خان بنگش)

Jang, a Rohela chief of the tribe of Bangash. He founded the city of Farrukhâbâd in the name of his patron the emperor Farrukh-siyar. In the reign of Muhammad Shâh, A.D. 1730, A.H. 1143, he was appointed governor of Mâlwa, but unable to cope with the Mahratta, on account of their repeated incursions, he was removed in A.D. 1732, A.H. 1145, and appointed governor of Allahâbâd. Muhammad Khân having planned the reduction of the Bundelas, of whom Râjâ Chatursâl was chief, entered that country in A.D. 1733, A.H. 1146, with an army, and took several places; but as he was little acquainted with the roads, Chatursâl, with the assistance of Peshwâ Bâjî Râo, surrounded him suddenly with an army. The nawâb, unable to combat a superior force, took refuge in the fortress of Jaitgarh, where he was closely blockaded by the enemy for some time, when his son Qâem Jang, having collected an army of the Afghâns, marched to Jaitgarh and escorted his father in safety to Allahâbâd. The imperial ministers, making a pretence of Muhammad Khân's ill-success, removed him from the Sûbdâri. He died in the month of June, A.D. 1743, Jumâda I. A.H. 1156, and was succeeded in his jâgfr by his son Qâem Jang, commonly called Qâem Khân.

*The following is a list of the Nawâbs of Farrukhâbâd.*

Muhammad Khân, Bangash.

Qâem Jang, son of ditto.

Ahmad Khân, brother of Qâem Jang.

Muzaffar Jang, son of Ahmâd Khân.

Tafazzul Husain Khân.

### Muhammad Khan, Mir (محمد خان)

(میر), commonly called Khân Kalân, was the eldest brother of Shams-uddin Muhammad Anka Khân. He served under the emperors Humâyûn and Akbar, and was made governor of the Panjab by the latter, which office he held for several years, and died A.D. 1575, A.H. 983. He was an excellent poet, and has left a *Dîwâ* in Persian, and another in the Turkish language. He was native of Ghazni, and therefore chose for his poetical name *Ghazna'î*. There is a work on Sufism entitled *Burhân ul-İmân*, either written by him or some other Muhammad Khân.

### Muhammad Khan Shaibani (محمد شیبانی)

(خان شیبانی). *Vide* Shâhî Beg Khân Uzbak.

### Muhammad Khan, Sultan (محمد خان سلطان)

(خان سلطان), also called Muhammad Qâân and Khân Shahid, was the eldest son of Sultan Ghayâs-uddin Balban, king of Dehli, who had appointed him viceroy of all the frontier provinces, viz. Multân, Lâhore, Debalpûr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amîr Khusro and Khwâja Hasan bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghûn Khân, the son of Abqâ Khân, and grandson of Halâkû Khân. Timar Khân Changezî, who was then an Amîr of mighty renown in the empire of the race of Changâ Khân, and governed Herât, Qandahâr and other districts, invaded Hindûstân with 20,000 chosen horse. Having ravaged all the villages about Debalpûr and Lâhore, he turned towards Multân. The prince Muhammad Sultân, hearing of his designs, hastened to the banks of the river of Lâhore, where both armies drew up in order of battle, and engaged with great fury. The prince, unfortunately, received a fatal arrow in his breast, by which he fell to the ground, and in a few minutes expired. Very few of the unfortunate Muhammad's party escaped from this conflict. Among the fortunate few was Amîr Khusro, the poet, who relates this event at large in his book called *Kâzîir Khâni*. This event took place on Friday the 9th of March, A.D. 1285, 30th Zil-hijjâ, A.H. 683.

### Muhammad Khan Talpur (محمد خان تالپور)

(تالپور). *Vide* Mir Muhammad Khân Tâlpur.

**Muhammad Khuda Banda, Sultan** (محمد خدا بندہ), surnamed Aljāilū, a descendant of Changez Khān, succeeded his brother Sultān Ghāzān Khān, the son of Arghūn Khān, to the throne of Persia in May, A.D. 1304, Shawwāl, A.H. 703. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of 'Ali. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imāms to be engraven on all the money which he coined. He built the celebrated city of Sultānia in 'Azurbejān or Media, which he made the capital of his dominions, and where he afterwards was buried. The dome over his tomb is fifty-one feet in diameter and is covered with glazed tiles. He died on the 17th December, A.D. 1316, 1st Shawwāl, A.H. 716, after a reign of 13 lunar years, and was succeeded by his son Sultān Abū Sa'íd Bahādur Khān.

**Muhammad Khuda Banda, Sultan** (محمد خدا بندہ), surnamed Sultān Sikandar Shāh, was the eldest son of Shāh Tahmāsp I.; was born in the year A.D. 1531, A.H. 938, and succeeded to the throne of Persia on the death of his brother Shāh Ismā'il II. in November, A.D. 1577, A.H. 985. The fortunes of this monarch, who from a natural weakness in his eyes, was incapable of rule, had been for many years upheld by the character of his eldest son, Hamza Mirzā, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, A.D. 1586, 22nd Zil-hijja, A.H. 994. The chiefs of Khurāsān immediately proclaimed 'Abbās, the king's second son, as king of Persia, and in the year A.D. 1588, A.H. 996, marched with him to Qazwīn, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Qazwīn and by his own army.

**Muhammad Khusro Khan** (محمد خسرو خان), author of a medical work called *Makhzan ul-Advia*.

**Muhammad Lad** (محمد لاد), author of the Dictionary called *Mucyyad ul-Fuzlā*.

**Muhammad Lari, Mulla** (محمد لاری), author of a work which goes after his name, viz. *Tālīf Mullā Muhammad Lāri*.

**Muhammad Maghrabi, Maulana** (محمد مغربی مولانا). *Vide* Maghrabi.

**Muhammad Makahul** (محمد مکحول), *Vide* Muhammad (Sultān).

### **Muhammad Ma'sum (محمد مصوم).**

the son of Shaikh Ahmad Sarhindī, was born in the year A.D. 1598, A.H. 1007, and died in A.D. 1668, A.H. 1079, aged 72 lunar years.

### **Muhammad Ma'sum Nami, Amir** (محمد مصوم نامی امیر)

of Bakkar, was one of the nobles of the court of Akbar. He wrote five *Masnavis* or Poems, containing 10,000 verses; one is in the metre of *Haft Paikar*, one in the measure of the *Sikandarnāma*, one called *Pari Sārat* is in the measure of *Laili* and *Majnān*, one called *Husn wa-Nāz* is in the metre of *Yūsuf Zalekhā*, and one in the measure of the *Makhzan ul-Asrār*. He also wrote two *Dīwāns* of Ghazals and two *Sāki-nāmas*. He once paid a visit to Shāh 'Abbās, king of Persia, accompanied with no less than one thousand followers.

### **Muhammad Mir, Sayyad (محمد میر).**

His proper name is Kamāl-uddin Haidar. He was a native of Lucknow, and translated the *History of Rasselas* from English into Urdu for the Agrā School Book Society, in the year A.D. 1839.

### **Muhammad Mirza (محمد میرزا),** son

of Mirānshāh and grandson of Amīr Taimūr, was a pious prince, and not being ambitious he remained, with his brother Mirzā Khalil-ullāh ruler of Samarqand; and when that country was taken by Mirzā Shāhrukh his uncle, and made over to his own son Mirzā Ulagh Beg in A.D. 1408, A.H. 811, he passed the remainder of his life with the latter and died about the year A.D. 1441, A.H. 845, recommending his son Mirzā Abū Sa'id to him.

### **Muhammad Muhsin (محمد محسن),**

the rebel Tahsildār of Pailāni who joined the mutineers in the year A.D. 1857, and was, together with 'Imdād 'Ali the rebel Deputy Collector, hanged at Banda on the 24th April, A.D. 1858.

### **Muhammad Muhsin of Kashan, Mulla** (محمد محسن کاشانی ملا)

, author of the *Tafsīr Sūfi*.

### **Muhammad Muqim (محمد مقیم).**

*Vide* Nizām-uddin Abīmad Khwāja.

### **Muhammad Muzaffar (محمد مظفر),**

surnamed Mubāriz-uddin, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Sultān Abū Sa'id Khān, king of Persia; but after his death, which happened in A.D. 1335, when trouble and confusion began to reign on all sides, he retired to Yazd and took possession

of that country. In the year A.D. 1353, A.H. 754, he took Shīrāz from Shāh Shaikh Abū Is-hāq, and having seized him after some time put him to death, and became master of Fars. His son Shāh Shujā' rebelled against him in A.D. 1359, A.H. 760, deprived him of his sight and ascended the throne at Shīrāz. Muhammad Muzaffar died in the year A.D. 1364, A.H. 765. This dynasty governed Fars 77 years, during which seven princes enjoyed power, *rīz*.:

1. Mubāriz-uddin Muhammad Muzaffar or Muzaffar-uddin.
2. Shāh Shujā', son of ditto.
3. Shāh Mahmud, his brother.
4. Sultān Ahmad.
5. Shāh Mansūr, son of Muzaffar, in whose time Shīrāz was taken by Amīr Taimūr.
6. Shāh Ahīa.
7. Shāh Zain-ul 'Abidīn, the son of Shāh Shujā'.

The last two only reigned a few months.

[*Vide* Muzaffar.]

### محمد نظیر (Muhammad Nazir).

*Vide* Khwāja Nāsir.

### محمد ناظر احمد (Muhammad Nazir Ahmad).

(نظیر احمد), Deputy Collector of Settlements in Jalain, author of the work named *Mirat ul Urūs* or the *Bride's Mirror*, an admirable tale of domestic life among the Muhammadians of India, for which a reward of 1000 rupees was conferred on him by the Lieutenant-Governor in A.D. 1870.

### محمد پریزادہ (Muhammad Parizada),

an author whose work is continually studied throughout the Othmāni empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

### محمد قاسم (Muhammad Qasim),

the original name of the celebrated historian, Firishta.

### محمد قاسم (Muhammad Qasim).

*Vide* Nāsir-uddin Qabbācha.

### محمد قاسم (Muhammad Qasim), son

of Hāji Muhammad Surūri Kāshāni, and author of the *Farhang Surūri*, a dictionary of the Persian language, dedicated to Shāh 'Abbās Bahādūr Khān, king of Persia, A.D. 1599, A.H. 1008.

[*Vide* Surūri.]

### محمد قاسم خان موجی (Muhammad Qasim Khan Badakhshani),

whose poetical name was Manji, was an officer in the service of the emperors

Humāyūn and Akbar. He died in A.D. 1571, A.H. 979, at Āgra, and is the author of a *Yūsaf Zalekhā*, containing the loves of Joseph and Potiphar's wife.

[*Vide* Mauji.]

### محمد قاسم (Muhammad Qasim),

(مسیر), author of the *Ibrat-nāma*, which he wrote after the invasion of Nādir Shāh, about the year A.D. 1739, A.H. 1152.

### محمد قاسم سید (Muhammad Qasim Sayyad).

(قاسم سید), of Danapūr, author of the work entitled *Ajāz Ghāisia* in Urūlū, which he composed in the year A.D. 1855, A.H. 1271, containing the history and miracles of the celebrated saint of Baghdād, 'Abdul Qādir Gilāni.

### محمد قلی خان (Muhammad Quli Khan).

(خان), governor of Allahābād, was the son of Mirzā Muhsin, the brother of Nawāb Saifdar Jang of Audh. In the year A.D. 1759, A.H. 1172, he, under the royal standard of the prince 'Ali Gohar (afterwards Shāh 'Alam), who had procured from his father, 'Alamgīr II., grants of Bengal, Behār and Uryā, marched towards Patna, where, on his arrival, the place was besieged and the siege was carried on for some days with briskness; but he was obliged to raise the siege and retreat on receiving intelligence that Shujā'-uddaula (who was his first cousin and the son of Saifdar Jang) had treacherously seized Allahābād and possessed himself of that province. On his arrival at Allahābād in A.D. 1761, A.H. 1174, he was seized and imprisoned, and ultimately put to death in the fort of Jalālābād by order of Shujā'-uddaula, who was jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarded Allahābād as his right, it having been given only in deputation by his father, Saifdar Jang, to Muhammad Quli Khān, who had refused to surrender it to the son.

### محمد قطب شاہ (Muhammad Qutb Shah).

(قلی قطب شاہ). *Vide* Quli Qutb Shāh II.

### محمد قلی سالم (Muhammad Quli Salim).

(سالم). *Vide* Salim.

### محمد قورش، میرزا (Muhammad Quresh, Mirza).

(قریش میرزا), the second son of Bahādur Shāh. His title of succession to the throne of Dehlī was acknowledged by the British Government in 1856, with this condition—that on the king's death he would receive the title of Shāhzāda.

**Muhammad Qutb Shah (محمد قطب شاہ)**, the fifth Sultān of the Qutb-shāhī dynasty of Golkāndā, and nephew or brother of Muhammad Quli Shāh, whom he succeeded in January, A.D. 1612, Zi-Qa'dā, A.H. 1020. He was living in A.D. 1620, A.H. 1029. After his death, 'Abdullah Qub Shāh was raised to the throne of Golkāndā.

**Muhammad Rafia Waez (محمد رفیع واعظ)**, a celebrated preacher at Isfahān, was a contemporary of Mirzā Sāeb and Tāhir Wahid. He is the author of a Diwān in Persian, as also of a poem containing the battle of Shāh 'Abbās with Elām Khān, ruler of Tūrān, and one called *Abudb ul-Jādū*, a religious book.

**Muhammad Rafi - uddin Muhaddis (محمد رفع الدین محدث)**. *Vide* Rafi-uddin.

**Muhammad Raza (محمد رضا)**, author of the Arabic work on Theology called *Ash-rāqat Alīcia*, Heavenly Illuminations, and of another on Jurisprudence entitled *Intikħabb ul-Akkām*.

**Muhammad Raza Khan (محمد رضا خان)**. He was selected for the office of chief minister by the English, after the death of Jafur 'Ali Khān, Nawāb of Bengal, to the young Nawāb Nājm-uddaula, the son of the late Nawāb, in A.D. 1765. Deposed 1772.

**Muhammad Sadr-uddin (محمد سدر الدین)**, surnamed Abū'l Ma'ālī, which see.

**Muhammad Salah Kambu (محمد صالح کمبو)**, author of the '*Amal Sālah*'.

**Muhammad Salah, Mir (محمد صالح میر)** lived in the time of the emperors Jahāngīr and Shāh Jahān about the year A.D. 1628, A.H. 1037. His poetical name wa Kashfi, which see.

**Muhammad Salah, Mirza (محمد صالح مرزا)**. *Vide* Sipahdār Khān.

**Muhammad Salah, Mirza (محمد صالح مرزا)**, author of the *Lataef Khayāb*, or the Beauties of Imagination. It

contains extracts from all the poets of any celebrity, with memoirs of the authors; and ought to have been named the Beauties of Poetry, being of the nature of the English compilation of Select Extracts. It was commenced by the author in A.D. 1731, A.H. 1144, and finished by Ja'far Nasir in A.D. 1742, A.H. 1155.

**Muhammad Salah, Shaikh (محمد صالح شیخ)**, Kamboh, brother to Shaikh Ināyat-ullah, is the author of the book called *Behar Chaman*.

**Muhammad Salah, Shaikh (محمد صالح شیخ)**, author of the *Bahār Sakhun* and the *Tārikh Shāhjahā-nī*, also of a poem called *Arām Jan*, which he completed in A.D. 1646, A.H. 1056.

**Muhammad Saqi (محمد ساقی)**. *Vide* Mustai'd Khān.

**Muhammad Sarbadal (محمد سربدال)** was the chief of a kind of vagabonds called Sarbadāls, who had made themselves master of the city of Sabzwār and of some others in Khurasān. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

**Muhammad Shafiq (محمد شفیق)** of Dehlī, author of the work called *Miśāl ul-Wāridāt*, or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nādir Shāh. He undertook this work at the request of a nobleman in the reign of Muhammad Shāh.

**Muhammad Shah (محمد شاہ)**, the son of prince Farid-uddin, the son of Khizir Khān, king of Dehlī. He was placed on the throne after the assassination of his uncle Mubārik Shāh in April, A.D. 1434, Ramāzān, A.H. 837. He reigned 12 lunar years and died on the 20th January, A.D. 1446, 22nd Shawwāl, A.H. 849. He was succeeded by his son Sultān 'Alā-uddin.

**Muhammad Shah (محمد شاہ)**, the son of Ahmad Shāh, succeeded his father to the throne of Gujrāt in July, A.D. 1443, Rabi' I. A.H. 847. He reigned eight lunar years 9 months and 4 days, and was poisoned by his wife on the 12th February, A.D. 1451, 10th Muḥarram, A.H. 855. He was succeeded by his son Qutb-Shāh also called Qub-uddin.

**Muhammad Shah (محمد شاد),** the son of Hoshang Shâh, ascended the throne of Malwâ after the death of his father on the 17th July, A.D. 1434, 9th Zil-bijja, A.H. 837. He reigned about nine months and was poisoned by Muhammad Khân (the son of Malik Mughis his prime minister), who ascended the throne under the title of Mahmûd Shâh Khilji in May, A.D. 1435.

**Muhammad Shah (محمد شاد), emperor of Dehli,** surnamed Roshan Akhtar or the Brilliant Star, was the son of the prince Jahan Shâh, one of the three brothers who perished in disputing the crown with their eldest brother Jahandâr Shâh, the son of Bahâdur Shâh. He was born on Friday the 7th August, o.s. 1702, 21st Rabî I, A.H. 1114, and crowned by the two Sayyads after the death of Rafi-uddaula, on the 29th September, A.D. 1719, 25th Zi-Qâ'da, A.H. 1131. On his accession it was determined that the names of his two predecessors, *i.e.* Rafi-uddarjât and Rafi-uddaula, who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Shâh reigned 30 lunar years 6 months and 10 days, and died one month after the battle of Sarhind, which his son fought against Ahmad Shâh Abdâli. His death took place on Thursday the 16th April, A.D. 1748, 27th Rabî II, A.H. 1161, at the age of 47 lunar years 1 month and 3 days. He was buried in the court before the mausoleum of Nizâm-uddin Aulia at Dehli, and was succeeded by his son Ahmad Shâh. This emperor may be termed the last of the race of Amir Taimûr who reigned in Dehli and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Shâh were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

**Muhammad Shah (محمد شاد), king of Persia,** was the son of 'Abbas Mirzâ, and grandson of Fathu Abû Shâh, whom he succeeded to the throne of Persia in A.D. 1834, and died in A.D. 1847.

**Muhammad Shah (محمد شاد),** ruler of Badakhshân. He was placed in that high position by Amir Sher 'Ali of Qâbul, to whom he was bound to pay tribute, the amount of which in A.D. 1870 was £8,100 and 500 horses. His predecessor was the intimate friend of Abdul Rahmân Khân, the pretender to the Afghân throne, who was opposed by Sher 'Ali in A.D. 1868, but afterwards became Amir.

**Muhammad Shah 'Adil or 'Adli (محمد شاد عادل),** an Afghân of the tribe of Sûr, whose original name was Mubâriz Khân, was the son of Nizâm Khân Sûr, the

brother of Sher Shâh, and brother-in-law of Salim Shâh, after whose death in A.D. 1554, A.H. 961, having murdered his son Firoz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Shâh 'Adil. He was illiterate, hated men of learning and kept company with illiterate persons like himself, whom he raised to the highest dignities in the State; among whom, one Himû, a Bania or Indian shopkeeper, whom his predecessor Salim Shâh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghan chiefs, who, having conspired against his life, revolted from his authority. Ibrâhim Khân Sûr, who had the king's sister for his wife, soon afterwards raised a considerable army, and, getting possession of the city of Dehli, ascended the throne in A.D. 1555, A.H. 962, and assumed the ensigns of royalty. Muhammad Shâh, finding himself betrayed, fled to Chunâr, and contented himself with the government of the eastern provinces. He was slain in a battle fought at Munger with Bohâdur Shâh, king of Bengal, A.D. 1556, A.H. 963. The period of his reign at Dehli was only eleven months.

**Muhammad Shah Bahmani I. (محمد شاد بهمنی اول),** the second king of the Bahmani dynasty, was the son of Sultân 'Alâ-uddin Hasan Kângoh Bahmani, whom he succeeded to the throne of the Deccan in February, A.D. 1358, 19th Zi-Qâ'da, A.H. 776. He reigned 17 lunar years and died on the 21st March, A.D. 1375. His son Mujâhid Shâh succeeded him.

**Muhammad Shah Bahmani II. (محمد شاد بهمنی ثانی),** the thirteenth Sultân of the Bahmani dynasty, was the son of Humâyûn Shâh the Cruel. He succeeded his brother Nizâm Shâh to the throne of the Deccan in July, A.D. 1463, in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwâja Jahân and Khwâja Mahmûd Gâwân, under the direction of the Queen mother. The former was murdered after some time, and the title of Khwâja Jahân was conferred on Mahmûd Gâwân, adding the duties of Wakil-us-Saltanat to his other functions. Muhammad Shâh reigned nearly 20 lunar years, and died a year after he had caused his minister Mahmûd Gâwân to be put to death, *i.e.* on the 24th March, A.D. 1482, 1st Safar, A.H. 887. His son Mahmûd Shâh II. succeeded him. The year of Muhammad Shâh's death is comprised in a Persian verse, the translation of which runs thus:

Sultân Muhammad Shâh, ruler of kings,  
When suddenly summoned to yield up  
his breath,  
Abandoned the Deccan and all worldly things,  
And the ruin of the Deccan recorded  
his death.

**Muhammad Shahid (محمد شہید),**

whose garden is still to be seen on the left bank of the Jamna at Agra, where the swimmers of Agra assemble after bathing in the Jamna in the rainy season.

**Muhammad Shah Sharqi (محمد شاہ شرقی),**

succeeded to the throne of Jaunpür after the death of his father Mahmūd Shāh Sharqī, in A.D. 1452, A.H. 856, and was killed after five months in a battle which he fought against his brother Husain Shāh Sharqī, who succeeded him.

**Muhammad Shah, Sayyad (محمد شاہ سید),**

son of Sayyad Wali of Panduā, author of a collection of documents containing Forms of Letters, Parwanas, instruments or Contracts of Law, etc., entitled *Jāma' ul-Dastūr*, written about the year A.D. 1800.

**Muhammad Shah Tughlaq I. (محمد شاہ تغلق),**

whose former name was Malik Fakhr-uddin Jūnān, succeeded his father Ghayās-uddin Tughlaq Shāh on the throne of Dehli in February, A.D. 1325, A.H. 725. He took the fort of Nagarkot in A.D. 1337, and built several royal buildings and places in Dehli. It was in his reign that 'Alā-uddin Hasan Kangōh raised the standard of royalty in the Deccan, A.D. 1347, A.H. 748, where his descendants reigned for several generations. Muhammad Shāh died at Thatta on the banks of the river Sindh on the 20th March, A.D. 1351, 21st Muḥarram, A.H. 752, after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultān Firōz Shāh Bārbak, the son of Sipah Salār Rajab.

**Muhammad Shah Tughlaq II. (محمد شاہ تغلق ثانی),**

surnamed Nāsir-uddin, was the son of Firōz Shāh Tughlaq. He was born on the 3rd June, A.D. 1353, 3rd Jumāda I, A.H. 754. He ascended the throne of Dehli in the lifetime of his father in the year A.D. 1387, but was soon after deposed and expelled by the chiefs. He remained at Nagarkot till the reign of Abū Bakr Shāh, when he proceeded towards Dehli with a large army, and after some repulses proving victorious, ascended the throne in August, A.D. 1390, A.H. 792. He was the founder of a fortress in Jalesar, which he called Muhammādābād. He reigned 3 years and 7 months, and died on the 19th February, A.D. 1394, 17th Rabi' II, A.H. 796, and his body was deposited at Dehli in the same vault with that of his father. He was succeeded by his son Humāyūn, who, on ascending the throne, assumed the name of 'Alā-uddin Sikandar Shāh, but died suddenly after a short reign of 45 days, and his brother Sultān Mahmūd succeeded him.

**Muhammad Sharif Haqqani (محمد شریف حقانی),**

author of a poem called *Aynak-e-Dil*, which he completed in A.D. 1685, A.H. 1096.

**Muhammad Shaikh (محمد شیخ),**

author of the works called *Jāmi Jahān-nāmā* and the *Nafs Rahmāni*, containing meditation on the unity of God, and rules for solitary devotion.

[*Vide* Shaikh Muhammad.]

**Muhammad Sharif, Khwaja (محمد شریف خواجہ),**

a nephew of Maulānā Umaidī. He was wazir to Shāh Tahmasp Safi I. and governor of Yezd, Abarkōh and afterwards of Isfāhān for several years, and died in A.D. 1538, A.H. 945.

**Muhammad Sharif, Mir (محمد شریف میر),**

author of a Masnawī or poem containing felicitations on the accession to the throne of Lucknow of Ghāzi-uddin Haidar; it was completed in A.D. 1814, A.H. 1229.

**Muhammad Shirin Maulana (محمد شیرین مولانا),**

commonly called Maulānā Maghrabi, which see.

**Muhammad Sufi, Maulana (محمد صوفی مولانا),**

author of the work called *Maikhāna wa-Butkhāna*, or "the wine shop and idol house." He was a native of Māzindarān, and was residing in A.D. 1725, A.H. 1038, at Ahmadābād in Gujrāt, and afterwards for some time in Qashmīr.

**Muhammad, Sultan (محمد سلطان),**

the last king of the ancient race of the sovereigns of Badakhshān, was taken prisoner in battle by Sultān Abū Sa'id, a descendant of Amir Taimūr, and slain together with all his children and relations in A.D. 1466, A.H. 871.

**Muhammad, Sultan (محمد سلطان),**

who was afterwards surnamed Makahūl or the Blind, was the second son of Sultān Mahmūd of Ghaznī. He succeeded his father in A.D. 1030, in the absence of his elder brother Masa'ūd, who after five months deprived him of his sight and placed him in close confinement, where he remained till he was reinstated by the army in A.D. 1038, and his brother Masa'ūd deposed. He reigned at Lāhore for two years, after which he was defeated and put to death by Sultān Maudūd the son of Masa'ūd A.D. 1044.

**محمد سلطان (محمد سلطان)**,

was the second son of Sultān Malikshāh Saljūkī, after whose death he ruled over Azurbejan, but when his eldest brother Barkāvārak died in A.D. 1104, A.H. 498, he seized Baghhdād also and assumed the title of Sultān. This prince died at Isfahān A.D. 1118, Zil-hijja, A.H. 511, and was succeeded by his son Mahmūd, who, however, was soon reduced by his uncle, Sultān Sanjar, to the condition of a dependent. Mahmūd died A.D. 1131, 15th Shawwāl, A.H. 525, aged 27 years, at Hamdan after a reign of 14 years.

**محمد سلطان (محمد سلطان)**,

surnamed Qutb-uddin, succeeded his father 'Alā-uddin Takash as Sultān of Khwārizm in A.D. 1200, A.H. 596. He was defeated by the celebrated conqueror Changez Khān, his country pillaged, and almost all his family made prisoners in A.D. 1218, A.H. 615. He died of a broken heart in March, A.D. 1221, Zil-hijja, A.H. 617. His son Jalāl-uddin for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in A.D. 1230, A.H. 627.

[*Vide* Takash.]

**محمد سلطان (محمد سلطان)**,

son of Bāisanghar Mirzā.  
[*Vide* Bābar (Sultān) and Sultān Muhammad.]

**محمد سلطان (محمد سلطان)**,

the eldest son of Jahāngīr Mirzā. After his father's death, he was named by his grandfather heir of all his dominions, but died before him in A.D. 1404, A.H. 805.

**محمد سلطان میرزا (محمد سلطان میرزا)**,

or Sultān Mirzā, the son of Awais Mirzā, the son of Bāiqara, the son of Mansūr, a prince of the house of Amīr Taimūr. He accompanied the emperor Bābar Shāh to India, and after his death rebelled against his son the emperor Humāyūn, and though subdued and pardoned, his five sons, viz. Muhammād Husain Mirzā, Ibrāhim Husain Mirzā, Masa'ud Husain Mirzā, Ulagh Mirzā, and Shāh Mirzā, and three of his nephews took advantage of the general disturbance which took place in A.D. 1566, A.H. 974, and revolted at Sambhal, the government of which had been assigned to Sultān Mirzā. At first they were overpowered without an effort and were confined in the fort of Sambhal by order of the emperor Akbar, but when that monarch marched in the year A.D. 1567, A.H. 975, for the purpose of subduing Mālwā, they made their escape to Gujrāt and sought an asylum with Changez Khān, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in A.D. 1572,

A.H. 980 (*vide* Ibrāhim Husain Mirzā). Muhammād Sultān Mirzā was, on account of his sons' rebellion, confined in the fort of Bayāna about the year A.D. 1567, where he died some years after.

**محمد طاهر (محمد طاهر)**.

*Vide* Ināyat Khān.

**محمد تاہر نصیرابادی (محمد تاہر نصیرابادی)**

, author of a biography called *Tazkira Muhammād Tāhir*. He lived in the reign of 'Abbās Shāh I. of Persia.

**محمد تقی امام (محمد تقی امام)**,

also called Muhammād al-Jawād, was the ninth Imām of the race of 'Ali, and the son of Imām 'Ali Müsi Razā, who was the eighth. He was born in the year A.D. 811, A.H. 195, and is said to have been poisoned in A.D. 835, A.H. 220. He was buried at Baghhdād near the tomb of his grandfather Imām Müsi Kāzīm, the son of Ja'far Sādiq. His wife's name was Umm ul-Fazl, the daughter of the khalif Māmūn.

**محمد تقی میر (محمد تقی میر)**.

*Vide* Taqī (Mīr).

**محمد تغلق شاہ (محمد تغلق شاہ)**,

*Vide* Muhammad Shāh Tughlaq.

**محمد عوفی (محمد عوفی)**,

author of a *Tazkira* or biography called *Labāb ul-Albāb*, and of another work entitled *Jāma, ul-Hikāyat*. The latter he compiled in A.D. 1228, A.H. 625. He was a native of Marv, which, under the Saljūk princes, was the capital of Persia.

[*Vide* Nūr-uddin Muhammād Úfi.]

**محمد عوفی (محمد عوفی)**,

who flourished in the 16th century of the Christian era, is the author of a biography called *Tazkira Muhammād Úfi*.

**محمد والہ (محمد والہ)**,

author of the work called *Najm-ul-Hidāet*, containing much good advice, and written according to the Sūfi faith.

**محمد والہ سید (محمد والہ سید)**,

, author of the *Risāla Dastür ul-Nazm*, or the art of writing poetry, with specimens of the various measures.

**Muhammad Yar Khan** (محمد یار خان), the son of Aitmad Khān, nobleman of the time of the emperor 'Alamgīr.

**Muhammad Yusaf** (محمد یوسف), a native of Qābul, who came to India and was employed in the service of the emperor Akbar. He was a good poet and died in the year A.D. 1562, A.H. 970.

**Muhammad Yusaf 'Ali Khan Bahadur** (محمد یوسف علی خان), the late nawāb of Rāmpūr (1850-1872), who succeeded Muhammad Saïd Khāu in 1855.

**Muhammad Zahid, Mir** (محمد زاہد میر), son of Muhammad Aslam, an author who flourished in the reign of Shāh Jahān and 'Alamgīr, and died in the year A.D. 1690, A.H. 1101.

**Muhammad Zaman** (محمد زمان), a celebrated punster and poet of Persia, who came to India in the reign of Akbar, but after a few years returned to his native country, where he died some years before or after A.D. 1600.

**Muhammad Zaman** (محمد زمان). [Vide Qāsim Khān, Sūbadār of Qābul.]

**Muhaqqiq Tusi** (محقق طوسی), of Tūs, author of the *Maiyār ul-Ashār*, a book on the art of poetry. He died in the year A.D. 1273, A.H. 672.

[Vide Nasir-uddin Tūsi.]

**Muhi** (محی), takhallus of a poet who flourished about the year A.D. 1592, A.H. 1001, and is the author of a Dīwān.

**Muhib** (محب), poetical name of Sayyad Ghulām Nabi of Bilgrām, who was slain in a battle which took place between Nawāb Safdar Jang and Ahmad Khān, Nawāb of Farrukhābād, on the 6th February, A.D. 1752, 29th Safar, A.H. 1165.

**Muhib** (محب), poetical name of Shaikh Wali-ullah of Dehli, who was a pupil of Sauda, and is the author of a Dīwān.

**Muhib-uddin Said Hasan al-Yaghawi** (محب الدین سید حسن گز), surnamed Gnz, an author who died in A.D. 1132, A.H. 526.

**Muhib-ullah, Qazi** (محب اللہ قاضی),

who, in the reign of 'Alamgīr, was appointed Qāzi of Lucknow and afterwards of Haiderābād in the Deccan. On the accession of Bahādur Shāh to the throne of Dehli, A.D. 1707, A.H. 1119, he was honoured with the Sadarāt of all India. He is the author of several works, among which are the *Kitāb Sallam* and *Muslim*.

**Muhib-ullah, Shaikh** (محب اللہ شیخ), a pīrzāda of Allahābād who died there in the year A.D. 1648, A.H. 1058. He is the author of a work on Ethics called 'Ibādat ul-Khwāṣ.

**Muhindar Singh, Maharaja** (مہیندر سنگھ مہاراجا), Rāja of Bhadawar (1870).

**Muhip Narayan** (مهیپ نارایان),

Rāja of Benares, who was living in A.D. 1789, was nephew of Rāja Chet Singh and grandson of Rāja Balwunt Singh. The Rāja's daughter was wife of Bābā Dirgbijni Singh, from whom the present Mahārāja is descended.

**Muhit** (محیط). [Vide Rāmjās Munshī.]

**Muhi-uddin** (محی الدین), author of a heroic poem called *Tarikh Najib-nāma*, in praise of Najib Khān, styled Najib-uddaun, an Afghān chief who distinguished himself during the reign of the unfortunate 'Alamgīr II. emperor of Dehli.

**Muhi-uddin** (محی الدین), author of the work called *Irshād Yāfa'i*.

**Muhi-uddin Abdul Qadir bin-Abi ul-Wafa** (محی الدین عبدال قادر بن ابی الوفاء). [Vide 'Abdul Qādir bin 'Abi ul-Wafa Misri.]

**Muhi - uddin bin - Arabi, Shaikh** (محی الدین بن عربی شیخ), a celebrated learned Muhammadan of Persia, who was born in A.D. 1166, A.H. 561, died in A.D. 1239, A.H. 637, and was buried at Damascus. He is the author of a work in Arabic called *Fatūhāt Makkia*.

[Vide Ibn-Arabi.]

**Muhi-uddin Tusi, Shaikh (مُحْمَّد الدِّين طُوسِي)**, a native of Tūs, and author of the work called *Kanz ul-'Ashiqin*, a treatise on divine love; abridged from the *Kimiā-e-Sa'ādat*. He was a contemporary of 'Umar Mirzā, and was living in A.D. 1408, A.H. 811.

**Muhsin 'Ali Khan, Sayyad (مُحْسِن عَلَى خَان سَيِّد)**, the son of Sayyad Shāh Husain, the son of Sayyad Arab Shāh, was an excellent poet, and is the author of a Diwān and a biography of Urdu poets called *Sarāpā Sakhun*.

**Muhsin Fani (مُحْسِن فَانِي)**, an excellent poet and author, whose proper name was Shaikh Muhammed Muhsin and poetical title Fāni. He held the appointment of Sudārāt of the province of Allahābād for several years in the time of the emperor Shāh Jahān; and when that monarch conquered Balkh in A.D. 1646, A.H. 1056, amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammed Khān, the ruler of that province, was a Diwān composed by Muhsin Fāni which he had sent as a present to that ruler with verses in his praise; this annoyed the emperor, and Muhsin was forthwith dismissed from his office. He received, however, a small pension, and passed the remainder of his life at Kashmēr, where he died in A.D. 1670, A.H. 1081. His Diwān contains about 7000 verses.

**Muhtadi Billah (مُهْتَدٍ بِاللَّهِ).** *Vide* Al-Muhtadi.

**Muhtashim 'Ali Khan (مُحْتَشِم عَلَى خَان).** *Vide* Hashmat.

**Muhtashim, Maulana (مُحْتَشِم مَوْلَانَا),** a poet of Kashan and teacher of Fakhri bin-Maulāna Suljān Muhammed Amīrī of Herāt. He wrote three Diwāns, viz. *Sabāya*, *Jalātīa*, and *Shabābia*, besides a Diwān of Qasidas in praise of the Imāms and princes consisting of about 8,000 verses, and a Risāla of Mua'mmas or enigmas and chronograms. There is a Qasida quoted on the accession of Shāh Ismā'il Safvi to the throne of Persia, of 66 misras, each of which contains a chronogram for the year A.D. 1576, A.H. 984.

**Mu'in Jawini (مُعِين جَوَيْنِي).** *Vide* Mu'in-uddin Jawini.

**Mu'in-uddin (مُعِين الدِّين)**, commonly called Bhaubū, the son of Zābita Khān, which see.

**Mu'in-uddin (مُعِين الدِّين)** author of *Gang Sa'ādat*, dedicated to the emperor 'Alamgir.

**Mu'in-uddin Chishti Khwaja (مُعِين الدِّين چشتی خواجی)** a celebrated

Muhammad saint whose tomb is at Ajmir. He was born at Sistān in A.D. 1142, A.H. 537, came to India and was residing at Ajmir when Pithaura, Rāja of that place, was taken prisoner and put to death by Shahab-uddin Ghōrī surnamed Moi'zz-uddin bin Sām in A.D. 1192, A.H. 633. Mu'in-uddin died in A.D. 1236, aged 97 lunar years. The inside of the mausoleum is both magnificent and solemn, the floor is paved with pure marble, the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

**Mu'in-uddin Isfaran, Maulana (مُعِين اسپراری مولانا)**, author of the *Tārikh Mubārik Shāhī*.

**Muin-uddin Jawini, Maulana (مُعِین جاوینی مولانا)**, a native of Jawīn, and author of the *Nigāristān* (the gallery of pictures), a miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the *Gulistān* of Sa'dī. There is a beautiful copy of this book, says Sir Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-uddin Hamwī, who died in the year A.D. 1252, A.H. 650.

**Mu'in-uddin Muhammad (مُعِین الدِّین محمد هروی)**, of Herāt, an author of several works, among which are *Tārikh Mūsāvi*, a history of the Jews, describing their origin, sufferings in Egypt, etc. The *Rauzat ul-Jannat*, containing a minute description of the city of Herāt, dedicated to Sultan Husain Abū'l Ghāzi Bahādūr in A.D. 1493, A.H. 900. The *Mia'rāj ul-Nabiāt*, or the Ascent of the Prophet, details some of the grossest falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and mother swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted; he therefore left them to their fate. This work was written in A.D. 1486, A.H. 891. He is also the author of the *Rauzat ul-Wazīn*.

**Mu'in ul-Mulk Rustam Hind** (معین الْمُلک رَسْتَم هند), commonly called

Mir Mannū, was the son of Ya'tmād-uddaula Qamar-uddin Khān, wazir. He was appointed governor of Lāhore by the emperor Ahmad Shāh of Delhi after the battle of Sarhind against Ahmad Shāh Abdālī, in which his father was killed in A.D. 1748, A.H. 1161. He died suddenly in the year A.D. 1754, A.H. 1167.

**Mui'zzi** (معزی). *Vide Moi'zzi.*

**Mui'zz-li-din-allah** (معز الدین اللہ). *Vide Moi'zz-li-din-ullah.*

**Mui'zz-uddala** (معز الدوّلہ). *Vide Moi'zz-uddala.*

**Mui'zz-uddin** (معز الدین). *Vide Moi'zz-uddin.*

**Mujaddid Alif Sani** (مجدد الف ثانی). *Vide Ahmad Sarhindi (Shaikh).*

**Mujahid Shah Bahmani** (مجاہد شاہ) succeeded his father Muhammad Shāh I. Bahmani on the throne of the Deccan in March, A.D. 1375, Shawwāl, A.H. 776. He was murdered after a reign of three years on the night of the 14th April, A.D. 1378, 17th Zil-hijja, A.H. 779, by his uncle Dāud Khān, who ascended the throne by the title of Dāud Shāh.

**Mujib** (محب شاد), or Shāh Mujib, author of a history of the loves of Joseph and Potiphar's wife called *Yūsuf wa-Zalqadha*, in Urdu verse, composed in A.D. 1824, A.H. 1240.

**Mujid** (موجد), the takhallus of a poet who is the author of a Diwān.

**Mujir** (مجیر بیلقانی), poetical name of 'Abdul Mukārim Mujir-uddin of Bilqān, a town in Azurbejān. He was a pupil of Khākāni, and is the author of a Diwān. He died in A.D. 1198, A.H. 594. He flourished in the time of Qizal Arsalān, and was a contemporary of Zahīr-uddin Fāryābī.

**Mujir-uddin Bilqani** (مجیر الدین بیلقانی). *Vide Mujir.*

**Mujrim** ( مجرم), poetical name of Rahmat-ullāh, who is the author of an Urdu Diwān.

**Mujrim** ( مجرم), poetical title of Ghulām Husain of Patna, the father of Ishqī, whose proper name was Shaikh Muhammad Wajih.

**Mujtahid** (مجتهد), an inspired jurist.

The Sunnis do not recognize the possibility of such existing now, conceiving that inspiration ceased with the first generation after the prophet. The Shi'aḥas and Mu'tazilas still believe in this kind of authority.

[*Vide Hughes, in loc.*]

**Mukallil bin-Sulaiman** (مکالل بن سلیمان), author of a Commentary on the Qurān. He died in the year A.D. 723, A.H. 105.

**Mukarram Khan, Nawab** (مکرم خان) (نواب), governor of Multān in the time of 'Alamgīr.

**Mukhlis** (مخلص), the poetical name of Rāe 'Anand Rāe, a Khattri, who was the father-in-law of Tansukh Rāe, and a pupil of Mirzā Bedil. He died in the fourth year of Ahmad Shāh's reign, A.D. 1751, A.H. 1164. His works contain 50,000 verses. He is also called Mukhlis Hindi, to distinguish him from Mukhlis Kāshī.

**Mukhlis** (مخلص), the poetical appellation of Mukhlis 'Ali Khān, commonly called Mir Baqir. He was Nawāb Nawāzish Khān, Shuhāmat Jang's sister's son, and is the author of a Diwān in Urdu.

**Mukhlis Kashi** (مخلص کاشی), a poet of Persia.

**Mukhtar bin-Mahmud bin-Muhammad az-Zahidi Abuar-Rija al-Ghazmini** (مختار بن محمد الزاهد ابو ریاض الغازمی), sur-named Najm-uddin, is the author of *Quniat ul-Muniyat*, a collection of decisions of considerable authority. He died A.D. 1259, A.H. 658.

**Mukhtari** (مختاری), a Persian poet.

**Mukhtar-uddala** (مختار الدوّلہ). *Vide Murtazā Khān.*

**Mukim Khan** (مُقِيم خان) held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahāngir. He had a home at Āgra on the banks of the Jamna at a place still called **Mukim Khān ka Ghāt**.

**Muktafi Billah** (مُكْتَفٍ). *Vide* Al-Muktafi.

**Mulhim** (مُلْهِم), a poet who flourished about the year A.D. 1706, A.H. 1118, and is the author of a *Diwān*.

**Mulla Ahmad** (مُلا احمد). *Vide* Al-Āhmād (Mulla).

**Mulla 'Ali al-Hafiz al-Qastamumi** (مُلا عَلَى الْحَافِظِ الْقَسْطَمُومِي), author of a commentary on the *Hadis ul-Arbain* of Shaikh Ismā'il Haqqī.

**Mulla 'Ali Qusanji** (مُلا عَلَى قُوسَانْجِي), who also wrote a *Hāshia* or marginal notes on the *Kashshaf*, besides the one written by Tuftāzānī. He died about the year A.D. 1405, A.H. 808.

**Mulla Firoz** (مُلا فِرُوز), a Pārsī priest.

The Pārsis of Bombay entertain the most liberal feelings in favour of science and literature ; they possess great wealth, and commercial relation with every part of Asia. The mission sent by them some years ago to Persia at the sole expense of Qans, the father of Mulla Firoz, the editor of the *Dasatir*, for the purpose of making inquiries relative to the remnant of the Pārsis in that country, the discovery by Qans while on that mission of a copy of the *Dasatir* in the Pahlawī language, and the English translation of that curious work, published by Mulla Firoz at Bombay in 1818, shew the spirit and perseverance with which the Pārsis of Bombay have instituted inquiries connected with the history of their country.

[*Vide Transactions Roy. As. Soc.* vol. iii. App. p. iv.]

**Mulla Furati** (مُلا فَرَاتِي), author of a work, entitled the *Qaraq Sawāl*, containing forty questions with the answers of Muhammad, according to tradition.

**Mulla Husain Waiz** (مُلا حَسِين وَائِز). *Vide* Husain Waiz (Maulānā).

**Mulla 'Imad** (مُلا عِمَاد), author of a work on Sufism in Persian, called *Hāshia Mullā 'Imād*.

**Mulla Jami Lahouri Namdar Khani** (مُلا جَامِي لَاهُورِي نَامَدَارِ خَانِي),

whose poetical name is *Bekhud*, was very well skilled in composing chronograms, and has left a thick *Diwān* of *Ghazals*, etc. He died in A.D. 1675, A.H. 1086.

**Mulla Jiwan** (مُلا جِيَوْنِي), of

Amaithī, whose proper name was Shaikh Ahmād, was the tutor of the emperor 'Alamgīr. He is the author of the commentary on the *Qurān* called *Tafsīr Ahmādi*. He is also called Mulla Jāñ Jaunpūri, and is said to have died in A.D. 1718, A.H. 1130.

**Mulla Khusro** (مُلا خُسْرُو), author of a law treatise, entitled *Ghurar ul-Ahkām*, and a commentary on the same work called the *Durar ul-Hukkām*. Mulla Khusro, who is one of the most renowned of the Turkish jurisconsults, completed his work in A.D. 1478, A.H. 883, and died in A.D. 1480, A.H. 885.

**Mulla Malik Qummi** (مُلا مُلِك قُومِي). *Vide* Malik Qummī.

**Mulla Mir** (مُلا مِير). He lived in the time of the emperor Akbar. In A.D. 1566, A.H. 974, he constructed a well at Āgra, and Ashraf Khān Mir Munshi wrote the chronogram of the year of its construction. It is a subtractive one.

**Mulla Mufid Balkhi** (مُلا مُفِيد بَلْخِي), a native of Balkh, was an excellent poet. He came to India and died at Multān in the time of the emperor 'Alamgīr, A.D. 1674, A.H. 1085. He is the author of a *Diwān*. A subtractive chronogram on his death was written by Sarkhush.

**Mulla Muhsin** (مُلا مُحَسِّن). *Vide* Faiz.

**Mulla Muqimai** (مُلا مَقِيمَيِّ), an author who lived in the time of Shāh Jahān.

**Mulla Qasim** (مُلا قَاسِم مشهدی), of Mashhad, author of an *Insha*, or Collection of Letters.

**Mulla Shah** (مُلا شَاد), a native of Badukhshān, was a learned and pious Musalimān. He was a disciple of Miān Shāh Mir of Lāhore and Mursid or spiritual guide of the unfortunate prince Dārā Shikoh, the eldest son of the emperor Shāh Jahān, who highly respected him and visited him on his tour to Kashmīre, where he (Mulla Shāh)

had built a place for his residence. He died at Kashmire in the commencement of the reign of the emperor 'Alamgîr, about the year A.D. 1660, A.H. 1070.

### Mulla Sharif (ملا شریف), author of a

Diwân, on the loves of *Shirin and Khusro*, dedicated to Sultân Quli Qutb Shâh of Golconda in A.D. 1515, A.H. 921.

### Mulla Sheri (ملا شری). *Vide Sheri* (Mullâ).

### Mulla Shikebi (ملا شکیبی), an ex-

cellent poet who served under 'Abdul Rahim Khân, Khân Khânân, and was living in A.D. 1592, A.H. 1000.

### Mullazada (ملازادہ), of Patna, author

of an Urdu translation of the novel called *Bahâr Dâniš*, which he named *Izâhâr Dâniš*.

### Mullazada (ملازادہ), author of the marginal notes on the *Mukhtasir Ma'ânî wa-Bayân*.

### Multan (ملتان بادشاہان), kings of. *Vide* Yûsaf (Shaikh).

### Mumtaz (معتاز), the poetical name of two poets, one of whom is named Maulwî Ihsân-ullah.

### Mumtaz Mahal (معتاز محل), the

favourite wife of the emperor Shâh Jahân, for whom he built the celebrated edifice at Agra called the Taj.

[*Vide* Arjumand Bâno Begam.]

### Mumtaz Shikoh (معتاز شکوہ), second son of the emperor Shâh Jahân.

### Mumtaz-uddaula, Nawab (معتاز الدوّلہ نواب), the grandson of Mu-

hammad 'Ali Shâh, king of Andh. He was living in A.D. 1868. The Nawâb, during the disorders consequent on the Mutiny of Lucknow, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Birjis Kadr. For this conduct he was adjudged to suffer the loss of his pension, 700 rupees per mensem.

### Munai'm (منعم), poetical name of Nûr ul-Haq, Qâzî of Bareli, who was an excellent

Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the Qurân in verse, and Arabic and Persian Qasidas, several Masnavis, and three Persian Diwâns. He was living at Dehli in A.D. 1786, A.H. 1200.

### Munai'm Khan (منعم خان), the son

of Sultân Beg Barlâs, a nobleman who had been the emperor Bahâdur Shâh's principal officer at Qâbul, was, on the accession of that emperor to the throne of Dehli, appointed his wazir with the title of Khân Khânân. He proved a capable civil administrator; but, offending the emperor by his conduct in a campaign against the Sikhs in 1710, was disgraced. He died in the early part of the year A.D. 1711, A.H. 1123. He was the author of the work called *Ithâmad Munai'mî*.

### Munai'm Khan, Khan Khanan (منعم خان خانخانان)

a nobleman who was raised to the dignity of prime minister by the emperor Akbar, after the dismissal of Bairâm Khân, Khân Khânân in A.D. 1560, A.H. 967, was appointed governor of Jaunpûr after the death of Khân Zamân, where he built the famous bridge on the river Gümfti in the year A.D. 1567, A.H. 975. He was latterly appointed governor of Bengal after the defeat of Dâud Shâh, king of that country, in A.D. 1575, A.H. 983. From the period of Muhammad Bakhtyar Khilji to that of Sher Shâh the city of Gaur, which is also called Lohnsuî, had been the capital of Bengal, after which, owing to its insularity, it had been abandoned for Khawâspur Tanda. Munai'm Khân, however, admiring the spot, gave orders for its repairs, and made it his residence; but he soon fell a victim to its unhealthy climate, and died there on the 12th October the same year, 9th Rajab, A.H. 983.

### Munai'm Shaikh (منعم شیخ), a poet

who served under prince Sultân Shujâ, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alamgîr in December, A.D. 1658, after which he was never heard of. For his poetical name, he used his own in his compositions.

### Munir Lahori, Mulla (منیر لاہوری ملا), a poet of Lâhore, was the son of

Mulla 'Abdul Majid of Multân. He formerly took the words "Sakhun Sanj" for his poetical title, but afterwards used "Munir" in his compositions. His proper name was Abû'l Barkât. He died at Agra on Saturday the 31st August, A.D. 1644, 7th Rajab, A.H. 1054, and left about 30,000 verses and an *Inshâ* which goes after his name, viz. *Inshâ-i-Munir*.

**Munir-uddin**, agent of the titular emperor, Shâh 'Alam, at Calcutta, after the battle of Buxar. Died at Benares, 1771.

**Munis, Haji** (مُونس حاجی), author of a Diwân, which he completed in A.D. 1723, A.H. 1135.

**Munna Jan** (منا جان). *Vide* Nasîr-uddin Haidar.

**Munni Begam** (منی بیگم), a concubine of Mir Ja'far, Nawâb of Bengal. After his death and the death of his two sons Najm-uddaula and Saif-uddaula, she was appointed guardian to Mubârik-uddaula, the infant son of the late Nawâb, by Warren Hastings, in preference to others whose claims were more plausible. The guardianship was taken away from the Begam in A.D. 1776. She was the mother of Najm-uddaula. She died A.D. 1779, Sha'bân, A.H. 1103.

**Munshi** (منشی), takhallus of Jaswant Râe Munshî. He is the author of a Diwân, and was living in A.D. 1712, A.H. 1124.

**Munshi** (منشی), poetical title of Munshi Mûlchând, a Kâyeth and native of Delhi. He was a pupil of the poet Nasîr, and is the author of some fragments of the *Shâh-nâma* in Urdu. He died about the year A.D. 1822.

**Munsif** (منصف), poetical title of Fâzil Khan, who is the author of a Diwân, and was living in A.D. 1704, A.H. 1116.

**Muqanna** (مقنع). *Vide* Al-Makna or Muqanna.

**Muqarrab Khan** (مقرب خان). *Vide* Masihi (Mulla).

**Muqtadi Billah** (مقتدی بالله). *Vide* Al-Muqtadi.

**Muqtadir Billah** (مقتدر بالله). *Vide* Al-Muqtadir.

**Murad I. Sultan** (مراد اول سلطان),

whom our English authors call Amurath I. and who is also called Murâd Khân Ghâzi and Khwâwandgâr Rûm, was the third Sultân of the race of Ûsmân or Othmân. He succeeded his father Arkhan (Orchan) on the Turkish throne in A.D. 1359, A.H. 760, and was known for his cruelties towards his son

and those who espoused his cause. He advanced into Europe, and made Adrianople his capital in A.D. 1360. He was a great warrior and obtained 37 victories, in the last of which he perished, A.D. 1389, A.H. 791, aged 71, by the hand of a soldier. He (or as some say his father) was the first who established the formidable force of the Janâris. His son Bâyezid I. succeeded him.

**Murad II. Sultan** (مراد ثانی سلطان)

succeeded his father Muhammad I. as Ottoman emperor in A.D. 1422, A.H. 825, and was the first Turk who used cannon on the field of battle. In A.D. 1443, A.H. 847, he resigned the crown in favour of his son Muhammad II. but finding him incapable to hold the reins of government, he abandoned his retirement and defended the famous Sikandar Beg (Scanderbeg), and routed the Hungarians. According to Gibbon, he died on the 2nd February, A.D. 1451, Zil-hijja, A.H. 854, and was succeeded by his son Muhammad II. who afterwards took Constantinople.

**Murad III. Sultan** (مراد ثالث سلطان)

succeeded his father Salim II. to the throne of Constantinople in December, A.D. 1574, Shabân, A.H. 982, and to rid himself of all competitors he, at his first coming to the throne, caused his five brothers to be strangled in his presence. This act of cruelty so affected his mother that she destroyed herself. He took from his adversaries the Persians, Armenia, Media, and the city of Tauris, and the fort Gaine from the Hungarians. He died on the 18th January, A.D. 1595, Jumâda I. A.H. 1003, aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammad III. Sultân Murâd is the author of the work called *Fatâhat-us-Siyâm*.

**Murad IV. Sultan** (مراد رابع سلطان),

son of Ahmad I. emperor of Constantinople, succeeded his uncle Mustafa I. who was deposed the second time in A.D. 1623, A.H. 1032. He took Baghdâd in A.D. 1637, 30,000 of whose inhabitants he put to the sword, though they had promised them protection. He died on the 8th February, A.D. 1640, A.H. 1049, in the 18th year of his reign, of excessive intoxication, and was succeeded by his brother Ibrâhim.

**Murad Bakhsh, Sultan** (مراد بخش سلطان)

, youngest son of the emperor Shâh Jahân, by whom he was appointed governor of Gujrât, Thatta and Bihkar. He was seized and imprisoned in the fort of Gwâliar by the orders of his brother the emperor 'Alamgîr, after the first battle he fought against his brother Dârâ Shikoh, and was subsequently murdered, A.D. 1662, A.H. 1072, at Gwâliar and buried within the fort.

**Murad Mirza** (مراد میرزا), also called Sulṭān Murād and Shāh Murād, was the second son of the emperor Akbar. His mother's name was Salima Sultān Begam. He was born on Thursday the 8th June, A.D. 1570, A.H. 978, in the house of the venerable Shaikh Salim Chishtī at Sikri. The Hindus, on account of his being born in the elevated region of Sikri, used to call him Pahārī. After this prince's birth the emperor, considering the village of Sikri a propitious spot, two of his sons having been born there, ordered the foundation of a city to be laid, which, after the conquest of Gujrat, he called Fathāpūr. This prince was sent by his father to conquer the Deccan in A.D. 1595, A.H. 1004, where he fell sick and died on the 1st May, A.D. 1599, 15th Shawwāl, A.H. 1077. He was at first buried at Shāhpur, but afterwards his corpse was removed to Dchli and laid by the side of Humāyūn the prince's grandfather.

**Murassa' Raqam** (مرصع رقم), title of the author of the *Nautarz Murassa*. *Vide* Tahsin.

**Murauwat** (مریوت), poetical name of Saghir 'Ali, a poet, who is the author of a story in Urdu called *Tilismat Ishq*, composed in A.D. 1792, A.H. 1207.

**Murshid Khan** (مرشد خان), a poet, who flourished in the time of Jahāngir, and is the author of a Diwān.

**Murshid Quli Khan** (مرشد قلی خان), a nobleman of the time of the emperor Shāh Jahān, who was Faujdar of Muthurā, and was killed there in A.D. 1638, A.H. 1048.

**Murshid Quli Khan** (مرشد قلی خان), Nawāb of Bengal. *Vide* Ja'far Khān.

**Murshid Quli Khan** (مرشد قلی خان), Rustam Jang, son-in-law of Shujā-uddin, governor of Bengal (q.v.), by whom he was appointed governor of Katak. Being defeated by Mahābat Jang, Nawāb of Bengal, he fled to the Deccan in the year A.D. 1739, where he died. He was a good poet, and his poetical name was Sarshār.

**Murtaza Khan** (مرتضی خان سید), a Sayyad, who on the accession of Nawāb 'Asaf-uddaula to the masnad of Lucknow, was appointed by him his nāib or deputy, with the title of Mukhtār-uddaula, but Basant 'Ali Khān, an old khwāja sarā (eunuch) of the nawāb's father, being jealous of the influence he had over the nawāb, resolved to remove him; and for this purpose, having invited him to an entertainment, murdered him, and was himself slain the same day by

order of the nawāb. This circumstance took place in the month of March, A.D. 1776, Safar, A.H. 1190.

**Murtaza Khan** (مرتضی خان), a nephew and son-in-law of Dost 'Ali, the Nawāb of Arkat, under whom the perfidious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawāb was succeeded by his son Saifdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khan, fell by the poignard of a Pathān assassin hired for the work by the same person. A storm was raised which he had not the courage to encounter, and, disguising himself in female attire, he escaped from Arkat to his own fort of Vellore. Two years afterwards, the youthful son and successor of Saifdar 'Ali met the fate of his father, and common report attributed to Murtaza Khan a principal share in the contrivance of this murder also. Such was the man to whom the patronage of Dupleix, who was at that time grievously at a loss for money, was extended, for Murtaza Khan had the reputation of being extremely rich, and was selected by Dupleix as the new Nawāb of Arkat. He was solemnly installed in his new dignity, but finding that his faculties were inadequate to the position, he abdicated and returned to Vellore.

**Murtaza Khan** (مرتضی خان). *Vide* Shaikh Farid and Farid Bukhari.

**Murtaza Khan Anju** (مرتضی خان انجو), a nobleman of the reign of the emperor Shāh Jahān. At the time of his death, which took place A.D. 1629, A.H. 1038, he was governor of Thatga.

**Murtaza, Mir** (مرتضی میر), surnamed "Al-Madāu bi-ilm ul-Huda. He died in September, A.D. 1046, Safar, A.H. 436.

**Murtaza Nizam Shah I.** (مرتضی نیظام شاہ) ascended the throne of Ahmadnagar in the Deccan after the death of his father Husain Nizām Shāh I. in A.D. 1565, A.H. 972, and as he was then in his minority, his mother Khunza Sultān became for six years chief manager of affairs, after which the Sultan took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirān Husain Nizām Shāh shut him up in a warm bathing room, and, shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the Sultan was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, A.D. 1589, 8th Rabī I. A.H. 997. But according to the work of Jāmā ul-Hind, he was poisoned by his son on the 5th June, A.D. 1588, corresponding with 18th Rajab, A.H. 996.

**Murtaza Nizam Shah II. (مرتضی نظام شاہ)**

a nominal prince and a descendant of the Niżām Shāhī kings of Ahmadnagar, who was raised to the throne by Malik Ambar the Abyssinian and others after the capture of Bahādūr Niżām Shāh in A.D. 1600, A.H. 1009. He was put to death about the year A.D. 1628, A.H. 1038, by Fathā Khān, the son of Malik Ambar, who placed his son Husain, an infant of ten years, on the throne. Husain was afterwards confined for life by the emperor Shāh Jahān in the fortress of Gwālār.

[*Vide* Fatha Khān.]

**Musahib, Mirza (مسحیب میرزا)**, a poet who flourished after the poet Sāeb, whom he imitates, and was probably living in A.D. 1745, A.H. 1158.**Musa ibn-Nusair (موسیٰ نصیر)**, son of Nusair, a Christian captive taken at the siege of Ain Tamr in Mesopotamia; was born about A.D. 640. He conquered Northern Africa in 709; and three years later overthrew the Visigoths and subjugated Spain. He died in disgrace in Arabia, 717.

**Musallima (مسالیمہ)**, commonly called Kazzāb or the Liar, was an impostor who arose in the time of Muhammad in one of the provinces of Arabia, named Hajar. As success in any project seldom fails to draw in imitators, Muhammad having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at a similar height by the same means. His most considerable competitor in the prophetic office was Musallima and Al-Aswad. Musallima pretended to be joined in commission with Muhammad, and published revelations in imitation of the Qurān. He sent Muhammad a letter, offering to go halves with him, in these words: "From Musallima the apostle of God, to Muhammad the apostle of God. Now, let the earth be half mine and half thine." But Muhammad, believing himself too well established to need a partner, wrote him this answer: "From Muhammad the apostle of God, to Musallima the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musallima grew very formidable. Abū Bakr, Muhammad's successor, in the second year of his reign and the 12th of Hijrī (A.D. 633, A.H. 12), sent an army against him under the command of Khālia, the son of Walid, who defeated and slew him in battle. Al-Aswad set up for himself the very year that Muhammad died; but a party, sent by Muhammad, broke into his house by night, and cut off his head. Musallima and he received the appellation of "The two Liars."

**Musannifak (مسنفک)**, surname of

Mulla 'Alā-uddin 'Ali bin-Muhammad, an Arabian author, who died A.D. 1470, A.H. 875.

**Musa, Sayyad (موسیٰ سید)**. He fell in love with Mohani, a jeweller's daughter, in the time of the emperor Akbar; an account of whom may be seen in the *Tarikh Badoni*.**Mushfaqi (مشفقی)**, a poet who was born at Bukhārā in the year A.D. 1528, A.H. 945, and composed a Diwān, which he completed in A.D. 1575, A.H. 983.**Mushtaq (مشتاق)**, the poetical name of Mir Said 'Ali of Isfahan, who flourished in the year A.D. 1760, A.H. 1174.**Mushtaq (مشتاق)**, poetical title of Mushtaq Husain of Āgra. He was the author of a Diwān, and since he was a pupil of Bahādūr Shāh, the last king of Dehlī, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, viz. Zafar.**Mushtaq (مشتاق)**, poetical appellation of Muhammad Quli Khān of Patna, a son of Ḥashim Quli Khān. He was a pupil of Muhammad Roshan Joship, and Darogha of the household of Nawāb Zain-uddin Ahmād Khān Haibat Jang. He died in A.D. 1801, A.H. 1216.**Mushtaqi (مشتاقی سید)**. *Vide* Rizk-ullāh (Shaikh).**Musibat (محبیت)**, poetical name of Shāh Ghulām Qubā-uddin, eldest brother of Shāh Muhammed Afzal of Allahābād. He went on a pilgrimage to Mecca and died there in A.D. 1773, A.H. 1187.**Musi bin-'Uqba (موسیٰ بن عقبہ)**, author of the work called *Kitāb Maghāzi*. He died in A.D. 758, A.H. 141.**Musi Kazim Imam (موسیٰ کاظم امام)**, was the seventh Imām of the race of 'Ali, and succeeded his father Imām Ja'far Sādiq, who was the sixth. He was born A.D. 745, A.H. 128, and died in the reign of the Khalif Hārūn al-Rashid on the 1st September, A.D. 799, 25th Rajab, A.H. 183. He was buried at Baghīlād on the west bank of the Tigris, opposite the mausoleum of Abū Hanifa.**Muslim bin-Amr (مسلم بن عمر)**, the father of Qutaiba. He was slain in battle along with Misā'a'b ibn-Zuber, about the year A.D. 690, A.H. 71.

**Muslim bin-Hajjaj Naishapuri (مسلم بن حجاج نیشاپوری), or Qashmiri,**

author of the *Sahih Muslim*, a succinct collection of Traditions, and of the *Masnud Kabir*. He died in the year A.D. 875, A.H. 261. The *Sahih Muslim* is considered as almost of equal authority with the *Sahih-ul-Bukhārī*, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Sahihain or two Sahihs. Muslim is said to have composed his work from 300,000 traditions.

[*Vide* 'Abdullah Abū Muslim.]

**Muslim ibn-'Uqail (مسلم ابن عقیل),**

nephew of 'Ali and cousin of Imām Husain, whom he wished to assist against Yezid, the son of Mu'awia, but was beheaded along with Hāris on the 8th September, A.D. 680, 8th Zil-hijja, A.H. 60, when their heads were sent as a present to Yezid by 'Obaid-ullah ibn-Zavād. This event took place a few days before the death of Imām Husain.

**Muslim ibn-'Uqba (مسلم ابن عقبہ)**

was made governor of Medina by Yezid, the son of Mu'awia I. A.D. 682, A.H. 63, to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, A.D. 683, Muḥarram, A.H. 64.

**Mustaa'sam Billah (مستعصم بالله),**

the 37th or last khalif of the house of 'Abbās. *Vide* Al-Mustaa'sam.

**Mustafa (مصطفی), a title of Muhammad.**

**Mustafa I. Sultan (مصطفی سلطان)**

succeeded his brother Ahmād I. (Achmet) as emperor of Turkey or Constantinople in A.D. 1617, Zi-Qa'da, A.H. 1025, which was a novelty never before heard of in this kingdom, it being the Grand Seignor's policy to strangle all the younger brothers; however, this Mustafa was preserved, either because Ahmād, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Ahmād once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder that he cried out, "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in A.D. 1618, A.H. 1027, when 'Usmān, his nephew, was raised to the throne. 'Usmān was murdered in A.D. 1621, A.H. 1030, and

Mustafa again restored, but was ultimately strangled by his Janisaries in A.D. 1623, A.H. 1032. He was succeeded by Murād IV.

**Mustafa II. Sultan (مصطفی سلطان),**

son of Muhammad IV. succeeded Ahmād II. in A.D. 1695, A.H. 1106, as emperor of Constantinople. He was an able warrior, and after defeating the imperialists at Temiswar, he attacked the Venetians, Poles, and Russians. He retired to Adrianople, where he forgot himself in lascivious pleasures, till a revolt of his subjects compelled him to descend from his throne in A.D. 1703, A.H. 1115. He died of melancholy six months afterwards. He was succeeded by his brother Ahmād III.

**Mustafa III. Sultan (مصطفی سلطان),**

son of Ahmād III. succeeded his nephew 'Usmān III. as emperor of Constantinople in A.D. 1757, A.H. 1171. He spent his time in his seraglio, and left the government to his favourites. He died on the 21st January, A.D. 1774, A.H. 1187, and was succeeded by his brother Ahmād IV. also called 'Abdul Hamid.

**Mustafa IV. Sultan (مصطفی سلطان),**

son of Ahmād IV. succeeded Salim III. on the 29th May, A.D. 1807, A.H. 1222, as emperor of Constantinople. He reigned one year, and was deposed and slain in A.D. 1808, A.H. 1223, when Mahmūd II. was raised to the throne.

**Mustafa bin - Muhammad Sa'id (مصطفی)،**

author of the Persian commentary on the Qurān, entitled *Aqṣām 'Ayāt Qurān*.

**Mustafa Khan, Nawab, under the**

name of Shafta, wrote the most considerable of all the Hindūstāni *Tazkiras*. Under the title of *Gulshān-be-Khār*, it was lithographed at Dehli in 1845, and contains six hundred articles. Shafta was living in A.D. 1868 (Tassy).

**Mustai'd Khan (مسنود خان), sur-**

named Muhammad Sāqī, was employed as Munshi or secretary to 'Ināyat-ullah Khān, wazir of Bahādur Shāh, and is the author of the *Māsir-i-Alamgīrī*, the history of the emperor 'Alamgīr. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in A.D. 1710, A.H. 1122, being only three years after the decease of 'Alamgīr.

**Musta'in Billah (مستعین بالله). *Vide***

Al-Musta'in Billāh.

**Mustajab Khan (مسجّاب خان).**, one of the sons of Hāfiẓ Rahmat Khān, and author of the work called *Gulistān-i-Rahmat*, being a history of his father. He died in February, A.D. 1833, 2nd Shawwāl, A.H. 1248, aged 74 lunar years.

**Mustakfi Billah (مستکفی بالله).**  
*Vide Al-Mustakfi Billah.*

**Mustanasar Billah (مستنصر بالله).**  
*Vide Al-Mustanasar.*

**Mustanjad Billah (مستاجد بالله).**  
*Vide Al-Mustanjad.*

**Mustarashid Billah (مسترشد بالله).**  
*Vide Al-Mistarashid.*

**Mustazahar Billah (مستظہر بالله).**  
*Vide Al-Mustazhir.*

**Mustazi Billah (مستضی بالله).**. *Vide Al-Mustazi.*

**Muswi Khan (موسی خان),** an amīr of high rank in the time of the emperor 'Alamgīr. His proper name was Mīrzā Moi'zz or Moi'zz-uddin Muhammād, a descendant of Imām Mūsī Rāzā. He was a good poet, and had at first assumed *Fitrat* for his poetical name, but afterwards changed it to Müswī, to which the title of Khān was added by the emperor. He died in the Deccan in A.D. 1690, A.H. 1101, aged 51 years. [Vide *Fitrat*.] His *jagir* at Āgra extended from the Kacheri ghāt to the Dargah of Sayyad near the Rājghāt. The ground contained nearly 300 bighas.

**Mutalibi (مطلبی),** surname of Muhammād bin-Idrīs al-Shāfi'i, who was one of the four Imāms, or chiefs of the four orthodox sects amongst the Musalmāns.

**Mu'tamid Billah (معتمد بالله).**. *Vide Al-Mu'tamid Billah.*

**Mu'tamid Khan (معتمد خان),** a nobleman of the reign of the emperor Jahāngīr, who wrote the second part (the first part was written by Jahāngīr himself) of the *Ikbāl-nāma Jahāngīri*, a memoir of that monarch from his accession to the throne in A.D. 1605, A.H. 1014. After the death of Mir Jumla, A.D. 1637, A.H. 1047, he was appointed Mir Bakshī by Shāh Jahān. He died A.D. 1639, A.H. 1049 (*Vide Muhammād Ḥāfiẓ*). There is an old masjid still standing in the city of Āgra supposed to have been erected by him.

**Mu'tamid Khan (معتمد خان),** a nobleman who lived in the time of the emperor 'Alamgīr and in the year A.D. 1661, A.H. 1072, built the Masjid of Gwāliar, which is at the present time in perfectly good order.

**Mu'tamid-uddaula Bahadur Sardar Jang (محمد الدولہ بهادر سدار جنگ).** He was Dīwān to Salābat Jang of Haidarābād, and died in A.D. 1774, A.H. 1188.

**Mu'taqid Khan (معتّقد خان),** son of Iftikhār Khān, an officer of the rank of 4000 in the time of the emperor Shāh Jahān. He died on the 17th October, o.s. 1651, 12th Zī-Qa'dā, A.H. 1061, at Jaunpūr, of which place he was then governor.

**Mu'taqid-uddaula (معتقد الدوّلہ),** the title of Mān Khān, the brother of Īdham Bāi, the mother of the emperor Abmād Shāh of Dehlī, on whose accession to the throne in A.D. 1748, A.H. 1161, he was raised to the rank of 6,000 with the above title.

**Mu'tarazzi (معترزی),** surname of Nasr bin-'Abdus Sa'īd, also named Burhān-uddin bin-'Abdul Mukārim. He was one of the most illustrious Arabian grammarians. He died A.D. 1213, A.H. 610.

**Mu'tasim Billah (معتصم بالله),** khalif of Baghdād. *Vide Al-Mo'tasim Billah.*

**Mu'tazid Billah (معتّصہ بالله),** khalif of Baghdād. *Vide Al-Mo'tazid Billah.*

**Mu'tazila (معتزل),** a sect of separatists founded by Wasil bin-Alā—called Ghazzāl—who taught that the will was free, and that the Qurān was created and not eternal. They flourished at Basra in the 3rd century of the Hijrā, and continued to be influential in those parts till the conversion to the Sunnī orthodoxy of Ashān (q.v.).

**Muti Begam (موتی بیگم),** one of the wives of the emperor Shāh Jahān, who built a garden called Mūti Bāgh on the banks of the Jamna near the Rājghāt at Āgra; no traces of it are to be seen now, but the ground on which it was built is still called Mūti Bāgh, and some of its land is under cultivation.

**Mutia' Billah (مطیع بالله),** khalifa of Baghdād. *Vide Al-Mutia' Billah.*

**Mutjali (متجلی),** poetical name of Sayyad Qutb-uddin.

**Mutnabbi** (متّبِي), or **Al-Mutnabbi**, surname of Abū Tyreb Almād bin-Husain, one of the most celebrated of the Arabian poets, born at Kūfa in A.D. 915, A.H. 303. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he had handed down in his poetical compositions. He flourished about the year A.D. 950, A.H. 339; his father was a water-carrier in Kūfa. His principal patron was Saif-uddaula, prince of Damascus, of the family of Hamdan. The surname of Al-Mutnabbi (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawāma, where he was followed by a great multitude of the Banū Kalab and other tribes; but Lūlū, governor of Emessa, having marched against him took him prisoner and dispersed his partisans. He kept Mutnabbi in confinement for a long period, and having at length brought him back to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Āṣad, at the head of a troop of partisans; a combat took place, in which he was killed with his son Al-Muḥassad and his slave Muṭlik. This event happened in the month of September, A.D. 965, A.H. 354.

**Muttaqi Billah** (متّقى بالله), a khalif of Baghdād. *Vide* Al-Muttaqi.

**Mutwakkil Ali Allah** (متوكل على الله), a khalif of Baghdād. *Vide* Al-Mutwakkil.

**Muwyayad al-Hulla**, Shaikh (مويد). *الْحَلِي شَيْخ*. *Vide* Abu'l Qāsim of Hullā.

**Muwyayad-uddaula** (مويد الدولة), son of Rukn-uddaula, the son of Ali Böya the Böyte. He succeeded to a part of his father's dominions in Persia in September, A.D. 976, Muḥarram, A.H. 366. He was taken captive and imprisoned by Hisām-uddaula at Jurjan in January, A.D. 984, Sha'bān, A.H. 373, and his brother Fakhr-uddaula Abū'l Hasan Ali got possession of the empire.

**Muwyayad-uddaula** (مويد الدولة), the son of Nizām ul-Mulk, the celebrated wazir of Sultān Alp Arsalān and his son Malikshāh. He served as minister to Barkayārak, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muḥammad in an attack upon Barkayārak; but was taken, and put to death by that prince.

**Muzaffar or Muzaffarian** (مظفر), **مظفر بان**, a dynasty of petty rulers of Fars in Persia. From the period at which

the fortunes of the house of Halakū began to decline, i.e. after the death of Sultān Abū Sa'īd in A.D. 1335, till the conquest of Persia by Amīr Taimūr, the province of Fars was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Mubāriz-uddin Muhammād, whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abū Ishāq, the governor of Shirāz, in A.D. 1353, A.H. 754. The capital of this family was Shirāz, which is said to have attained its great prosperity under their rule.

[*Vide* Muhammād Muzaffar.]

**Muzaffar** (مظفر), the poetical name of a person who flourished about the year A.D. 1690, A.H. 1102. The name of his Murshid or spiritual guide was Ali Amjad, in whose praise he has written some Ghazals.

**Muzaffar Husain Mirza** (مظفر حسین مرزا), the son of Sultān Husain Mirzā, ruler of Khurāsān, after whose death in May, A.D. 1506, Zil-hijja, A.H. 911, he conjoinedly with his brother Bādi'-uzzamān Mirzā, ascended the throne at Herāt; but they did not enjoy it long, for Shāh Beg Khān, the Uzbak, defeated them in May, A.D. 1507, Muḥarram, A.H. 913, and took possession of the country. Muzaffar Husain Mirzā, who had gone to Astarābād, died there the same year.

**Muzaffar Husain Mirza** (مظفر حسین مرزا), of the royal Safawī race of Persia, was the son of Sultān Husain Mirzā, the son of Bahrām Mirzā, the son of Shāh Ismā'il Safi. He left his jāgīr of Qandahār, and proceeded to India; and on his arrival at the court of the emperor Akbar in August, A.D. 1559, was appointed an amir of 5000. The Sarkār of Samīhal was assigned to him in jāgīr, and Qandahār (which was made over to the emperor) to Shāh Beg Kābuli. About the year A.D. 1609, Mirzā Khurram (afterwards Shāh Jahān) was married to a daughter of Mużaffar Husain, who received the title of Qandahāri Begam.

**Muzaffar Husain Mirza** (مظفر حسین مرزا) was the son of Ibrāhīm Husain Mirzā and Galruk̄ Begam. He was married to Khānum Sultān, the daughter of the emperor Akbar, in A.D. 1593, and was living in A.D. 1600.

**Muzaffar Jang** (مظفر جنگ), also called Muzaffar Husain Khān, Nawāb of Farrukhābād, whose original name was Diler Ḥimmat Khān. He succeeded his father Ahmad Khān Bangash in the month of November, A.D. 1771, Sha'bān, A.H. 1185, and received the above title from the emperor

Shâh 'Alam, who was then proceeding to Dehli from Allahâbâd. He ceded his territory to the English on receipt of a pension of 108,000 rupees on the 4th June, A.D. 1802. After his death, his grandson Tafazzul Husain Khân succeeded him.

**Muzaffar Jang** (مظفر جنگ), whose original name was Hâdiât Muhi'n-uddîn, was the favourite grandson of the celebrated Nigâm ul-Mulk, the Sûbadâr of Haidârâbâd. He was the son of that nobleman's daughter, and on his death he collected an army and gave out that his grandsire had in his will not only appointed him to inherit the greatest part of his treasures, but had likewise nominated him to succeed to the government of the southern provinces. Nâsîr Jang, his uncle, who had taken possession of his father's wealth, was enabled to keep his father's army in pay; and this was so numerous, that the forces which Muzaffar Jang had collected were not sufficient to oppose him with any probability of success. Muzaffar Jang subsequently went to Arkât (Acre), where he defeated and killed Anwar-uddîn Khân, the nawa'b of that place, by the assistance of the French, in a battle fought on the 23rd July, A.D. 1749, and was acknowledged the lawful Sûbadâr of the Deccan. He was, however, after some months obliged to surrender himself to Nâsîr Jang, who kept him in close confinement; but after the murder of Nâsîr Jang in December, A.D. 1750, 17th Muharram, A.H. 1161, he was again raised to the masnad by the assistance of the French. His reign was, however, of short duration, for he was not long afterwards assassinated by the same persons who had raised him to power. His death took place on the 3rd February, A.D. 1751, 17th Rabi' I, A.H. 1164, when Salabat Jang, the third son of the old Nizâm, was placed on the masnad by the French.

**Muzaffar Khan, Nawab** (مظفر خان نواب) was the younger brother of

Amir ul-Umrâ Khân Daurân Abdus Samad Khân, by whose interest he was appointed governor of Ajmir in the reign of Farrukh-siyâr, and was ordered to march with a numerous army against the Mahratta chief Malhâr Rao Holkar, who had invaded the territories of the Mahârâja Jaising Sawâî of Amber (now called Jaipâr). Muzaffar Khân was slain along with his brother in the battle which took place between the emperor Muhammad Shâh and Nâdir in the month of February, A.D. 1739, Zi-Qa'da, A.H. 1151.

**Muzaffar Khan** (مظفر خان), a nobleman who was appointed governor of Âgra by the emperor Jahângîr in the year A.D. 1621, A.H. 1030. He built the mosque in the city of Âgra called "Kâlin or Kali Masjid," in the year A.D. 1631, A.H. 1041, which is still standing, but in a ruinous state.

### Muzaffar Khan Tirbati (مظفر خان تربتی)

, a nobleman who was appointed governor of Bengal by the emperor Akbar in A.D. 1579, A.H. 987. In his time Bâbâ Khân Qâishâl rebelled against the emperor, took Gaur, slew Muzaffar Khân at Tanda in April, A.D. 1580, Rabi' I, A.H. 988, and became independent for some time.

**Muzaffar, Maulana** (مظفر مولانا), a celebrated poet of Herât in Khurâsân, who lived in the time of Sultan Ghayâs-uddîn Kart and Shâh Shujâ'a of Shirâz.

**Muzaffar Qawami, Maulana** (مظفر قوامی مولانا). *Vide* Qawâmi.

### Muzaffar Shah I. (مظفر شاہ)

whose original name was Muzaffar Khân, was the first king of Gujrât. He was born at Dehli on the 30th June, A.D. 1342, 25th Muharram, A.H. 743. His family had been elevated from menial stations in the household of the kings of Dehli. He was, however, appointed governor of Gujrât in A.D. 1391, A.H. 794, by Sultan Muhammad Tughlaq II, king of Dehli, in the room of Farhat ul-Mulk, who had rebelled against the king; a battle took place, in which the latter lost his life. In the year A.D. 1396, A.H. 799, Muzaffar Khân caused himself to be proclaimed king under the title of Muzaffar Shâh, and directed coin to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, A.D. 1411, 6th Rabi' II, A.H. 814, in the 71st year of his age, and was succeeded by his grandson Ahmâd Shâh the son of Tâtâr Khân.

#### *Kings of Gujrât.*

1. Muzaffar Shâh I.
2. Ahmâd Shâh I, his grandson, the son of Tâtâr Khân.
3. Muhammad Shâh, surnamed Karim, the Merciful.
4. Qutb Shâh.
5. Dâûd Shâh, his uncle, deposed in favour of
6. Mahmûd Shâh I, surnamed Baiqara, who made two expeditions to the Deccan.
7. Muzaffar Shâh II.
8. Sikandar Shâh, assassinated.
9. Mahmûd Shâh II, displaced by Bahâdur and confined.
10. Bahâdur Shâh, who was murdered by the Portuguese.
11. Mirân Muhammad Shâh Farûqi of Mâlwâ.
12. Mahmûd II, released from prison.
13. Ahmâd Shâh II, a spurious heir, set up by the minister.
14. Muzaffar Shâh III, a supposititious son of Mahmûd, and the last king in whose time Gujrât was taken by Akbar.

**Muzaffar Shah II. (مظفر شاہ)**

was born on Thursday the 10th April, A.D. 1470, 20th Sha'bān, A.H. 875, and succeeded his father Suljān Mahmūd Shāh I. Baiqara on the throne of Gujrāt, in the 41st year of his age, in November, A.D. 1511, Sha'bān, A.H. 917. He reigned nearly 15 years, and died on Saturday the 17th February, A.D. 1526, 3rd Jumāda I, A.H. 932, aged 56 lunar years. He was buried at Sarkich. His son Sikudar Shāh succeeded him.

**Muzaffar Shah III. (مظفر شاہ)**

a supposititious son of Mahmūd Shāh III. named Nathū, was raised to the throne of Gujrāt by Ya'tmād Khān, the prime minister, after the death of Alīmad Shāh II. in A.D. 1561, A.H. 968. In the year A.D. 1572, A.H. 980, the emperor Akbar was invited by Ya'tmād Khān to occupy Gujrāt as in former times; upon which Akbar advanced on the capital of that kingdom, which he took possession of on the 20th November of the same year, 14th Rajab, A.H. 980, and re-united it to Dehli as a province of Hindūstān. Muzaffar Shāh, who had abdicated his throne in favour of Akbar, was sent to Āgra in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujrāt, collected a respectable force, attacked the viceroy of Quṭb-uddin Khān, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrāt. His reign was, how-

ever, of short duration; for in the year A.D. 1583, A.H. 991, Akbar having deputed Mirzā Khān Khānān, the son of Bairām Khān to re-take Gujrāt, Muzaffar Khān was defeated in a pitched battle and fled to Jūnagār; and as he was pursued by Khān 'Azim, he cut his throat with a razor. His head was then cut off and sent to court. His downfall terminated the dynasty of the Muhammadan kings of Gujrāt; ever since which period that kingdom has been considered as a province of Dehli.

**Muzaffar Shah Purbi (مظفر شاہ پوربی)**

, whose former name was

Siddi Badar, was an Abyssinian slave; he murdered his sovereign Mahmūd Shāh, and ascended the throne of Bengal in A.D. 1495, A.H. 900. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharif, who succeeded him with the title of 'Ala-uddin II. in A.D. 1498, A.H. 904.

**Muzaffar-uddin (مظفر الدین). *Vide* Sunqar.****Muzaffar-uddin (مظفر الدین). *Vide* Muhammad Muzaffar.****Muzaffar-uddin Zangi (مظفر الدین زنگی). *Vide* Sunqar.**

# N

## NABI

**Nabi-Effendi** (نبی افندی), a Turkish

poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century.

[*Vide Lempriere's Univ. Biog.*]

**Nadim Gilani** (نادم گلاني), an author

who came to India, and was a contemporary of Naziri of Naishapur.

**Nadir** (نادر), poetical title of Mirzā

Kalb Husain, Deputy Collector of Etawah.

[*Vide Kalb Hussain.*]

**Nadira Begam** (نادرہ بیگم), daughter of

Sultān Parwez, the son of the emperor Jahāngir. She was married to prince Dārā Shikoh, the eldest son of the emperor Shāh Jahān, on the 23rd January, A.D. 1634, by whom she had two sons, *ez* Sulaimān Shikoh and Siphr Shikoh. She died of fatigue in May, A.D. 1659, Ramazān, A.H. 1069, at Dawar, the country of Ma'līk Jiwān, where her husband had fled along with her after his defeat at Ajmīr. She was buried in the Khanqā of Mian Mir at Lāhore.

**Nadir Shah** (نادر شاہ), also called

Nādir Quli Khān and Tahmasp Quli Khān, the greatest warrior that modern Persia has ever produced. He was the son of a shepherd, born in the province of Khorāsān, A.D. 1687, but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Shāh Tahmasp II. king of Persia, whose throne was usurped by Ashraf, the chief of the Afghāns. With impetuous valour, Nādir attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfahān, A.D. 1730. He then pursued the flying Afghāns to Quandahār, and on his return, taking advantage of the odium created by an unfavourable treaty made by Shāh Tahmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Shāh, by the name of 'Abbās III. This event took place on the 16th August, A.D. 1732, A.H. 1145. In his name, Nādir assumed to himself the sovereign power, and after having recovered all that had been taken from

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Persia, he concluded a peace with the Ottoman Porte in A.D. 1736. On the death of the young Shāh 'Abbās the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nādir is careful in informing us that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736, Shawwāl, A.H. 1148. Nādir, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against India in 1739. The Mughol empire was rapidly conquered, 200,000 men were put to the sword, and a booty estimated at one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Dehli. He latterly became capricious, proud, and tyrannical, and was guilty of such cruelty that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, A.D. 1747, 10th Jumādā I. A.H. 1160, after he had reigned 20 years over one of the most extensive military monarchies of the time. He was buried at Mashhad nine days after his death. His nephew and murderer 'Ali Quli Khān, who took the title of 'Ali Shāh or 'Adil Shāh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nādir; the only descendant of the conqueror that was spared was his grandson Shāhrukh, the son of Raza Quli, who was 14 years of age. He went to Europe and died at Vienna an officer in the Austrian service, known as "Baron von Semlin." 'Adil Shāh was soon afterwards deprived of sight and imprisoned. After him Ibrāhim his brother reigned for some time in A.D. 1748, Shāhrukh in A.D. 1749, Sulaimān in A.D. 1750, Ismā'il bñ-Sayyad Mustafa from A.D. 1750 to 1752, and after him Karim Khān Zand and 'Aqā Muhammād Khān Qājār, which see.

**Nafis bin-Iwaz** (نفیس بن عوض), author of the Arabic work called *Hall-i-Majiz-nl-Qānān*. He was a contemporary of Mirzā Ulagh Beg.

**Naftuya** (نقطویہ), or *Niftūya*, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in A.D. 912, A.H. 300. His proper name is Abū 'Abdullah Ibrāhim.

**Naila** (نیلہ), the mother of Firōz Shāh and the daughter of Rāja Mal Bhattī.

**Naishapuri** (نیشاپوری), or **Naisābūrī**,

an Arabian author, who took his poetical name from Naishāpūr his birthplace; he is called by European writers Nisaburiensis. He has collected in a little book the grave and witty sayings of Muhammad and his successors, and some of the kings of Persia.

**Naiyar and Rakshan** (نیار و رخشن) (نیار یا رخشن)

are the poetical titles of Nawāb Ziyā-uddin Ahmad Khān, the son of Nawāb Ahmad Baksh Khān of Firōzpūr and Lāhore.

**Najabat Khan Khanan Nawab**

(مُجَابَتْ خَانْ خَامِخَانَ نَوَابْ) (مُجَابَتْ خَانْ)

nobleman of the reign of the emperor 'Alamgir, by whom he was much respected. His proper name was Mirzā Shujā; he was the son of Mirzā Shāhrukh, and the grandson of Mirzā Sulaimān of Badakhshān. He was born on the 25th November, A.D. 1603, and died on the 13th December, A.D. 1664, 4th Jumādā I., A.H. 1075, at Ujjain. He held the rank of 5000 at the time of his death.

**Najabat, Mir** (میر مُجَابَتْ), author

of a poem called *Gulkushti*, on the art of wrestling, a Sharah of which has been written by Sirāj-uddin 'Ali Khān 'Arzū; and another by Munshi Ratan Singh of Lucknow.

[*Vide* *Najāt* (*Mir*).]

**Najaf Khan** (نجف خان), styled

Amr ul-Umrā Zulfiqār-uddaula, was born in Persia of a family said to be related to the Safavi sovereigns of that empire, and in his infancy was, with many of his relations, a prisoner to the usurper Nādir Shāh, who kept all the personages any way allied to the throne in confinement for his own security. At the request of Mirzā Muhsin Khān, the brother of Nawāb Saifdar Jang, who was sent on an embassy to Nādir Shāh by Muhammad Shāh the emperor, after his invasion of Hindūstān, Najaf Khān and a sister much older than himself were released. This lady married her deliverer, and Najaf Khān accompanied her and her husband to Dehlī. He was treated with parental affection by Mirzā Muhsin, and at his death attached himself to Muhammad Quli Khān, his son, the governor of Allahābād, who was shortly afterwards seized and put to death by his first cousin Nawāb Shujā-uddaula, the son of Saifdar Jang. Najaf Khān, upon this event, retired with a few followers into Bengal, and offered his services to the Nawāb Mir Qāsim 'Ali Khān, then at war with the English, who gave him great encouragement. When Qāsim 'Ali took refuge with Shujā-uddaula, Najaf Khān, not choosing

to trust himself in the power of the latter, repaired to Bundelkhand, and served Gūmāu Singh, one of the chiefs of that country. Upon the flight of Shujā-uddaula, after the battle of Buxar, he offered his services to the English, representing himself as the rightful lord of the province of Allahābād, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawāb Wazīr, the English, alleging the falsehood of his claim, set it aside, and rewarded his attachment with a pension of two lakhs of rupees and strong recommendations to the emperor Shāh 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shujā-uddaula, whom he would have joined had he been successful in the battle of Kōrā. From Allahābād he accompanied the emperor Shāh 'Alam to Dehlī in A.D. 1771, and having recovered the city of Agra from the Jāts, he was appointed Amir-ul-'Umra with the title of Zulfiqār-uddaula. The Rājas of Jaipūr and several other Hindū princes were his tributaries. He died on the 22nd April, A.D. 1782, A.H. 1199, in the 49th year of his age, leaving no issue, when the succession was disputed by Mirzā Shafī and Afrāsyāb Khān (*q.v.*). In spite of early intrigues Najaf Khān was an exceptionally efficient man, and gave the Empire some nine years of apparently renewed vigour. He was generally respected.

[*Vide Fall of the Moghul Empire.*]

**Najaf Kuli Khan**, a follower of the preceding. Died at Kanaund, A.D. 1790.

[*Vide Fall of the Moghul Empire.*]

**Najashi** (نجاشی). *Vide* 'Abū'l Husain Ahmad.

**Najat, Mir** (میر اصفہانی), of

Isfahān, whose proper name was Mir 'Abdul Al, is the author of a Diwān. He was a contemporary of Tahir Wahid, who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling, called *Gulkushti*. Some of the authors call him Mir Najābat.

[*Vide* *Najābat* (*Mir*).]

**Naji** (ناجی), poetical name of Muhammad Shākir, who lived in the reign of the emperor Muhammad Shāh, and was contemporary with the poets Wali, Hātim, Muzūn, and 'Abru.

**Najib Khan** (نجیب خان). *Vide* *Najib-uddaula*.

**Najib-uddaula** (نجیب الدوّلہ), the title of Najib Khān, a Rohela chief, and nephew of Bashārat Khān. He came into

Rohelqhand during the administration of 'Ali Muhammad Khân. He was at first appointed to the charge of a very small party, not consisting of more than twelve horse and foot. But his courage and activity soon brought him to the notice of his patron, who entrusted him with a respectable military command, and procured for him in marriage the daughter of Dündé Khân the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehli by the wazir Ghâzi-uddin Khân, and, being soon afterwards promoted to the command of the army, he attacked Safdar Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges, A.D. 1753, A.H. 1167. On the successful conclusion of this campaign, in which he was wounded, he received from the emperor Ahmad Shâh the title of Najib-uddaula. He was created Amir-ul-'Umra to the emperor Alamgir II. by Ahmad Shâh Abdâli on his return to Qandahâr, in A.D. 1757, A.H. 1170, but was, soon after that conqueror's departure, deprived of his office by the wazir Ghâzi-uddin Khân, who conferred it on Ahmad Shâh Bangash, the Nawâb of Farrukhâbâd, as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Shâh Abdâli with the Marhattas in January, A.D. 1761, and on his departure to Qandahâr, was again restored to his former situation of Amir-ul-'Umra, and was entrusted with the care of the city of Dehli and the protection of the royal family. He governed Dehli and the few districts yet in possession of the royal family with moderation and justice till his death, which took place in October, A.D. 1770, Rajab, A.H. 1184, when he was succeeded in his dominions by his son Zâbita Khân, who continued to protect the royal family, the emperor Shâh 'Alam residing at Allahâbâd with the English. Najib-uddaula was buried at Najibâdâd, a city founded by him.

### نجیب الدین (Najib al-dîn)

(فارسی), a poet of Persia who died about the year A.D. 1231, A.H. 628, and left a Diwân.

### نجیب النساء (Najib-un-Nisa Begam)

(بیگم), the sister of the emperor Akbar, and the wife of Khwâja Hasan Nakshbandi.

### نجم ثانی (Najm Sani)

, a famous wazîr of Shâh Ismâ'il Safwi I. whose proper name was Mirzâ Yâr Ahmad. He was taken prisoner in a battle fought against the Uzbaks, and put to death on the 12th November, A.D. 1512, 3rd Ramazân, A.H. 918, by order of 'Abdullah Khân Uzbak, king of Tûrân.

### نجم الدوله (Najm ud-dawla)

, whose proper name was Mir Phûlwâri, and the eldest son of Mir Ja'far 'Ali Khân, Nawâb of Bengal, Behâr, and Uriâs. He succeeded his father in February, A.D. 1765, Sha'bân, A.H. 1178, and the same year the East India Company received from the emperor Shâh 'Alam the appointment of Diwân of the three provinces of Bengal, and the Nawâb became a mere pensioner. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, A.D. 1766, 22nd Zi-Qâ'dâ, A.H. 1179, and was succeeded by his brother Saif-uddaula.

### نجم الدين ابرو شاد (Najm ud-dîn 'Abru Shâd)

, a poet of Dehli, who flourished in the reign of the emperor Shâh 'Alam.

### نجم الدين ابو حفص (Najm ud-dîn Abu Hafṣ)

عمر بن محمد (Umar bin Muhammed). *Vide Nasafi.*

### نجم الدين ابو الحسن علي بن داود (Najm ud-dîn Abu'l Hasan 'Ali bin Daud)

, commonly called Qahqari, from Qahqar, a place in Chaldea, situated near Basra, where he was born in A.D. 1172, A.H. 568. He was descendant of Zuber bin-Awâm, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifian sect, in the college named Ruknia, in the city of Damascus, where he died in A.D. 1274, A.H. 645, aged 77 lunar years.

### نجم الدين فهداني حافظ (Najm ud-dîn Fahdani Hâfiẓ)

, or Kahdâni (Hâfiẓ), author of an Arabic work entitled *Itâhâf ul-Wârâ bi-Akkâbâr ul-Qurâ.*

### نجم الدين كبرى شيخ (Najm ud-dîn Kâbirâ Shâikh)

, (الدين كبرى شيخ), a celebrated pious Musalmân, who was slain at Khwârizm at the time when the troops of Chongez Khân, the Tartar, invaded that kingdom in A.D. 1221, A.H. 618.

### نجم الدين محمد عمر (Najm ud-dîn Muhammad 'Umar)

السمرقندی (Samarcandi), author of a medical work in Arabic, called *Asbâb wa 'Alâmat.*

**نجم الدين رازى** (Razi), commonly called **المعروف به يد الله**, "Idullah," or the Hand of God.

**Na'man, Mir** (نعمان مير), a poet who died at Agra on the 4th March, A.D. 1648, 18th Safar, A.H. 1058, and was buried there.

**Na'mat Ali Khan** (نعمت على خان), author of a work called *Shâh-nâma*, containing an account of the Muhammadan kings of India.

**Na'mat Khan** (نعمت خان على), whose poetical name is 'Ali, and who afterwards received the title of Dânishmand Khân, Comptroller of the Kitchen to the emperor 'Alamgîr, and a constant attendant on his person. He is the author of a number of excellent poems, one of which is called *Husn-e-Ishq*, but that held in the greatest estimation is a satire on the conquest of Golkonda by 'Alamgîr, A.D. 1687, in which the author lashes not only the generals, but even the emperor himself, whose conduct in destroying the Muhammadan kings of Bijâpur and Golkonda, while the Mahrattas and other Hindû chiefs had exalted the standard of defiance, was much disapproved of by many of the zealous Musalmâns. The officers and soldiers were also much disgusted by incessant wars in the Deccan, and the very great hardships they suffered during his campaigns in that country. This book goes by the name of the author, *Na'mat Khan Ali*, and has no other name. It is sometimes called *Waqâya Na'mat Khan Ali*. He also compiled a very excellent book on Oriental Cookery. The whole of his work is called *Khadîn Na'mat*, or the Table of Delicacies. He died in the reign of the emperor Bahâdur Shâh, A.D. 1708, A.H. 1120.

[*Vide* Dânishmand Khân.]

**نعمت الله سيد نارنول** (Nârnâl), a Sayyad of Nârnâl and a pious Musalmân who is said to have performed miracles. He had reared a hawk by whose aid he procured his subsistence for several years. He afterwards proceeded to Akbarnagar, commonly called Râjmahâl, in Bengal, where the prince Sultân Shujâ', the son of the emperor Shâh Jahân, then governor of that province, with several of his 'Umra, became his disciples. He died in the year A.D. 1666, A.H. 1077, at a place called Firozpur, east of Râjmahâl, where he had received a jâgir from the prince. He was a saint and a poet.

**نعمت الله** (خواجہ), author of the history of the Afghans or early Abdâlis, an account of

which is given in the *Jour. of the As. Soc. of Bengal*, vol. xiv, p. 445. It is called *Târikh Afghânî*, translated by Bernhard Dorn, Ph. D., etc.

**Na'mat-ullah Wali, Sayyad Shah Nur-uddin** (نعمت الله ولی سید شاد نورالدین), a descendant of Imâm Müsi Qâzim. He was a learned and pious Musalmân, and an excellent poet. He is said to have performed miracles; was the disciple of Shaikh 'Abdullah Yâfa'i, but followed the tenets of Imâm Shâfa'i. He is the author of nearly 500 books and pamphlets. He died in the time of Shâhrûkh Mirzâ, the son of Amir Taimûr, A.D. 1424 or 1431, A.H. 827, aged 75 years, and is buried at Mihân, a village of Kirmân in Persia. Sayyad was his poetical title.

**Nami** (نامی), a poet who died in A.D. 1533, A.H. 940.

**Nami** (نامی). *Vide* Muhammad Ma'sûm Nâmi.

**Nami ul-Nami** (نامی النامی), surname of 'Abû'l 'Abbâs ibn-Muhammad al-Dazâmi al-Mâsiîf, who was an excellent Arabic poet. He died A.D. 1008, A.H. 399, aged 90 years.

**Namkin** (نعمکین قاسم خان), poetical title of Qâzim Khân, who lived in the time of the emperor Jahângîr.

**Namud** (نمود). *Vide* Taskhîr.

**Nana** (نانا), a corruption of Nânhâ, or Nannâ, is the appellation by which Bâlaji Râo Peshwâ was commonly known in Hindûstân, and is by most supposed to be a title of State; but, as we are informed, it arose from the nickname given him when a child by his father, Nannâ signifying a little man.

**Nana** (نانا فرنویس), or Nânhâ Farnawis or Pharnawis, was the Kârkun of Mâdhû Râo Peshwâ. His original name was Janardhan, and he rose by the aid of great ability and lack of scruple. Was rival of Madhoji Sindhia, whose great-nephew Daulat Râo caused the Nâna's fall and ruin. Died about 1797.

**Nana** (نانا صاحب), or Nânhâ Sâhib, the nickname of Dhundhûpant of Bîjhâr near Cawnpore. This miscreant was an adopted son of Bâjî Râo II. the ex-Peshwâ

of Pūnā, who died on the 28th January, A.D. 1853. The pension of the ex-Peshwā, amounting to 8 lakhs of rupees per annum, was not continued to the Nānā, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bīthūr, situated ten miles from Cawnpore, where he owned an estate left him by his patron the ex-Peshwā, and he was allowed a retinue of 500 infantry and cavalry, with three guns of small calibre, and these troops were of course entirely independent of European authority. On learning the general character of the outbreak of the Bengal army in 1857 he attacked the garrison of Cawnpore, all of whom he destroyed by the help of the vilest treachery; but fled before the avenging force of General Havelock. A proclamation was issued by the Governor-General in March, A.D. 1858, wherein a reward was offered of one lakh of rupees to any person who should deliver Nānā Dhundhūpant of Bīthūr to the district officer commanding in any military camp or at any military post; and, in addition to the pecuniary reward, a free pardon was guaranteed to any mutineer, deserter or rebel (excepting the Nawabs of Farrukhābād, Bareli, Banda and Rāja of Mainpūri) who should so deliver up the Nānā Sāhib. The Nānā was never afterwards heard of authentically, but probably perished in the Nipāl jungles.

### Nanak (نَاک), or Nānak Shāh,

the founder of the sect called Sikhs, was born in the year A.D. 1460. He was the son of a Hindū grain-merchant, and disciple of Sayyad Husain, or as some say of Kabir, and consequently a sort of Hindū deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindū and Muhammadan worship were the same in the sight of the Deity. During his travels Nānak was introduced to the emperor Bābar, before whom he is said to have defended his doctrine with great firmness and eloquence. Nānak died in the month of August, A.D. 1539, aged 70 years. After his sect had silently increased for more than a century, it excited the jealousy of the Musalmān government, and its spiritual chief, the Gurū Arjūn, was put to death in A.D. 1606, within a year after the decease of the emperor Akbar. This tyranny changed the Sikhs from inoffensive quietists into fanatical warriors. They took up arms under Hargōbind, the son of the martyred Arjūn, who inspired them with his own spirit of revenge and of hatred to their oppressors.

*The following are the names of the Sikh Gurūs from Nānak.*

A.D.

Gurū Nānak Shāh, the founder  
of the sect . . . . died 1539

Gurū Angad, who wrote	A.D.
some of the sacred books . . . .	died 1552
„ Amardās . . . .	1574
„ Rāmdās, who beautified Amritsir . . . .	1581
„ Arjunmal, he compiled the 'Adi Granth . . . .	1606
„ Hargōbind, who was the first warlike leader . . . .	1644
„ Har Rāe, grandson of Hargōbind . . . .	1661
„ Har Krishan, son of Har Rāe . . . .	1664
„ Teigh Bahādūr, uncle of Har Krishan . . . .	1675
„ Gobind, son of Teigh Bahādūr. He remodelled the Sikh government. He was assassinated by a Pathān soldier in . . . .	1708
„ Banda, put to death by the Musalmāns . . . .	1715
12 Misals of the Sikhs captured Lāhore and occupied the Panjab	
Charat Singh of Sukelpaka misal . . . .	1774
Maha Singh, his son, extended his rule, and his wife became regent, and Lakhpāt Singh her minister . . . .	1792
Raujīt Singh established Lāhore dependency in 1805 [Vide Ranjīt Singh.] . . . .	1839 27th June.

### Nandkumar (نندکمار), a Brāhman born

about 1720, in the district of Birbham, became Wānt Faujdar of Hugli under Sirāj-ul-daula (q.v.) about 1756. All the power of the State had been committed to him without control, in the time of the Nawāb Ja'far 'Ali Khān. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and hanged at the appointed place of execution in Calcutta on the 5th August, A.D. 1775, 7th Jumādā II, A.H. 1189. His treasure and effects were given up to his son Rāja Gurdās. It is said there were fifty-two lakhs of rupees in money, and about the same amount in jewels and rich goods. In the Siyar-ul-Mutakharīn, it is said that in his house were found counterfeit seals of several eminent persons which he had forged.

[Warren Hastings was long charged with improperly influencing the trial of Nandkumar, but his memory is generally thought to have been cleared by Sir J. F. Stephen, whose book on the subject should be consulted.]

Naqib Khan (نقیب خان), the grandson of Yahia bin-'Abdul-Latif, which see.

**Naqi, Imam** (نَقِيٌّ اِمَامٌ). *Vide* 'Ali Naqi (Imām).

**Naqi Kamara** (نَقِيٌّ كَمْرَةٌ), a poet who died in A.D. 1622, A.H. 1031, and left a Diwān.

**Naqshabi** (نقاشبی), poetical name of a person who is the author of the *Tūti-nāma*, or Tales of a Parrot. When he flourished or when he died is not known.

**Narayan Rao Peshwa** (ناریان راؤ پیشوا), the third son of Balājī Rāo Peshwā, succeeded his brother Madhō Rāo in November, A.D. 1770. He was assassinated by his paternal uncle Raghuṇāth Rāo, better known by the name Rāghoba, in August, A.D. 1772, and was succeeded by his infant son Sewājī Madhō Rāo. Raghuṇāth Rāo, failing in his plans, joined the English at Surat.

**Nargisi** (نرگسی), an author who died at Qandahār, in A.D. 1533, A.H. 937, and has left a Diwān.

**Narsi** (نسرسی), the Narses of the Greeks, a king of the Sāsānian dynasty, succeeded his brother Bahrām III. A.D. 393, on the throne of Persia, and after a reign of nine years abdicated it in favour of his son, Hurmuz II. and survived that act but a short period.

**Narsingh Deo Bundeila, Raja** (نرسنگھ دیو بندیلہ راجہ), son of Rāja Madhukar Sāh Bundeila, who died in the reign of the emperor Akbar, A.D. 1592, A.H. 1000. He served prince Mirzā Salim (afterwards Jahāngir) for several years and by his orders slew Abū'l Fazl, the prime minister of his father Akbar, in A.D. 1602, A.H. 1011. In the first year of Jahāngir he was raised to the rank of 3000, and subsequently to that of 4000. The Hindū temple at Muthura (Muttru), which 'Alamgīr afterwards converted into mosque, was built by him at a cost of three lakhs of rupees. He died in the year A.D. 1626, A.H. 1036.

**Nasafi** (نسفی), or al-Nasafi, whose proper name is Abū'l Barakāt 'Abdullah bin Ahmad, commonly called Hāfiẓ-uddin al-Nasafi, is the author of a law-book entitled *Wāfi* and its commentary called the *Kāfi*. He is also the author of the *Kanz ul-Daqā'ik*, a book of great reputation, principally derived from the *Wāfi*, and containing questions and

decisions according to the doctrines of Abū Hanifa, Abū Yūsuf, the Imām Muhammad, Zafar, al-Shāfi'i, Mālik, and others. Many commentaries have been written on this work; the most famous is the *Bahr ar-Rāeq* by Zain-ul-'Abidin bin-Nujaim al-Misri. Nasafi died A.D. 1310, A.H. 710.

[*Vide* Hāfiẓ-uddin Nasafi.]

**Nasafi** (نسفی), surname of Najmuddin Abū Hafs 'Umar bin-Muhammad, a celebrated doctor, and author of the *Aqād al-Nasafi*, a book in Arabic containing the fundamental and principal articles of the Muhammadan religion. This work is greatly esteemed by the Musalmāns, who prefer it to many others of the same title. A commentary on the above work was written by Taitazāni. Nasafi died in A.D. 1142, A.H. 537.

**Nasai** (نسائی). *Vide* Abū 'Abdul Rahmān Nasā'i. He was a native of Nasā, a town in Khurāsān.

**Nashat** (نشاط), the poetical name of Rāe Phukni Mal, a Hindū, who was Diwān or Treasures of 'Alamgīr's wazir.

**Nashati** (نشاطی), a poet who died A.D. 1508, A.H. 914.

**Nashwan bin-Said Himiri al-Yemani** (نشوان بن سعید حمیری الیمنی), author of a work called *Shams-ul-'Ulūm*, or the Sun of Science. He died A.D. 1177, A.H. 573.

**Nasibi, Baba** (نصیبی بابا), of Gilān, was a court poet of Sultān Ya'qūb. He died at Tabrez, in A.D. 1537, A.H. 944, and left a Diwān containing about 5,000 verses.

**Nasibi, Mirza Muhammad Khan** (نصیبی مرتضی محمد خان) came from Persia to Lucknow in the reign of Nasiruddin Haidar; and died in that of Amjad Ali Shah before or after the year A.D. 1845, A.H. 1261. He is the author of several poems.

**Nasikh** (ناسخ), Shaikh, Imam Bakhhsh, a poet of the present century. His complete works, comprising three Diwāns, or books of verse, besides chronograms on the deaths of earlier writers, appeared in A.H. 1232-47-54, under the title of *Kitāb-i-Nisikh*; the collection was to be found in the king of Audi's library. [See Catalogue by Sprenger, I. 628.] Died 1839.

**Nasim** (نسم), poetical appellation of Pandit Davā Shankar, who is the author of a story called *Gulzār Nasīm*, in Urdu verse, composed in A.D. 1838, A.H. 1254.

**Nasim** (نسم), poetical title of Asghar 'Ali Khān of Dehlī.

**Nasim** (نسم), poetical title of Lachhmi Narāyan, Rāja of Benares.

**Nasir** (نصر), poetical name of Mir Nasir 'Ali of Lucknow.

**Nasir** (نصر), poetical name of Nawāb Nasir Jang, son of Muzaffar Jang Bangash. He died in A.D. 1813, A.H. 1228, on a day when an eclipse of the sun had taken place.

**Nasir** (نصر), poetical name of Shāh Nasir-uddin, an Urdu poet, commonly called Miān Kallū. He was a native of Dēhlī and the son of Shāh Ghārib. In the latter part of his life, he proceeded to Haidarābād and was employed by Mahārāja Chandū Lāl, in whose service he died about the year A.D. 1840. He has left an Urdu Diwān, containing more than 100,000 verses, which were collected together after his death by one of his pupils named Maharaj Singh.

**Nasir** (نصر), poetical title of Sādat Khān, the son of Rislat Khān. He is the author of five Diwāns and a biography.

**Nasir** (نصر), takhallus of Nasir-uddin Hamdānī, who flourished about the year A.D. 1606, A.H. 1015, in which year he visited Shirāz. He is the author of a Diwān.

**Nasir** (نصر), Muhammad Nasir Khān, the takhallus of Muhammad Nasir Khān, who is the author of a Diwān, and was living in A.D. 1807, A.H. 1222.

**Nasir 'Ali, Mulla** (ملا), a poet of Shāhjahānābād, whose poetical name was 'Ali. He was born at Sarhind, and died at Dehlī in March, A.D. 1697, Ramazān, A.H. 1108, and is buried near the mausoleum of Nizān-uddin Auliā. He was a fertile poet and has left a Diwān and a Masnavi.

**Nasir Billah** (ناصر بالله), a khalif of Baghdād. *Vide* Al-Nāsir Billāh.

**Nasir bin-Khusro, Hakim** (ناصر بن خسرو حکیم), the author of the work called *Zadil Musafarin*, from which book the compiler of the *Hajat Darakot-e-Nur-uddin Shirāzi* has so largely borrowed. He was a genuine Kuresh, and must have written under the short reign of al-Wasiq Billāh, the ninth Khalif of the house of Abbās, who reigned between the year A.D. 810 and 841. *Vide Trans. Roy. As. Soc.* vol. iii. p. 32. 'Ali Raza the 8th Imām, and great-grandfather of Nasir bin-Khusro, died in the year A.D. 818, A.H. 204.

**Nasir Bukhari, Maulana** (ناصر بخاری مولانا), a learned Musalmān who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmān Sāwaji, who died in A.D. 1377, A.H. 779.

**Nasir Jang, Nawab Nizam-uddaula** (ناصر جنگ نواب نظام الدوہ) was the second son of Niğām-ul-Mulk 'Asaf Jāh, whom he succeeded in the government of the Deccan in May, A.D. 1748, Jumāda II, A.H. 1161. He reigned two years and a half, and was slain on the 5th December, A.D. 1750, 17th Muḥarram, A.H. 1164, by a conspiracy of his own servants, supposed to have been favoured by the French, who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaffar Jang, who had been imprisoned by him. On his death Muzaffar Jang was placed on the masnād of the Deccan by the conspirators; but this young prince did not long enjoy his dignity, for he was assassinated almost immediately after his accession by the same persons who had raised him to power. This event took place on the 2nd February, A.D. 1751, 17th Rabi I, A.H. 1164. Nasir Jang was buried at Burhānpur near the tomb of his father.

[See *The French in India*, by Colonel Malleson, C.S.I.]

**Nasir Khan** (نصر خان), ruler of Haidarābād in Singh, succeeded his brother Mir Nūr Muhammad Khān in A.D. 1842. He was imprisoned and sent down to Calcutta by the English in A.D. 1843, 6th Rabi II, A.H. 1261, where he died on the 16th April, A.D. 1845.

**Nasir Khan Faruqi** (نصر خان فیروقی). *Vide* Malik Nasir Khan.

**Nasir Khusro** (ناصر خسرو), a celebrated physician and poet of Isfahān, whose poetical name was Hujjat. He is the author of several works, among which are the two following, viz. *Rostā'i-nāma* in verse, and

*Kanz-ul-Haqeq* in prose. He has also left a *Dīwān* consisting of 30,000 verses. He was a contemporary of Khwāja 'Abū'l Hasan Jurjāni and the celebrated physician Avicenna. Some say that he was a Deist, and others considered him to be an Atheist, on which account he was persecuted by the Muhammadans, and fled from one city to another, till at last he was obliged to conceal himself among the hills of Badakshān. Daulat Shāh has given a very interesting account of Nāsir Khusro, in his *Tazkira*. In 1872 there was discovered among the Elliot papers an Arabic work by Nāsir Khusro, on the buildings and water-works of Jerusalem. He is most precise in his information. It is said, that if this work had been found a little earlier, it might have saved the Palestine Exploration Committee some diggings and considerable outlay. There is also a work of the same kind in Persian, called *The Travels of Nāsir Khusro*, which he wrote in A.D. 1052, corresponding with A.H. 444.

**Nasir, Khwaja (ناصر خواجه)**, a poet who was contemporary with Salmān Sāwaji.  
[*Vide* Nāsir Bukhārī.]

**Nasir Shah Purbi (ناصر شاہ پوری)**, a lineal descendant of Shams-uddin Bhangāra, was placed on the throne of Bengal in A.D. 1427, A.H. 831, after the murder of Nāsir-uddin Ghulām, who had usurped the throne for several days after the death of his master Ahmad Shāh. General Briggs, in his translation, says that he reigned only two years, whereas it appears from Major Stewart's Bengal history, which seems to be correct, that he reigned 32 years, consequently his death must have happened in the year A.D. 1458, A.H. 863. He was succeeded by his son Bārbak. He is also called Nāsir Husain Shāh, as appears from an Arabic inscription on a mosque lately discovered in the district of Hugli in Bengal by the late H. Blochmann, Principal, Calcutta Madrasa.

**Nasir, Shaikh (ناصر شیخ اکبرابادی)**, of Akbarābād, a Musalmān saint who is said to have performed a number of miracles, and was highly respected by the emperor Shāh Jahān. He died on the 7th June, A.D. 1647, 13th Jumādā I. A.H. 1057, and was buried at Āgra.

**Nasir-uddaula (نصیرالدولہ)**, Nizām of the Haidarābād State, succeeded his father Sakandar Jāh on the 23rd May, A.D. 1829, and died in May, A.D. 1857. His son ascended the masnad with the title of Nawāb Afzal-uddaula.

**Nasir-uddin (نصیرالدین)**, title of Ahmad Shāh, the present king of Persia.  
[*Vide* Ahmad Shāh.]

**Nasir-uddin (نصیرالدین)**, author of the Arabic work on Jurisprudence called *Fatāwi Ibrāhīmī*.

**Nasir-uddin (نصیرالدین)**, king of Persia. *Vide* Nasir-uddin Shāh.

**Nasir-uddin Haidar (نصیرالدین هیدر)**, king of Audh, was the son of Ghāzi-uddin Haidar, whom he succeeded on the throne of Lucknow on the 30th October, A.D. 1827, 28th Rabi' I. A.H. 1243, with the title of Sulaimān Jāh Nasir-uddin Haidar. He reigned ten years, and died, poisoned by his own family, on the 7th July, A.D. 1837, 3rd Rabi' II. A.H. 1253, in which year died also William IV, king of England, and Akbar II, king of Dehlī. Nasir-uddin Haidar was succeeded by his uncle Nasir-uddaula, who took the title of Abū Mu'azzaf Mōlī-uddin Muhammād 'Ali Shāh, and Munna Jān the illegitimate son of Nasir-uddin Haidar was sent to the fort of Chunār, where he died on the 15th January, A.D. 1846, 16th Muharram, A.H. 1262.

**Nasir-uddin Khilji, Sultan (ناصرالدین خلجی سلطان)**, was the son of Sultān Ghayās-uddin Khilji, king of Mālwā. He ascended the throne of that kingdom a few days before the death of his father, which happened on the 25th October, A.D. 1500, 27th Rabi' II. A.H. 906. He reigned eleven years and four months; and, having previously declared his third son Mahmūd as his successor, died about the year A.D. 1511, A.H. 917.

**Nasir-uddin Mahmud (نصیرالدین محمد)**, also called, by Firishta, Nasir-uddin Mahmud Awadī, surnamed Chirāgh Dehlī, or the Candle of Dehlī, a celebrated Muhammad saint, who was a disciple of Shaikh Nizām-uddin Auliā, whom he succeeded on the masnad of Irshād, or Spiritual Guide, and died on Friday the 16th September, A.D. 1356, 18th Ramazān, A.H. 757. He is buried at Dehlī in a mausoleum which was built before his death by Sultān Firōz Shāh Bārbak, one of his disciples, and close to his tomb Sultān Bahīl Lōlī was afterwards buried. He is the author of a work called *Aḥair-ul-Majālis*.

**Nasir-uddin Mahmud (ناصرالدین محمد)**, surnamed Baghārā Khān, governor of Bengal, was the son of Sultān Ghayās-uddin Balban, and the father of Moīzz-uddin Kaiqubād, who was, during the absence of his father in Bengal, made king of Dehlī. When Sultān Ghayās-uddin Tughlaq, in A.D. 1324, marched in person towards Bengal, he was then living, and came

from Lakhnauji to pay his respects, bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to assume the ensigns of royalty. He died in the time of Muhammad Tughlaq Shah.

[*Vide Baghra Khan.*]

### Nasir-uddin Mahmud, Sultan (ناصر الدین محمد)

(الدین محمد), son of Sultān Shams-uddin Altīmsh, succeeded his nephew Sultān 'Alānddin Masa'ūd Shāh in June, A.D. 1246, to the throne of Dehli. He reigned 20 years, was imprisoned, and died on the 18th February, A.D. 1266, when Ghayās-uddin Balban succeeded him.

### Nasir-uddin Muhtashim (ناصر الدین محتشم)

(خشنم) is the person in whose name Khwājā Nāsir-uddin Tūsi wrote the work entitled *Akhlaq Nāsiri*.

### Nasir-uddin Murtaza (ناصر الدین مرتضی)

(مرتضی), author of several works, one of which is called *Risāla Miṣbāh ilm Nahe*. He died in A.D. 1213, A.H. 610.

### Nasir - uddin Qabbacha or Fattah (ناصر اندیں قباقہ یا فتح)

Sindh. It is related in several histories, such as the *Khulāsat ul-Hikāet*, the *Haj-nāma*, and the *History of Hajji Muhammad Qandahāri*, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hajjāj bin-Yūsaf, governor of Basra, at the time when Walid, the son of the Khalif 'Abdulmalik, was ruler of the provinces of both 'Irāq. Hajjāj deputed Mahmūd Husain in the year A.D. 706, A.H. 87, with a select army into Mikrāu, and he subdued that country and made converts of many of the inhabitants called Balochis. He afterwards deputed Budmūn to conquer Dibāl (modern Thatta on the Indus). Budmūn failed in his expedition, and lost his life in the first action. Hajjāj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year A.D. 712, A.H. 93, he deputed his cousin Imād-uddin Muhammad bin-Qāsim, the son of Aqil or Uqail Thaqafi or Saqafi, with six thousand soldiers to attack Dibāl, and he in a short time conquered the place, and Rāja Dāhir, the ruler of Dibāl, was slain in battle. After the death of Muhammad bin-Qāsim, a tribe who trace their origin from the Ansāris established a government in Sindh; after which the zamindārs, of the tribe of Sūmara, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. About A.H. 737 the dynasty of Sūmara was subverted, and the country subdued by another native dynasty called Sūmana, whose chief assumed the title of Jām. During the reigns

of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghazni, Ghōr and Dehli, invaded Sindh, and, seizing many towns, appointed Muhammadan governors over them. Among these rulers, Nāsir-uddin Qabbācha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Nāsir-uddin was one of the Turkish slaves of Shahābuddin Muhammad Ghōrī, who made him governor of Uchha in Multān about the year A.D. 1203, A.H. 600. He espoused the daughter of Sultān Qutb-uddin Aibak, viceroy, and afterwards king of Dehli, after whose death in A.D. 1210, A.H. 607, having seized many of the towns subjected to the Sindh government, he reduced the territory of the Sūmanas to the small tract of country around Thatta, and, renouncing his allegiance to the throne of Dehli, became independent. Besides Sindh, his kingdom embraced the provinces of Multān, Kohrām and Sursati. He was twice attacked by Tāj-uddin Elduz of Ghazni, but he successfully repelled both these invasions. In A.D. 1225 Shams-uddin Altīmsh, king of Dehli, made several attempts to remove him from his government, and even marched for that purpose as far as Uchha, when Nāsir-uddin, having no hopes of eventually repelling the arms of the Dehli monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat foundered, and every one perished. This usurper ruled in Sindh and Multān for a period of 22 years. In the latter end of the reign of Muhammad Tughlaq of Dehli, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindhis contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jām Afrā.

*The following is a list of the Jām dynasty of Sūmana, originally Rājpūts.*

	A.D.
737—	
740 1. Jām Afrā, reigned 3 years and 6 months from A.D. 1336, and . . . . . died 1339	
754 2. Jām Chōban, his brother, reigned 14 years . . . . . 1353	
769 3. Jām Bani, son of Jām " Afrā, reigned 15 years . . . . . 1367	
782 4. Jām Timmāji, son of Jām Afrā, reigned 13 years . . . . . 1380	
793 5. Jām Salāh-uddin, con- verted to Muhammadanism . . . . . 1391	
796 6. Jām Nizām-uddin, his son . . . . . 1393	
812 7. Jām 'Alisher, his son . . . . . 1409	
" 8. Jām Giran, son of Tim- māji, died on the 2nd day after his accession.	
827 9. Jām Fatha Khān, son of Iskandar Khāh . . . . . 1423	
854 10. Jām Tughlaq, his brother, invaded Gujurāt, reigned 27 years, and was succeeded by his kinsman Jām Mu- bārak, who was deposed after a reign of 3 days . . . . . 1450	

A.H.		A.D.
856	11. Jām Sikandar, son of Fatha Khān, reigned 18 months . . . . .	died 1452
"	12. Jām Sanjar, a descendant of the former kings of Sindh, was elected in 1452, reigned 8 years . . . . ,	1460
894	13. Jām Nizām-uddin, commonly called Jām Nanda, was contemporary with Hasan Langa, king of Multān, reigned 30 years , ,	1489
927	14. Jām Firōz, his son, reigned about 33 years, when Shāh Beg Arghūn, governor of Kāndahār in A.D. 1520, marched to conquer Sindh, and occupied the whole country, even to the possession of Thatta . . . . ,	1520
930	15. Shāh Beg Arghūn, reigned 3 years . . . . .	1523
966	16. Shāh Husain Arghūn . . . . ,	1554
982	17. Mahmūd of Bakkar, reigned till A.D. 1572, when the emperor Akbar annexed Sindh to the empire.	

**Nasir-uddin Qazi Baizawi** (ناصرالدین قاضی بیضاوی), the son of Imām

Badr-uddin Umar bin-Fakhr-uddin 'Ali Baizawi.

[*Vide* Baizawi.]

**Nasir-uddin Shah** (ناصرالدین شاہ),

king of Persia, was born in A.D. 1831, and was the eldest son of Muhammad Shāh, the eldest son of 'Abbas Mirzā, so well known for his partiality to the English, and the great-grandson of Fatha 'Ali Shāh. Nasir-uddin ascended the throne after the death of his father, on the 4th September, A.D. 1848, in his 19th year. He visited Russia, London, France, Germany, etc., in A.D. 1873, and again in 1889.

**Nasir-uddin Tusi, Khwaja** (نصرالدین خواجہ), the famous philosopher and astronomer who was employed by Halākū Khān, the grandson of Changēz Khān, to form the Ikhāni Tables, etc. He was the son of Imām Fakhr-uddin Muhammad Rāzī, was born at Tūs in Khurāsān on Saturday the 3rd March, A.D. 1201, 11th Jumāda I. A.H. 597, and though a somewhat over-zealous Shi'a, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author.

He likewise translated the *Almajisti*, and wrote a volume of learned explanatory notes upon it. He also wrote several works on geometry, astronomy, philosophy, theology, and dissertations on miscellaneous subjects. During the Mughal persecutions he wandered among the mountains of Khurāsān, and was taken captive by Alauddin Muhammad, a descendant of Hasan Sabbah, who forced him to remain with him for several years and employed him as his wazīr. It was during his captivity that he wrote the most celebrated of all his treatises, a well-known and excellent little work on moral philosophy, which he styled *Akhlaq Nāsiri*, or the Morals of Nasir, in compliment to Nasir-uddin 'Abdul Rahim, governor of the fortress of Dez; but the flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halākū Khān in November, A.D. 1256, A.H. 654. It was Nasir-uddin that persuaded Halākū to march against Baghdād, which was taken in A.D. 1258. The *Akhlaq Nāsiri* is a translation in Persian of the *Kitāb-ut-Tahārat fil Hismat Amali*, an Arabic work by Abū 'Ali Muhammad of Mecca. There are two other works on Sufism which he wrote, one called *Aswif-ul-Ashraf*, the Praises of the Virtuous, and the *Bahar-ul-Maqāni*, the Sea of Truth. He is also the author of a work entitled *Khilafat-nāma Ilāhi*, and another work on Prosody called *Mār-ush-shohra*. Nasir-uddin died in the reign of Abakān, the son of Halākū, on the 24th June, A.D. 1274, 18th Zil-hijja, A.H. 672, and was buried at Baghdād near the tomb of Imām Muṣī Qāzīm. His brutal severity towards Ibn Hājib, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man.

[*Vide* Al-Mustaṣim Billāh.]

**Nasr** (نصر), commonly called Nasr

Badakhshi, is the poetical name of Mirzā 'Abū Nasr of Badakhshān, who was an author, and died in A.D. 1668, A.H. 1078.

**Nasrabadi** (نصر بادی). The full name

of this author was Muhammad Tāhir; he was born at Nasrabād (which is in the district of Isfāhān) about the year A.D. 1616, A.H. 1025, and is the author of the biography called *Tazkira Nasrabādi*, which he wrote in the year A.D. 1672, A.H. 1083, and added about nine biographies ten years after.

**Nasr Ahmad** (نصر احمد), a grandson

of Sāmān. He was appointed governor of Bukhārā by the Khalif Mo'tamid Billāh in A.D. 875.

[*Vide* Ismā'il Sāmāni.]

**Nasr 'Asim** (نصر عاصم) was the first

who introduced the diacritical marks in the Qurān, by order of the Khalif 'Usmān.

**Nasrat (نصرت)**, the poetical title of

Dilāwar Khān, who is the author of a Diwān. He died in A.D. 1726, A.H. 1139.

**Nasrati (نصرتی)**, a celebrated poet of the Deccan, who is the author of a heroic poem in Hindi and the Dakhini dialect, called '*Ali-nâma*', which contains the conquests or wars of Sultân 'Ali 'Adî Shâh of Bijâpûr. This prince, to whom the work was dedicated, was assassinated in A.D. 1580, A.H. 938. Nasrati is also the author of two other poems, called *Gulshan Ishq* and *Guldaasteh 'Ishq*; the former is the tale of Râja Manohar and the princess Chintawati, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultân, and written between the year A.D. 1560 and 1570.

**Nasrat Jang (نصرت جنگ)**. *Vide* Khân Dourân Nasrat Jang.

**Nasrat Khan (نصرت خان)**. *Vide* Khân Dourân Nasrat Jang.

**Nasrat Shah (نصرت شاہ)**, the son of Fatha Khân, the son of Firôz Shâh Tughlaq. The throne of Dehli, which was vacated by Sultân Mahmûd Shâh on the invasion of Amir Taimûr in A.D. 1399, was taken possession of by Nasrat Shâh on that conqueror's return to Persia. He reigned eleven months, and was defeated in a battle by his cousin Eqbâl Khân, the son of Zafar Khân, who succeeded him in A.D. 1400. The Sûbahs had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrât was seized upon by Khân 'Azim Zafar Khân; Mâlwâ by Dilâwar Khân; Qanauj, Audh, Kara and Jaunpur by Sultân ush-Sharaq Khwâja Jahân; Lâhore, Dibâlpur, and Multân by Khizir Khân; Samâna by Khalil Khân; Bayâna by Shams Khân; Mahôba by Muhammad Khân bin-Malikzada Firôz, and so on.

**Nasrat Shah (نصرت شاہ)**, who is called, by General Briggs, Nasîb Shâh, succeeded his father 'Alâuddin in the government of Bengal in A.D. 1524, A.H. 930. When Ibrâhim Lodi fell in battle with Bâbâr (q.v.) the latter ascended the throne of Dehli in A.D. 1526, A.H. 932, when many of the adherents of the Lodi dynasty sought protection at the court of Bengal. Among others the prince Mahmûd (brother to Ibrâhim Lodi) also took refuge there, and his sister became the wife of the king. Nasrat Shâh died in A.D. 1538, A.H. 945, and Mahmûd, who was then one of his ministers, succeeded in usurping his throne. About this period Sher Khân, who afterwards ascended the throne of Dehli, attacked and defeated Mahmûd in action, and eventually expelled him from

Bengal, whence he fled to the court of Dehli, where, representing his grievances, the emperor Humâyûn marched with an army and took the kingdom of Bengal from Sher Khân, whom he defeated in a general action. Sher Khân, rallying his defeated troops in the year A.D. 1542, A.H. 949, succeeded in re-conquering Bengal. On his death, and after the accession of his son Salim Shâh to the throne of Dehli, the province of Bengal was made over to Muhammad Khân Afghân, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahâdur Shâh.

**Nasr bin-Ahmad Samani (نصر بن احمد سامانی)**. *Vide* Nasr Sâmâni.

**Nasr Samani, Amir (نصر سامانی امیر)**, the third Sultân or Amir of the race of Sâmâni or Samanides, was eight years old when he succeeded his father Amir Ahmad on the throne of Bukhârâ and Khurâsân, A.D. 914, A.H. 301. He enjoyed a long and prosperous reign, and died at Bukhârâ, A.D. 943, Rajab, A.H. 331, leaving all his territories in peace. He was succeeded by his son Amir Nûh I. Rôdaki the poet lived in his time.

**Nasr-ullah bin Abdul-Hamid (نصر الله بن عبد الحميد)**, the son of 'Abdul Hamid bin-Abî ul-Mâ'âli, a poet who flourished in the reign of Bahram Shâh of Ghazni, in whose name he wrote the book called *Kallela Damna*, or Pilpay's Fables, which he translated from the Arabic into Persian.

[*Vide* 'Abû'l Ma'âli, the son of 'Abdul Majid.]

**Nasr-ullah (نصر الله)**, king of Bukhârâ, who died in the year A.D. 1860. He was a great tyrant, a greater probably never ruled a people. When on his death-bed, and so weak as to be scarcely able to make himself understood, he directed one of his wives to be brought into his room. The poor lady's brother had recently been in rebellion, and the news of his defeat and capture reached the tyrant when on his deathbed. Unable to glut his eyes with the sight of their execution, he wreaked his vengeance on his own wife, because she was sister to the rebel chief. She was beheaded before his eyes, now about to close in death. Laden with every crime that could burden the conscience of a responsible king, Nasr-ullah died, leaving the throne to his son and successor Muqaffar-uddin.

**Nasr-ullah bin-'Abdullah al-Akhmi (نصر الله بن عبد الله)**, a celebrated poet who died in the year A.D. 1173, A.H. 569. He is also called Qalakas and Alaaz al-Iskandari.

**Natiq** (ناظق نیشاپوری), a poet of Naishāpūr, who came to India, and was the master of Jawāhir Singh the poet.

**Natiq** (ناظق), the poetical name of Gul Muhammad Khān of Dehlī. One of his works is called *Jawhar ul-Muazzim*. He died in A.D. 1848, A.H. 1264.

**Nawai** (نوائی), the poetical name of Amir Alisher.

**Nawai, Mulla** (نوای ملا خراسانی), of Khurāsān. He came to India and found a patron in prince Daniāl, the son of Akbar, and died at Burhānpūr in A.D. 1610, A.H. 1019. He is the author of a Diwān.

**Nawal Rae, Raja** (نول رائے راجہ),

a Kāiyeth of the Saksena tribe in the service of Nawāb Safdar Jang; was by degrees raised to higher rank with the title of Rāja, and was appointed his deputy to settle the affairs of the province of Farrukhābād, which was seized by the Nawāb after the death of its ruler, Nawāb Qaem Jang. Nawal Rāe was slain in a battle fought against Ahmad Khān, the brother of the late Nawāb, on the 3rd August, A.D. 1750, 10th Ramazān, A.H. 1163.

**Nawal Singh** (نول سنگھ راخہ), the

Jāt Rāja of Bharhpūr, who succeeded his brother Rāe Ratan Singh after the death of Kehri Singh, his nephew, about the year A.D. 1769, A.H. 1183, and died in the year A.D. 1776, at the time when the fort of Dīg was besieged by Nawāb Najaf Khān. After his death his nephew Ranjit Singh, the son of Kehri Singh, the son of Sūrajmal Jāt, succeeded him.

**Nawawi** (نوى بن شرف), the son of

Sharaf, whose proper name was Abū Zikariā Yehia; is the author of several works on different subjects. One of his works is called *Tahzib-ul-Āsmāe*, a biographical dictionary of Illustrious Men, another the *Fatāwā-an-Nawā'i*, a collection of decisions of some note. He also composed a smaller work of the same nature, entitled *'Uaiün-al-Masdēl al-Muhibmat*, arranged in the manner of question and answer. He died A.D. 1278, A.H. 676.

**Nawazish Khan** (نوازش خان), author of the *Gulzār Dānish*.

**Nawedi** (نویدی), a poet who is the author of a Diwān. He was living in A.D. 1645, A.H. 1055. This person appears to be another Nawedi besides the one whose proper name was Khwāja Zain-ul-'Abidin, which see.

**Naweri** (نویری), an historian who wrote the Life of Sultān Bibars, the sovereign of Egypt. He died in A.D. 1331, A.H. 732.

**Nazar** (نصر بن شمیل), whose proper name is Abū'l Hasan Nazar, was an author of several works. He died at Marv A.D. 820, A.H. 204.

**Nazari, Hakim** (نزاری حکیم). *Vide* Nizāri (Hakim).

**Nazar Muhammad Khan** (نذر محمد خان), ruler of Balkh. He was defeated by the emperor Shāh Jahān, and his country taken possession of by that monarch in A.D. 1646, A.H. 1056.

**Nazar Muhammad Khan** (نذر محمد خان), Nawāb of Bhopāl, succeeded his father Wazir Muhammad in March, A.D. 1816.

**Nazim Hirwi** (ناظم هروی), a poet of Herāt, who is the author of a Diwān and a *Yūsaf Zalekhā*, which he completed in the year A.D. 1648, A.H. 1058.

**Nazim - ul - Mulk, Nazir - ul - Mulk** (ناظم الملک ناظر الملک), Wazir-uddaula, the son of Mubārik-uddaula, the Nawāb of Bengal, whom he succeeded 28th September, A.D. 1793, and died in April, A.D. 1810. He was succeeded by his son Zainuddin 'Al Khan.

**Nazir** (نظیر), the poetical title of a poet of Āgra, whose proper name was Shaikh Wali Muhammad. He was the author of a poem or Diwān containing Persian, Urdū, and Hindi verses on different subjects. He has besides composed a *Tarjikhānd* in Urdū on the *Iand-nāma* of Sa'di. He supported himself by teaching, and his poetry is much esteemed by the bazar people of Āgra. He died at Āgra on Monday the 16th August, A.D. 1830, 26th Šafar, A.H. 1246, and was buried at Tājganj.

**Nazir Bakhtyar Khan** (ناظر بختیار خان), a man of letters who led a private life near Faridābād, within a few miles of Āgra, and is the author of a work called *Mirat 'Alam*, or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgīr. He is also called Bakhtawar Khān, which see.

**Naziri** (ناظیری), poetical title of Muhammad Husain of Naishapur. He came to India, where he found a patron in 'Abdul Rahim Khân Khânâ. In A.D. 1603, A.H. 1012, he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ajmadabâd, Gujrat, where he died in A.D. 1613, A.H. 1022. He is the author of a Persian Diwân.

**Nekodar** (نیکودار), surname of Alîmad Khân, king of Persia, which see.

**Neko Siar, Sultan** (نیکو سیر سلطان), son of Muhammad Akbar, the youngest son of 'Alamgir Aurangzeb.

**Nigahi** (نگاهی), of Arân, near Kâshân, is the author of a poem or Masnawi called *Mukhtâr-nâma*, of about 30,000 verses in the metre of the *Shâh-nâma*, and one called *Mehr-wa-Mushtari*, in imitation of Assâr's Masnawi.

**Nihal Singh** (نیہال سنگھ), Râja of Kapûrthala. He died in the year A.D. 1852, having made his last will and testament, in which he left the throne, with nearly the whole of his kingdom, to his eldest son, Randhir Singh, and to his two younger sons, Bikrama Singh and Suchait Singh, he assigned a jagir of one lakh each, in case they disagreed with their brother. The Government of India was made the executor of the will. After the Râja's death his eldest son, Randhir Singh, ascended the gaddi. His youngest brother, Suchait Singh, fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie at once ordered the separation of a jagir of one lakh from the Kapûrthala Râj, according to the provisions of the will. The other brother, Bikrama Singh, was a worthy man, and much attached to the British rule. Like his royal brother, he performed important services to the English Government in 1857, and was rewarded for them with a jagir in Audh and titles besides. He received his jagir of one lakh in Kapûrthala in 1868.

**Nirpat Rae** (نرپت رائی), a Hindû who was in the service of Sarhindî Begam, the wife of Shâhjahân. He also built a garden at Ågra on a spot of 28 bighas.

**Nirpat Singh** (نرپت سنگھ), Râja of Panna.

**Nisar** (نشار دہلوی), of Dehlî, a poet who is the author of a Persian Diwân.

**Nisari** (نشاری), poetical name of a person who is the author of the work called *Chahâr Gulzâr*.

**Nisbati** (نسبطی تہانیسری), of Thânesar, a poet who has left a Diwân in Persian.

**Nizam** (نظام), the poetical name of 'Imâd-ul-Mulk Ghâzi-uddin Khân III.

**Nizam of Astrabad** (نظام استرابادی), an extremely pious man, who died in A.D. 1515, A.H. 921, and left, besides a Diwân, a Masnawi, which bears the title of *Bilqis and Sulîmân*, and contains the story of Solomon and the Queen of Sheba.

**Nizam Ahmad** (نظام احمد), author of the work called *Râhat-ul-Qulâb*, Delight of Hearts, containing the sayings of Shaikh Farid-uddin Shakarganj, a Muhammadan saint who is buried at Ajodhan, a place commonly called Pañjan in Multân.

**Nizam Ali Khan** (نظام علی خان) (نواب), Nawâb or Nizâm of Haidarâbâd in the Deccan, was the son of the famous Nizâm-ul-Mulk 'Asaf Jâh. He deposed and imprisoned his brother Salâbat Jang on the 27th June, A.D. 1762, 4th Zilhijja, A.H. 1175, and assumed the government of the Deccan; but his power was much curtailed by the Marhattas, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haidarâbâd the seat of his government, reigned 42 lunar years, and died on the 17th August, A.D. 1802, 16th Rabî' II. A.H. 1217. He was succeeded by his son Nawâb Sikandar Jâh.

**Nizam Bai** (نظام بائی), the mother of the emperor Jahândar Shâh, and wife of Bahâdur Shâh.

**Nizam Dast Ghaib** (نظام دست غیب), a poet.

**Nizam Haji Yemani** (نظام حاجی یمنی), author of the *Latâef Ashrafi*, which explains the origin of the Sufis, their tenets, customs, dress, mystical phrases, moral obligations and every other particular of their sect. Dedicated to Sayyad Ashraf Jahângîr Sâmâni, A.D. 1446, A.H. 850.

**Nizami** (نظامی), the surname of 'Abû Majd bin-Yûsaf Al-Mutrazi, was one of the most illustrious poets of Persia.

**Nizam ibn al-Husain al-Sawai** (نظام ابن الحسین الساوی), author of the three last portions of the *Jāmī Abbāsī*. [Vide Bahā-uddin Muhammad (Shaikh).]

**Nizami Ganjawi, Shaikh** (نظامی گنجوی شیخ), also called Niżām-

uddin Ganjawi, a very celebrated poet who was a native of Ganja. He is the author of the poem called *Sikandar-nāma*, the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Niżāmī amount to nine or ten, among which are the five following poems called the *Khamṣa*, or the five books, viz. :—

1. *Makhzan - ul - Asrār*, the Magazine of Mysteries, which he dedicated to Bahā-uddin Shāh.
2. *Lailī - wa - Majnūn*, dedicated to Khāqān Manūchehr, ruler of Shīrwān.
3. *Khusro - wa - Shirin* } dedicated to Qizal Arsalān, for which he received from that chief fourteen villages free of rent.
4. *Haft Paikar*
5. *Sikandar-nāma*, which was his last work, and which he finished on the 15th October, A.D. 1200, 4th Muḥarram, A.H. 597, and died the same year, aged 84. This book, it seems, he had dedicated to Tughral III. Tuglūqī, some years before his death, for Tughral died in A.D. 1194. Some authors say that Niżāmī died in A.D. 1209, A.H. 606.

To Niżāmī is accorded the palm for the best poem on the loves of Khusro and Shirin; to Jāmī, for those of Yūsuf and Zalekha; and to Hāfi, for the most musical, most melancholy version of the sad tale of Lailī and Majnūn. Niżāmī's *Diwān* contains nearly 20,000 verses on all subjects.

**Nizami 'Uruzi** (نظامی عروضی), سمرقندی, of Samarcand, was a pupil of Amir Mu'izzī, who lived in the time of Malikshāh. He is the author of a poem entitled *Waisa - wa - Rāmīn*, and of another work in verse called *Chahār Maqāla*.

**Nizam Khan Ma'jiz** (نظام خان مجیز), a poet, who is the author of a *Diwān* in Persian.

**Nizam, Mirza** (نظام مرزا), a poet who died in A.D. 1629, A.H. 1039, and is the author of a Persian *Diwān*.

**Nizam Saqqa** (نظام سقا) is the name of a person who was a water-bearer, and saved

the emperor Humāyūn from being drowned in the river Chounsa after his first defeat by Sher Shāh, near Patna. It is said that the emperor, after his return to Āgra, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amir.

**Nizam Shah Bahmani** (نظام شاہ بهمنی), son of Humāyūn Shāh the

Cruel, whom he succeeded on the throne of the Deccan in September, A.D. 1461, A.H. 865, when only 8 years of age, the queen-mother acting as regent. Mahmūd Gūwān, who now held the government of Berar, was appointed wazir, and Khwāja Jahān assumed the office of Wakil - us - Saltanat and was made governor of Tilangāna. By the happy co-operation and unanimity of these two personages and the queen-mother, a woman of great abilities, the injuries occasioned by the tyranny of the late king were soon repaired. Niżām Shāh died suddenly on the night of his marriage, being the 29th July, A.H. 1463, 13th Zi - Qu'da, A.H. 867, after a reign of two years and one month, and was succeeded by his brother Muhammad Shāh II.

**Nizam, Shaikh** (نظام شیخ), one of the authors of the *Fatācā 'Alamgīrī*, a work on jurisprudence. Of the collections of decisions now known in India, none is so constantly referred to, or so highly esteemed, as this work. It was compiled by Shaikh Niżām and other learned men, and commenced in the year A.D. 1656, A.H. 1067, by order of the emperor 'Alamgīr, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgīr's daughter, Zeib - un - Nisa.

**Nizam, Shaikh** (نظام شیخ). His poetical name was Zamīrī, which see.

**Nizam-uddaula** (نظام الدوّلہ), Nawāb of Haidarābād. Vide Nāsir Jung.

**Nizam-uddaula, Nawab** (نظام الدوّلہ), a variant of the name of Najm-ud-daula (q.v.), eldest son and successor of the unfortunate Mir Ja'far, whom he succeeded as titular Nawāb Nāzim of the Eastern Provinces, or Bengal.

**Nizam-uddin Ahmad, Khwaja** (نظام الدین احمد خواجہ), author of the *Tahqāq Akbarī*, which is also known as *Tārīkh Niżāmī*, a general history of India, dedicated to the emperor Akbar about the year A.D.

1593, A.H. 1002. He was the son of Khwāja Muhammād Muqīm of Herāt, who was one of the dependants of the emperor Bābār Shāh, and who, at the latter part of that king's reign, was raised to the office of Diwān of the household. After the death of Bābār, when Gujrat was conquered by Humāyūn and the provinces of Ahmādābād were entrusted to Mirzā 'Askāri, Khwāja Muqīm was appointed wazīr to the Mirzā. He accompanied Humāyūn to Āgrā, after that monarch's defeat by Sher Shāh at Chouṇsā. The Khwāja subsequently served under Akbar. His son Niẓām-uddin, in the 29th year of Akbar's reign, was appointed Bakhshtī of Gujrat, to which office he continued for a long time. He died on the 28th October, A.D. 1594, 23rd Ṣafar, A.H. 1003, on the banks of the Rawī, and was buried in his own garden at Lāhore. The following chronogram by 'Abdul Qādir Badaoni, translated by Mr. H. M. Elliot, records the date of his death: "Mirzā Niẓām-uddin has departed in haste; but with honour has he gone to his final doom. His sublime soul has fled to the celestial regions, and Kudirī has found the date of his death in these words, 'A jewel without price has left this world.'"

### نظام الدين (Nizam ul din), son of محمد بن سالم (Muhammad bin Salmān)

hammād Sālāh, author of a work called *Majmū'a-us-Sandīq*, or Collection of Arts, containing some beautiful poetical inventions, compiled in the year A.D. 1650, A.H. 1060, and published in the Lithographic Press at Lucknow in A.D. 1845, A.H. 1260. He is also the author of the work called *Karamat-ul-Aulia*, containing a minute detail of the (pretended) miracles performed by the twelve Imāms and other saints of the Muhammadan faith, written in A.D. 1657, A.H. 1067.

### نظام الدين (Nizam ul din), styled Sultan-ul-Shaykh (الدين اولیا شیخ),

Mushāekh. He was one of the noblest disciples of Shaikh Farid-uddin Shakarganj, and a most celebrated saint among the Musalmāns. He was born at Bādāon in October, A.D. 1236, Ṣafar, A.H. 634, and died at Dehlī on Wednesday the 3rd April, A.D. 1325, 18th Rabi' I. A.H. 725, where he lies buried, and his tomb, which is in Ghayāspur, is visited by the Muhammadans to this day. Amir Khusrō, the poet, was one of his disciples. Sayyid Ahmad, the father of Niẓām-uddin, is buried at Bādāon.

### نظام الدين (Nizam ul din), known as Ganjwī (گنجوی). Vide Niẓāmī Ganjwī.

### نظام الدين (Nizam ul din), Mir (میر). Vide Mamnūn.

### نظام الدين سهالی مولانا (Nizam ul din Sihali, Maulana)

Qutb-uddin, is the author of the *Sharah* or marginal notes on the *Sadrā*, and *Shams Bāzīghā*, etc., etc. He died in A.D. 1748, A.H. 1161.

### نظام الدين سخم امیر (Nizam ul din Sakhm Amir)

a poet who was a contemporary of Amīr Alisher, and a panegyrist of Mirzā Sultān Ahmād of Samarqand.

### نظام الملک (Nizam ul Mulk), a justly

celebrated minister of Sultān Alp Arsalān, second king of the Saljukides, and afterwards of his son Malikshāh; to his virtue and ability is attributed the success and prosperity of their reigns. After an administration of 30 years the fame of the wazīr, his wealth and even his services, were transformed into crimes. This venerable statesman, at the age of 89 years, was dismissed by his master, accused by his enemies, and stabbed by an assassin, who was a follower of Hasan Sabbāh, the Old Man of the Mountain, on Friday night the 15th October, A.D. 1092, Ramazān, A.H. 485, at a place called Nahāwand. His body was carried to Isfahān, where he was interred with great pomp. It is said that the assassin was suborned against him by Malikshāh, who was fatigued to see him live so long. The Sultān survived him 35 days only. Niẓām-ul-Mulk appears to be the author of the work entitled *Siar-ul-Malik*. [Niẓām and Hasan Sabbāh had both been school-fellows of the poet Uman Khāyyām (q.v.).]

### نظام الملک آصف (Nizam ul din Asaf),

Jāh, whose original name was Chin Kulich Khān, was the son of Ghāzi-uddin Khān Jang, a favourite Turkman officer of the emperor 'Alamgīr, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siyār, he held the government of Morādābād and was afterwards appointed governor of Mālwā, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad 'Abdullah Khān and Husain 'Ali Khān, who wished to remove him to another quarter less favourable to his interest than the frontier of the Deccan; but Niẓām-ul-Mulk, not willing to quit his post, excused himself, and resolved to seek an independent power in the Deccan. The disturbed state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Deccan. By intrigue and money he obtained possession of the fort of Asirgarh about the year A.D. 1717, and procured the junction of several officers of the province.

He was pursued from Hindūstān by the force under Dilawar Khān and another under ‘Alī Khān, both of whom he defeated and slew in battle in April, A.D. 1720, and at last remained without a rival in the Deccan. In the reign of Muhammad Shāh, after the death of the two Sayyuds, he was invited to court by that emperor; and on his arrival at Dehlī, the high office of prime minister was conferred on him, but Nizām-ul-Mulk, being soon disgusted with the state of things at court, sent in his resignation, and marched off for the Deccan, and though he continued to send honorary presents on fixed occasions to the emperor, he thenceforth conducted himself, in other respects, as an independent prince, and governed the provinces of the Deccan for 30 years with great ability and success. He was present in the battle which took place between Muhammad Shāh and Nádir Shāh, but soon returned to the Deccan; and the present Nizāms of Haidarābād are his descendants and successors. He died on the 22nd May, A.D. 1748, 4th Jumádá II. A.H. 1161, thirty-seven days after the death of the emperor Muhammad Shāh, at a very advanced age, and was buried at Burhānpur near the tomb of Shāh Burhān-uddin Ghārib. He left behind him six sons, viz. Ghízí-uddin, Násir Jang, Salábat Jang, Nizám ‘Ali, Basálat Jang and Mughal ‘Ali, and was succeeded in the government of the Deccan by the second, Mir Ahmad surnamed Násir Jang, who was present at Burhānpur when his father died; the eldest, Ghízí-uddin Khān, then residing at Dehlī in the office of Amir-ul-‘Umra. Násir Jang was assassinated in December, A.D. 1750, and Muazzaf Jang, a grandson of Nizám-ul-Mulk, was placed on the throne and soon afterwards assassinated, in February, A.D. 1751. Salábat Jang, by the influence of the French, was then proclaimed and reigned until A.D. 1761, when he was imprisoned, and in A.D. 1763 put to death by his brother Nizám ‘Ali, who assumed the administration, and reigned till 6th August, A.D. 1803, when he died, and was succeeded by his eldest son, Mirzā Sikandar Jāh. Sikandar Jāh died on the 23rd May, A.D. 1829, and was succeeded by his son Mir Farkhunda ‘Ali Khān, the late Nizám (1858). Nizám-ul-Mulk appears to have been the author of a Diwān, which was found in the Library of Tipú Sultán, called *Díván Asaf Nizám-ul-Mulk*.

[*Vide Sketch of the Hist. of Hindūstān.*]

### نظام الملک (Nizam ul-Mulk)

**بحري**, the father of Ahmad Nizám Shāh Bahri, who was the first king of the Nizám Shāhi dynasty. Nizám-ul-Mulk was originally Bráhman of Bijánpur, but, being taken prisoner in his infancy by the army of Sultán Ahmad Shāh Bahmani, was made a Musalmán, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son, Sultán Muhammad, and became eminently learned in Persian and Arabic literature. On

the accession of Sultán Muhammad II. to the throne of the Deccan, in A.D. 1463, he was raised to the rank of a thousand and the charge of the royal falconry was entrusted to him, on which account he was called Bahri, i.e. a falconer. By degrees he rose to the highest honours and was appointed governor of Tilangána. On the death of Muhammad Shāh, in A.D. 1482, he by his will became first minister to his son Sultán Mahmúd II., who added Bir and other districts to his jágir. This he committed to his son Malik Ahmad, who took up his residence at Khaibar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Deccan called Nizám Shāhi, the capital of which was Ahmadnagar. Nizám-ul-Mulk, who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, and was murdered by the orders of the Sultán about the year A.D. 1486, A.H. 891, or some time afterwards.

### نظام الملک (Nizam ul-Mulk)

**محمد**, the son of Abi Sa‘íd Junaidi, a general and wazír of Shams-uddin Altamsh, king of Dehlī. He died in the reign of Sultán Razia, on the mountains of Sirmor, where he had taken refuge from his enemies about the year A.D. 1238.

### نظام الملک (Nizam ul-Mulk)

**محمد**, the son of ‘Ali Sayyad Junaidi, to whom the *Jâmg-ul-Hikayat* is dedicated, was the general of Shams-uddin Altamsh, king of Dehlī. He was living in A.H. 622.

### نزاری حکیم قہستانی (Nazari Hakim)

of Qohistán, a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much, and during his travels he met Sa‘íd and other distinguished men. Towards the end of his life he retired from the world and lived by agriculture. He died in A.D. 1320, A.H. 720, and left, besides a Diwán, two Masnawis.

### نودر (Nudar)

an ancient king of Persia of the Pishdadian dynasty. [*Vide Manüchehr.*]

### نوح سامانی (Nuh I. Samani)

**امیر**, the fourth king of the Samânian dynasty, succeeded his father Amir Nasr to the throne of Khurasán and Bukhára in A.D. 942, A.H. 331, and died in A.D. 954, A.H. 343. His son ‘Abdulmalik succeeded him.

### نوح سامانی (Nuh II. Samani)

**امیر دویم**, seventh king of the Samânian dynasty, surnamed ‘Abú'l Qásim, succeeded his father Amir Mansúr I. in

March, A.D. 976, Rajab, A.H. 365. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subaktagin, a chief of high reputation, who had established a principality at Ghazni. He died in A.D. 997, Rajab, A.H. 387, and was succeeded by his son Mansur II.

**Nunihal Singh** (نونیہل سنہک). *Vide*  
Kharag Singh, ruler of the Pānjab.

**Nuras Bano Begam** (نورس بانو بیگم),  
the wife of Shahnawāz Khān, wazīr. She was living in September, A.D. 1659, Muḥarram, A.H. 1070.

**Nur 'Ali Shah** (نور علی شاد), a leader of the Sūfi sect and disciple of Ma'sūm 'Ali Shāh, is supposed to have been poisoned, and died on the 3rd June, A.D. 1800, 10th Muḥarram, A.H. 1215, close to the grave of the prophet Jonas, within a league of Mousal.

[*Vide* Masūm 'Ali Shāh.]

**Nuri قاضی نور الدین اصفهانی** (نوری), poetical appellation of Qāzī Nür-uddin of Isfahān, who died in A.D. 1592, A.H. 1000, and left a Diwān.

**Nuri** (نوری), a poet who is the author of the *Maulūd Nūri* in verse, which he dedicated to Sultān 'Abū'l Mugaffar Ya'kūb Bahādur Khān, commonly called Ya'kūb Beg. He died in the year A.D. 1482, A.H. 887.

**Nuri** (نوری). *Vide* Nür-uddin Safaidūnī.

**Nur Jahan Begam** (نور جہان بیگم),

the favourite Sultāna of the emperor Jahāngir, was the daughter of the wazīr I'tmād-uddaula, whose tomb is at Āgra. She had attracted the notice of the prince Sultān Salim (afterwards Jahāngir). The Prince was, at the suggestion of his father, the emperor Akbar, sent on service; while, in order to withdraw the lady from the attentions of the prince, she was married to Sher Afḡān Khān, a young Persian lately come into the service, to whom Akbar gave a jagir in Bengal. After the death of his father, Jahāngir appointed Qutb-uddin Khān, his foster-brother, the son of Shaikhi Salim Chishti, as governor of Bengal. Qub-uddin Khān, on his arrival at Burdīwān, was slain by Sher Afḡān Khān, who was himself despatched by Qutb-uddin's attendants. Nür Jahan was seized and sent as a prisoner to Dehli, and was at first placed by the emperor among the attendants of his mother, but he subsequently married her in the sixth year of his reign, A.D. 1610, A.H. 1019, changed her name, which was Mehr-un-Nisā, into Nür Jahan (the light of the world), and raised her to honours such as had never before been enjoyed by the consort of any

king in India. From this period her ascendancy knew no bounds; the emperor took no step without consulting her, and on every affair in which she took an interest, her will was law. A circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period:—"By order of the emperor Jahāngir, gold acquired a hundred times additional value by the name of the empress Nür Jahan." Her father, Mirzā Ghayās or Ayas, was made prime minister with the title of I'tmād-uddaula; and her two brothers were raised to the first rank of 'Umra, by the titles of Ya'tqād Khan and 'Asaf Khan. One of the accomplishments by which she captivated Jahāngir, is said to have been her facility in composing extemporary verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahāngir eighteen years, and died aged 72 in A.D. 1645, A.H. 1055, at Lahore, where she was buried in the mausoleum of her husband close to his tomb, some say near the tomb of her brother 'Asaf Khan on the banks of the Rāwi, at Lahore. Hugh Murray, in his *History of British India*, p. 230, by his erroneous assertion, that she was buried in the mausoleum at Āgra called the Tāj Mahal, has misguided many others. Even so late as the year A.D. 1858, the author of the *History of the Indian Revolt*, page 109, says that "this was the mausoleum of Shāh Jahān and his favourite wife Nür Jahan." [Some further particulars may be found in the *Turks in India*, by the present Editor.]

**Nur Manzil** (نور منزل), name of a garden in Āgra, built by the emperor Jahāngir, which is now called Bāgh Dahra. There is a large well in the garden, so large that it is more like a tank.

**Nur Muhammad سید بندر** (نور الدین بداؤن), a Sayyad of Bādāon, was a learned and pious Musalmān of the sect of Naqshband. He died on the 3rd August, A.D. 1723, 11th Zi-Qa'da, A.H. 1135.

**Nur-uddin Ahmad, Shaikh** (نور الدین شیخ احمد), surnamed Quṭb 'Alam, which see.

**Nur - uddin 'Ali, Malik Mansur** (نور الدین علی ملک منصور), the second Sultān of the dynasty of Tartar or Baharite Mamlūks in Egypt, was placed on the throne by the Amirs after the assassination of his father Malik Moi'zz 'Azz-uddin Aibak, A.D. 1257, A.H. 655, at the age of 15. His short reign of two years was troubled by continual feuds among the Mamlūk chieftains, and attempts on the part of the Ayyūbīte princes of Syria to recover the lost sway of

their family in Egypt; and the apprehension of an irruption of the Mughals under Halâkû, who had taken Baghdâd and destroyed the Khilâfat, showed the necessity of substituting a ruler of matured years and experience. The Amir Qutuz accordingly assumed the reigns of government, A.D. 1259, A.H. 657, and no more is heard of Nûr-uddin.

[*Vide* Malik Mo'izz 'Azz-uddin.]

### Nur - ुddin 'Ali, Malik - ul - Afzal

(نورالدین علی ملک الانفل), the eldest of the seventeen sons of Sâlah-uddin; born A.D. 1170, A.H. 556. In the partition of his father's extensive dominions, which followed his death in A.D. 1193, Damascus and Southern Syria with Palestine fell to the lot of Nûr-uddin; but in the dissensions which soon followed, he was stripped of his kingdom by his uncle Saif-uddin 'Abû Bakr (the Saphadin of Christian writers), and his brother 'Usmân made Sultân of Egypt, A.D. 1196.

[*Vide* Malik-ul-Afzal.]

### Nur - ुddin Arsalan Shah, Atabak

(نورالدین ارسلان شاه اتابک), a prince of Mousal and Mesopotamia, of the family of Zangi, and grand-nephew of the famous Nûr-uddin, Sultân of Aleppo and Damascus. He succeeded his father, Azz-uddin Masa'ûd, A.D. 1193, A.H. 589 (the year of the death of Sâlah-uddin). During a reign of 18 years he established in some measure the declining power of his house, and compelled the minor princes of his family to acknowledge his supremacy as lord paramount. He died A.D. 1210, A.H. 607, regretted by his subjects as a mild and benevolent ruler. His son Azz-uddin, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Nûr-uddin Arsalân II., who survived him only a few months.

### Nur - ुddin bin-Lutf-ullah

(بن لطف الله), better known as Hâfiż 'Abru, which see.

### Nur - ुddin Mahmud, Malik-ul-'Adil

(نورالدین محمود ملک العادل), one of the most celebrated and powerful of the Muhammadan rulers of Syria in the age of the Crusades, born A.D. 1117, A.H. 511, was a younger son of 'Imâd-uddin Zangi, the second of the dynasty of the Atabaks of 'Iraq and Syria. At the death of his father, who was murdered by his own Mamlûks at the siege of Jabbâr, A.D. 1146, A.H. 541, Nûr-uddin, hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Mousal for a capital, fell to the lot of the elder brother Saif-uddin; and the feeble attempts of Alp Arsalân, a prince of the house of Saljuq, to assert his

ancestral claims to the dominion of these provinces were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Nûr-uddin were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine. Josceline de Courtenay, whose capital of Edessa had been taken by Zangi a few years previous, was signalized by an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Nûr-uddin, who even leveled the fortifications of the town to prevent it ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second Crusade, undertaken A.D. 1148, A.H. 543, under Louis VII. of France and the emperor Conrad; but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Saljuq Turks in their march through Anatolia to Palestine, the project of retaking Edessa was abandoned as hopeless, the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III. of Jerusalem, was foiled when on the eve of success by the address with which the minister of the Muslim prince Mujir-uddin fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Nûr-uddin, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the Crusaders, he invaded the territory of Antioch, and in a pitched battle (27th June, A.D. 1149) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalif at Bagh-dâd; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon afterwards seized, while hunting, by a marauding party of Turkomans, and died in confinement, while the remaining dependencies of Edessa, the fortress of Ain-tab, Tellbasher, Ravenden, etc., fell almost without resistance into the power of Nûr-uddin, whose dominions now included the whole of Northern Syria. Mujir-uddin was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wazîr Mo'in-uddin Anâr, whose daughter Nûr-uddin had married; and after the death of this able minister the inhabitants, alarmed at the capture of Ascalon by Baldwin III. in A.D. 1153, and dreading an attack from the Christians, voluntarily offered their allegiance to Nûr-uddin (1154) as the price of his protection. The weak Mujir-uddin resigned his power, and sought an asylum at the court of the Khalif of Bagh-dâd, which then seems to have been the usual retreat of deposed princes; while Nûr-uddin, the circuit of whose realms now encompassed on all sides by land the Latin territories in

Palestine, and extended to the frontiers of the Fatimite possessions in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III. in A.D. 1162, released Nür-uddin from the ablest of his antagonists, his brother and successor, Almarie, or Amaury, being far inferior to Baldwin, both in prowess and abilities. Mesopotamia, ruled by the Sultan's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was recited with that of the Khalif Mustazi of Bagdad in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Tûrân Shâh, brother of Sâlah-uddin, had made dependencies of Egypt. But the power and glory of Nür-uddin had now attained their highest pitch, and the three remaining years of his life were unmarked by any memorable achievement, and disquieted by the forebodings of the future downfall of his house by the ambition of Sâlah-uddin, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Nür-uddin was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th May, A.D. 1173, 21st Shawwâl, A.H. 569. His son Malik-us-Sâlah Ismâ'il, a youth 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped by Sâlah-uddin of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

### Nur-uddin Muhammad, Mirza (نور الدین محمد مرزا)

(الدین محمد مرزا), son of 'Alâ-uddin Muhammad, the son of Khwâja Hussain. He was married to the daughter of the emperor Bâbar, named Gulruk Begam, by whom he had Salima Sultâna Begam, who was married to Bairân Khân.

### Nur-uddin Muhammad Ufi (نور الدین محمد عوفی)

, the author of the *Jâma' ul-Hikâyât*, a collection of historical anecdotes. This work he wrote and dedicated to Nizâm-ul-Mulk Mahmûd, a general of Shams-uddin Altîmsh, king of Dehli, about A.D. 1230. [Vide Muhammad Ufi and Sadr-uddin Úfi.]

### Nur-uddin Safaiduni, Mulla (نور الدین سفیدونی ملا)

, entitled Nawâb Tarkhân, was a native of Jâm in Herât and

brought up at Mashhad. He was a favourite companion of the emperor Humâyûn; and as the Pargana of Safaidûn had been conferred on him as jâgir, he was consequently called Safaidûni. He cut a canal from the river Jamna to Karnâl in the year A.D. 1569, A.H. 977, and named it "Shaikhû Nahîr, in honour of the prince Sultân Salîm, who was born in that year and was nicknamed by his father the emperor Akbar, Shaikhû Bâbâ. He was an excellent poet and has left a *Diwâ* or book of odes. His poetical title was Nûri.

### Nur-uddin, Shaikh شیخ (نور الدین شیخ)

an historian who wrote the history of Kashmîr in Persian called *Târikh Kashmîr*, which in after times was continued by Haidar Malik and Muhammad 'Azîm.

### Nur-uddin Shirazi (نور الدین شیرازی)

[Vide Hakim Nur-uddin Shirazî.]

### Nur-ul-Haq قازی بریلی (نور الحق قازی بریلی)

Qâzî of Bareli. [Vide Munâ'im.]

### Nur-ul-Haq, Shah or Shaikh (نور الحق شاہ، شاہ)

surnamed Al-Mashraqî, Al-

Dehlawî and Al-Bukhârî, was the son of Shaikh 'Abdul Haq bin-Saif-uddin of Dehli. He is the author of the *Zubdat-ul-Tavârikh*, which is an enlarged edition of his father's history, and was composed in order that by improving the style and supplying omissions, he might render it worthy the acceptance of his patron, Shaikh Farid-uddin Bukhârî, with whom he was connected by marriage, and who under the title of Murtaza Khan managed for some time the affairs of the empire in the reign of the emperor Jahângîr. He has also written a Sharah on the *Seikh Bukhârî* and *Muslim*. He died in the reign of the emperor 'Alamgîr, A.D. 1662, A.H. 1073.

### Nur-ullah Shustari, Mir (نور اللہ شوستری میر)

, who is sometimes

called Nur-ullah bin-Sharif-ul-Husaini-shûstari, was a nobleman at the court of the emperor Akbar. He is the author of the work called *Majâlis-ul-Mominin*. This great biographical work is a mine of valuable information respecting the most notable persons who professed the Shia faith. The author has given an entire book or section (the fifth Majâlis) to the lives of the traditionists and lawyers, and has specified the principal works by each learned doctor at the end of their respective histories. Nur-ullah was a zealous Shia and suffered in the year A.D. 1610, A.H. 1019, for his religious opinions in the reign of Jahângîr.

[Vide Sûfî.]

**Nur-un-Nisa Begam (نور النساء بیگم),**

the daughter of Ibrâhîm Husain Mirzâ by Gulrukh Begam. She was married to prince Mirzâ Salim afterwards Jahângîr.

**Nubat Khan, Nawab (نوبت خان)**

**Nawab**, an officer of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the seraglio of Shâh Jahân. It was built in the year A.D. 1565, A.H. 973, and is called "Nili Chhatri" on account of its having a blue canopy at the top. It is now in a ruinous state.

**Nusherwan (نوشیروان عادل),** sur-

named 'Adil or the Just (Chosroes of the Greeks), was the son of Qubâd, king of Persia, at whose death, A.D. 531, he ascended the throne of that kingdom. The accounts given by Eastern and Western authors of the successes of this king in his invasions of the Roman empire, differ but very little. Some of the former have falsely asserted that he took an emperor of the Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nusherwân, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchos, and the temporary establishment of his power on the banks of the Phasis and on the shores of the Euxine, are facts not questioned by his enemies. They, however, assert, that his genius as a military leader, even when his fortune was at the highest, was checked by Belisarius, who was twice sent to oppose his progress; and whose success, considering his want of means and the character of the court he served, was certainly wonderful. In all the negotiations which took place between the emperor Justinian

and Nusherwân, the latter assumed the tone of a superior. His lowest servants were treated, at the imperial court, in a manner calculated to inflame the pride and raise the insolence of a vain and arrogant nation; and the impressions which this conduct must have made were confirmed by the agreement of the Roman emperor to pay 30,000 pieces of gold, a sum which could have been of no importance to Nusherwân, but as it showed the monarch of the Western world in the rank of one of his tributaries. In a second war with the Roman emperors Justin and Tiberius, Nusherwân, who though 80 years of age, still led his armies, experienced some reverses of fortune; but the perseverance and valour of the aged sovereign were ultimately rewarded by the conquest of Dara and the plunder of Syria, A.D. 572. He died after a prosperous reign of 48 years about the year A.D. 579, and was succeeded by his son Hurmuz IV.

Muhammad, who was born during the reign of Nusherwân, A.D. 571, used to boast of his fortune in being born when so just a king reigned. This is great praise, and from a source that cannot be suspected of flattery.

**Nusherwan Kirmani (نوشیروان کرمانی),** an author who translated

the *Ardai Virâf-nâma*, originally written in the Zend, into the modern Persian. Another translation was made by Zaratash Bairâm in Persian prose and one in verse. This work was translated into English by Mr. J. A. Pope and published in London in 1816.

[See Ardat Virâf.]

**Nuzar (نذر),** an ancient king of Persia. *Iude Manûchehr.***Nuzhat (نژهت),** poetical name of

Muhammad 'Azîm of Dâmgân, a poet, who is the author of a *Diwân*. He died A.D. 1724, A.H. 1137.

## O

OQTA

ORKH

**Oqtai Qaan or Khan (أقتاي قان), the**

eldest surviving son of Changez Khân, whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khâqân or emperor A.D. 1227, A.H. 624. He died by excess of wine seven months after his brother Chughtâi, about the month of January, A.D. 1242, A.H. 639. He was of a mild and generous disposition, and governed his conquered subjects with impartiality and justice. As a warrior, he was brave but prudent, and as a sovereign, equitable and benevolent. He was succeeded by his son Kayûk Khân.

*List of the Khâqâns of Tartary.*

Oqtai Qaan, eldest son of Changez Khân, began . . . . .	A.D. 1227
Kayûk Khân, son of Oqtai Qaan . .	1242
Mangû Qaan, eldest son of Tûli Khân	1243
Qablâi Khân, son of Mangû Qaan, succeeded to the kingdom of Tartary in A.D. 1259, and died in A.D. 1294. His brother Halâkû Khân, after the	

death of his father, succeeded to the kingdom of Persia (*vide* Halâkû Khân) . . . . . A.D. 1259

**Oodham Bai (اودهم بائی), a Hindû**

lady, married to the emperor Muhammad Shâh. She was the mother of the emperor Ahmâd Shâh. On the accession of her son to the throne, she received the titles of Nawâb Bâi, Nawâb Qudsia, and Sâhiba Zamâni, and her brother Mân Khân was raised to the rank of 6000 with the title of Mo-taqid-uddaula.

**Orkhan (اورخان), the son of Othmân**

or Osmân, the son of Amir Tughral. After his father's death he made himself Sultan of the Turks at Brusa in A.D. 1327, A.H. 727, by the destruction of his elder brothers. He added largely to the territories of his father, and formed a body of infantry, afterwards formidable to Europe—the Yenicerî or Jannisâris. He died about the year A.D. 1359, A.H. 760, and was succeeded by his son Mûrad I. (Amarath).

# P

## PADM

**Padmawati** (پدماواتی), daughter of

the Rāja of Ceylon, who was carried off forcibly by Ratan Sain, Rāja of Chittor, and taken away from him by Sultān 'Alā-uddin, when he conquered Chittor about the year A.D. 1303, A.H. 703. Her story called *Qissae Padmācat* has been written in Persian poetry by Husain of Ghaznī, and there is also a version in the Bhākha language in verse, by Malik Muhammad Jāesi. There is another in Persian prose by Rāo Gobind Munshi, who wrote it in A.D. 1652, A.H. 1062, and called it *Tukfat-ul-Kulūb*, which is also a chronogram for that year. In the year A.D. 1796, A.H. 1211, another translation into Urdu verse was written by two poets, the first part by Mir Ziyā-uddin 'Ibrat, and the last by Ghulām 'Ali 'Ishrat.

**Palas or Palash** (پالاس) (the Valens

of Roman history) succeeded his father Firoz I. on the throne of Persia A.D. 484. He reigned four years, and was succeeded by his brother Qubad.

**Panahi** (پاناهی), a celebrated poet

and artist, who, says 'Ashik, "broke the pencil of the Frank painters, and by painting a single rose-leaf could metamorphose Winter into Spring."

**Parhez Bano Begam** (پرھیز بانو بیگم),

daughter of Shāh Jahān by Kandharī Begam. She died in the year A.D. 1675, A.H. 1086.

**Parsaji** (پرساجی), also called

Parsārān Bhosla, the son of Rāghoijī Bhosla, succeeded his father in the government of Berān or Nāgpur in March, A.D. 1816, but being an idiot, he was soon afterwards strangled by Mūdhaji surnamed 'Apā Sāhib, who was acknowledged by the English.

**Parsaram Bhao or Bhosla** (پرسارام)

(بہاؤ). *Vide Parsājī.*

**Partab or Partap Pal** (پرتاپ پال),

present Rāja of Karouli.

## PART

**Partap Singh** (پرتاپ سنگھ), Rāja or

Rānā of Udaipūr, was the son of Udai Singh, the son of Rānā Sangha. Partap Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in A.D. 1614, and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipūr.

**Partap Singh** (پرتاپ سنگھ), eldest

son of Rāja Mān Singh, the son or nephew of Rāja Bhagwān Dās Kuchhwāhā of Amber. He died before his father, and left a son named Maha Singh, the father of Mirzā Rāja Jai Singh.

**Partap Singh** (پرتاپ سنگھ), Rāja of

Jaipūr. He succeeded his father Mādho Singh in A.D. 1778, joined the confederacy organised by Bijai Singh, Rathore (q.v.), and shared his overthrow 1790; made peace in consequence, and died in A.D. 1803, when he was succeeded by his son Rāja Jagat Singh. Don Pedro de Silva was employed by Partap Singh as a physician, at the time when Colonel Polier visited Jaipūr in search of the Vedas of the Hindūs, about the year A.D. 1788. His son or grandson Augustine de Silva, who received a pension from the Rāja of Bhartpur, died in the year A.D. 1856; his son Joseph de Silva settled at Agra, and the pension was continued to him. After the death of Jagat Singh, who died without issue, Rāja Jai Singh III. posthumous, believed supposititious, succeeded him A.D. 1818.

**Partap Singh Narayan** (پرتاپ سنگھ نارائیں), Rāja of Sitāra, the son of

Rāju Sāhū, commonly called Abba Sāhib, and grandson of Rāghoijī Bhosla. He was closely confined by the Peshwa Bāji Rāo. After the dethronement of Apā Sāhib, he was released from confinement and formally enthroned by the English on the 11th April, A.D. 1818, and a part of the Pūna territories assigned for his support. On the 25th September, A.D. 1819, a treaty was concluded between the British Government and the Rāja, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in A.D. 1847. He left

only one daughter, but was reported to have adopted Balwant Singh Bhosla as her son. His next brother having died without issue in 1821, the third brother, Shâhji *alias* Appa Sahib, succeeded in A.D. 1839, and died 5th April, A.D. 1848, leaving no issue.

**Parwana** (پروانہ), poetical name of Kûnwar Jaswant Singh, a son of Râja Benî Bahâdur. He died in A.D. 1832, A.H. 1248.

**Parwiz, Sultan** (پرویز سلطان), second son of the emperor Jahângîr. His mother's name was Sâhib Jamâl, daughter of Khwâja Hasan, uncle of Zain Khân Koka. He was born at Kâbul about the year A.D. 1590, A.H. 998, and died at Burhanpur in his 38th year on the 28th October, A.D. 1626, 6th Safar, A.H. 1035. At a place called Sultânpur near Agra, on a spot of 450 bighas, he had built many splendid buildings now in ruins.

**Pashang** (پشنگ), an ancient king of Tûrân, and father of Afrâsiâb.

**Payam** (پیام), the poetical name of Mir Sharaf-uddin, who died at Agra in the year A.D. 1753, A.H. 1166.

**Payami** (پیامی), the poetical name of 'Abdul-Salâm. He lived during the reign of Akbar.

[Vide *Ain Translation*, i. 601.; and Sprenger, p. 119.]

**Pelaji or Belaji** (پلاجی), the second

Gaikowâr and Râja of Baroda. In A.D. 1721, he laid the foundation of the future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Râja of Jandpur while engaged in the congenial occupation of lifting some of the Râja's property. He was succeeded by his son Damaji, who was an unworthy representative of his illustrious sire. He had the audacity to declare open war against the Peshwa while the Peshwa was unencumbered with any other quarrels, and as the result of this unequal contest he lost half of his possessions, and was forced to hold the other half himself as a fief from the Peshwa. Syaji, the son of Dauroji, was a fool, and Anand Râo was a fool, that is, not fools in the conventional and uncomplimentary sense of the word, but literally fools—persons of weak intellect. But they were the heirs to the throne, and it was sought to make them the victims of an usurpation. The British Government was horrified at this iniquity, and they stepped in to prevent it. Afterwards, when the British were engaged in their fresh struggle with the Peshwa, Baroda sided

with us. The Marhatâ confederacy was broken up, and in the final settlement the Gaikowâr received a large accession of territory. Anand Râo died in A.D. 1819, and was succeeded by Snaiji Râo. Since then we have maintained what was called by the term of the treaty our alliance with Baroda.

**Peroses** (پرسوسیس), of the Greeks.  
Vide Firoz.

**Perron, General** (پیرن جنرل), a French adventurer who came to India as a ship's carpenter, and was employed by Nizâm 'Alî Khân of Haidarâbâd under the celebrated Raymond. When on the 1st September, A.D. 1798, a treaty was concluded between the English and the Nawâb, Perron with his French troops were discharged from his service and employed by Daulat Râo Sindhhia the Gwalior Chief. When M. de Boigne, who had the command of the districts of Koel, Aligurh etc., left India, Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th August, A.D. 1803, took these places, and General Perron, being defeated, went over to Lake. He subsequently returned home to France.

[Vide *Fall of the Mughol Empire*.]

**Persia** (پارسی). For ancient kings of Persia of the 1st or Pishdâdian dynasty, *vide* Kaimurs.

For ancient kings of the 2nd or Kayânian dynasty, *vide* Kainquâd.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals, who were called by the Persians Ashkâniâns and Ashghâniâns or Arsacide of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sâsânian race called by the Persians Malûk-ut-Tawâef or Petty Kings, *vide* Ardišer Bâbagân and Sâssan.

The princes of the present dynasty are Kâjâr Turks; it was founded by Aka Muhammâd (q.v.). *Vide* also Karim Khân Zand. For the Safani dynasty, *vide* Ismail I.

**Peshwa** (پیشو). *Vide* Bâlaji Râo Bishwanâth Peshwa.

**Phul, Shaikh** (پھول شیخ), a brother of the saint Muhammâd Ghâus of Gwâliar, which see. He is also called Phûl Shahid. His tomb is on a hill near the fort of Bayana.

**Piari Banu** (پیاری بانو), the second wife of Prince Shujâ'a, son of the emperor Shâh Jahân. She bore him three daughters and two sons. She was so famed for her wit

and beauty, that songs were made and sung in her praise in Bengal; and the gracefulness of her person had even become proverbial. After her husband's melancholy death in Arracan she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Rāja of that place.

**Pindar Razi** (پندار رازی), a poet of

Rei whose proper name is Kamāl-uddin, and who lived at the court of Sultān Majd-uddaula, son of Fakhr-uddaula, about the year A.D. 1009, A.H. 400, and wrote poetry in Arabic, Persian and the Dilami language.

**Pir Ali Hajwiri, Shaikh** (پیر علی حجوری شیخ), a native of Hajwīr, a village in Ghazni, and author of the work called *Kashf-ul-Mahjāb*. He died about the year A.D. 1064, A.H. 456, and is buried at Lāhore.

**Pir Badar** (پیر بدر), a celebrated

Musalmān saint, whose tomb is at Chitagān in Bengal and is evidently of great antiquity. There is a stone scraped into furrows, on which, it is said, Pir Badar used to sit; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of whitewash, is illegible. There is a mosque near the tomb, with a slab of granite, bearing an illegible inscription, apparently from the Qurān. At a short distance is the Masjid of Muhammad Yāsīn with an inscription conveying the year of the Hijri 1136. (A.D. 1724).

**Pir Muhammad Jahanqir** (پیر محمد جہانگیر)

was the eldest son of Jahāngir Mirzā and grandson of Amir Taimūr. He was sent to India some time before his grandfather, viz. in the year A.D. 1397, A.H. 799, and had already taken possession of Multān when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him, but he was at Qandahār when his grandfather died; and Khalil Sultān, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samārqand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pir Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, A.D. 1405, A.H. 808.

**Pir Muhammad** (پیر محمد). *Vide* Aghar Khān.

**Pir Muhammad, Mulla, of Shirwan** (پیر محمد ملا شروانی), an officer who held the rank of 5000 in the time of the

emperor Akbar. He was drowned in the river Narbada in pursuit of Bāz Bahādur, king of Mālwā, A.D. 1561, A.H. 969.

**Pir Muhammad Shah** (پیر محمد شاہ),

a Pirzāda or Mutwalli of the Dargāh at Saloun, who died in A.D. 1688, A.H. 1099.

**Pirthi Raj** (پرتبه راج), the Chauhān

Rāja of Ajmere and Dehlī who, in his last battle with Shahāb-uddin Ghori in A.D. 1192, was taken prisoner and conveyed to Ghaznī, where he stabbed himself, or was put to death. He is also called Pithoura. He was sung by the poet Chand (q.v.).

**Pirthi Raj Rathor** (پرتبه راج راتھور),

a Hindū chief who held a high rank in the service of the emperor Shāh Jāhn, and died in the Deccan A.D. 1656, A.H. 1066. After his death his brother Rām Singh and his son Keisri Singh were raised to suitable ranks.

**Pirthi Singh** (پرتبه سنگھ). *Vide* Mādhō Singh Kachhwāha.

**Pithura** (پتھورا). *Vide* Pirthī Rāj the Chauhān Rāja.

**Pran Sukh** (پران سک), a learned

Hindū, of the Kāyeth caste, who is the author of an Inshā or specimens of letter writing, entitled *Inshā-e-Kāhar Jāt*, written in the reign of the emperor Muhammad Shāh and completed in the year A.D. 1750, A.H. 1163.

**Prithi Raj** (پرتبه راج). *Vide* Pirthī Rāj.

**Puramal** (پورنمل راجھ), Rāja of Amber (now called Jaipūr). He is also called Bihāri Mal, which see.

**Purbahae Jami** (پوربہا جامی), a

poet, who was a native of Jām, a village in Herāt. He flourished in the reign of Arghūn Khān and was contemporary with Ilūmān Tabrezī.

**Purdil** (پردل), a poet who flourished in the time of 'Alaungir, and is mentioned in the *Mirat-ul-Khayāl*.

**Pur Hasan Asfaraini** (پور حسن اسفرائینی), a very pious Musalmān

who was a native of Asfarān. He was a disciple of Shaikh Jamāl-uddin Zākir, a contemporary of Shaikh Razī-uddin Ali Lālā, and a good poet, and has left a Diwān consisting of Persian and Turkish ghazals. In his Persian poems, he uses for his poetical appellation his own name, viz. Pur Hasan, and in his Turkish compositions, Hasan Ugli.

# Q

## QAAN

**Qaan.** *Vide Khān.*

**Qablai Quan** (قبل، قآن), or **Khān**, more properly Qawaïla Qāān, Grand Khān of the Mongols and Emperor of China, was the son of Mangū Khān, emperor of Tartary, and great-grandson of Chingiz Khān. He succeeded his father about the year A.D. 1259, A.H. 655, and founded the Yüeen dynasty in China. Being ordered by his father Mangū, then Khakan of the Mongols, to subjugate Corea and China, he entered China with an immense army in A.D. 1290, drove out the Tartars of the Kin dynasty and took possession of North China. In 1279 he completed the ruin of the Song dynasty by invading and subduing Southern China, so that his dominion now extended from the Frozen Ocean to the Straits of Malacca and from Corea to Asia Minor—an extent of territory the like of which had never before, and has seldom since, been governed by any one monarch. The rule of the Mughuls, hitherto severe and barbarous, changed its character in the reign of this prince, who adopted entirely the manners of the Chinese, and who is regarded, even by that people, as one of the best and most illustrious of their emperors. He died in A.D. 1294, A.H. 693. English readers will recognise the "Khubla Khān" of S. T. Coleridge.

[*Vide* Yule's *Marco Polo*.]

**Qabul** (قابل), the poetical appellation of Mirzā 'Abdul Ghāni Beg of Kashmere, who was a Sufi and a pupil of Jöyā. He died in A.D. 1726, A.H. 1136.

**Qabus** (قابوس), a prince of the house of Shamgir, or Dashmagir, whose capital was Rei, and afterwards Jurjān in Khurásān. Shamgir was succeeded by his son Bistūn, of whom nothing particular is related. But the next of this family, Qābūs, whose title was Shama'-ul-Mulk, or "the candle of the kingdom," is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manūchehr, slain by his own mutinous officers A.D. 1012, A.H. 403, whose excesses he had probably desired to restrain. He was succeeded by his son Manūchehr, who submitted to the power of Sultān Mahmūd of Ghaznī; but that monarch not only continued him in his family possessions, but gave him his daughter in marriage.

## QADI

He died A.D. 1070, A.H. 463, and was succeeded in the government of Jurjān by his son Gilān Shāh. Qābūs is the author of several works, one of which is called *Kamál-ul-Balāghat*.

**Qadard** (قادر), the son of Ja'far Beg

Dādū, and brother of Alp Arsalān of the race of Saljūk. He was installed by Tughrāl Beg, his uncle, in A.D. 1041, A.H. 433, and became the first Sultān of the Saljūk dynasty of Kirmān, where he reigned 32 years and died of poison in A.D. 1072, A.H. 465, by order of Malik Shāh.

*The following is a list of the Sultāns of Kirmān of the race of Saljūk.*

Qādār, the son of Ja'far Beg	A.D.	A.H.
Dādū . . . . .	began 1041	433
Sultān Shāh, the son of Qādār . . . . .	1072	465
Tūrān Shāh, brother of Sultān Shāh . . . . .	1074	467
Irān Shāh, son of Tūrān Shāh, a tyrant who was slain in 1100 . . . . .	1096	489
Arsalān Shāh, son of Kirmān Shāh, reigned 42 years . . . . .	1100	494
Mughis - niddin Muhammād, son of Arsalān . . . . .	1141	533
Tughrāl Shāh, son of Muhammād	1156	551
Bahrām Arsalān and Tūrān Shāh, sons of Tughrāl, dispute succession . . . . .	1169	565
Muhammād Shāh, son of Bahrām Shāh, who after the death of his father and two uncles ascended the throne of Kirmān, was dispossessed by Malik Dīnār, a Turk of the tribe of Ghuz, in A.D. 1187, A.H. 583. Thus ended the Saljūk dynasty of Kirmān of the race of Qādār.		

**Qadar Khan** ( قادر خان). *Vide* Qadr Khān.

**Qadir** ( قادر), the poetical title of Shaikh 'Abdul Qādir Badāoni. *Vide* 'Abdul Qādir.

**Qadir** ( قادر), the poetical appellation of

Wazīr Khān, an inhabitant of Āgra, who was in great favour with 'Alāngir and his two successors. He died in A.D. 1724, A.H. 1136, and is the author of a *Diwān*.

**Qadir** ( قادر ), the poetical name of Shaikh 'Abdul Qâdir, who was employed as Munshî by Prince Muhammad Akbar, son of 'Alamgir. He is the author of a Diwân.

**Qadir or Qadiri** ( قادری ), the poetical name of 'Abdul Qâdir of Bâdâon.

**Qadiri** ( قادری ), the poetical title of Prince Dârâ Shikoh, the eldest son of the emperor, Shâh Jahân.

**Qadir Billah** ( قادر بالله ). *Vide* Al-Qâdir Billah.

**Qadir Shah** ( قادر شاد ), of Mâlwâ.

After the occupation of Mâlwâ by the emperor Humâyûn, that monarch had left his own officers in the government of that kingdom, but shortly after his return to Agra Mallû Khân, one of the officers of the late Khilji government, retook all the country lying between the Narbada and the town of Bhilsa, after a struggle of twelve months against the Dehli officers; whom having eventually subdued, he caused himself to be crowned in Mando, under the title of Qâdir Shah of Mâlwâ. He reigned till the year A.D. 1542, A.H. 949, when Sher Shâh took Mâlwâ, and conferred the government on Shujâ' Khân, his minister and relative.

**Qadr Khan** ( قادر خان ), king of Khutân, who was a contemporary of Sultân Mahmûd of Ghaznî. He was living between the years A.D. 1005 and 1024. It is related of him that he was very fond of music, and that four bags were constantly placed round his sofa, and as he listened to the song he cast handfuls of gold and silver to the poets.

**Qael** ( قایل ), poetical name of 'Abdullah, a Persian poet.

**Qaeli or Qabili** ( قایلی ), of Sabzwâr, is the author of a biography or Tâzki'a of poets. He died in A.D. 1548, A.H. 955.

**Qaem** ( قائم ), poetical appellation of Qâem Khân, who held the post of captain in the service of Wazir Muhammad Khân, Nawâb of Tonk, the son of Amir Khân. He is the author of an Urdu Diwân, which he completed and published in A.D. 1853, A.H. 1270.

**Qaem-bi-amr-ullah** ( قائم بامر الله ) was the son of Madhî, the first Khalif of the Fatimites in Africa. He rebuilt the city of Massilah in Africa in the year A.D. 927, A.H. 315, and called it Muhammadiâ.

**Qaem Billah** ( قائم بالله ), Khalifa of Baghdâd. *Vide* Al-Qâem Billah.

**Qaem Jang or Qayum Jang** ( قائم جنگ ), the son of Muhammad

Khân Bangash, Nawâb of Farrukhâbâd, whom he succeeded in June, o.s. 1743, Jumâda I. A.H. 1156. He made war by the instigation of the Wazir, Nawâb Saifdar Jang, with the Rohelas of Kâjer, now called Rohilkhand, after the death of their chief, 'Ali Muhammad Khân, but was defeated and slain on the 10th November, o.s. 1749, 10th Zil-hijja, A.H. 1162, and his estates confiscated by the wazir. The principal servants of the deceased were sent prisoners to Allahâbâd; but his mother was allowed to keep the city of Farrukhâbâd and twelve small districts for the support of the family, as they had been conferred on it in perpetuity by the emperor Farrukh-siyâr. The conquered country was committed to the care of the wazir's deputy, Râja Nawâb Râe, who was soon afterwards slain in battle against Ahmad Khân, the brother of Qâem Jang, who took possession of the country.

**Qahir Billah** ( قاهر بالله ). *Vide* Al-Qâhir Billah, Khalifa of Baghdâd.

**Qahqari** ( قهقری ). *Vide* Najm-uddîn Abû'l Hasan. In some of our Biographical Dictionaries his name is spelt Caheari.

**Qaisar** ( قیصر ), a poet of the tribe of Shâmlû, who is commonly called Qaisar Shâmlû.

**Qaisar** ( قیصر ), poetical name of Prince Khurshaid Qadr, the son of Mirzâ Asmân Qadr, the son of Mirzâ Khurram Bakht, the son of Prince Mirzâ Jahândâr Shâh, the son of Shâh 'Alam, king of Dehli.

**Qaisari Kirmani** ( قیصری کرمانی ), a poet of Kirmania.

**Qalandar** ( قلندر ), author of the work called *Sirât-ul-Mustaqîm*, which he composed in A.D. 1405, A.H. 808, and dedicated to Abû'l Muqaffâr Husain Shâh bin-Mahmûd Shâh bin-Ibrâhîm Shâh of Jaunpûr.

**Qalanisi** ( قلانیسی ), surname of Abd-ullah bin-Muhammad, an Arabian author, who died in A.D. 1121, A.H. 515.

**Qamar-uddin Khan, Wazir** ( قمر الدین خان وزیر ), whose original name was Mir Muhammad Fâzil, was the son of Ya'tmâd-uddaula Muhammad Amin Khân, wazir, and was himself appointed to that

office, with the title of Ya'tmād - nddaula Nawāb Qamar-uddin Khān Bahādur Nasrat Jang, by the emperor Muhammad Shāh, after the resignation of Nizām-ul-Mulk Asaf Jāh, in A.D. 1724, A.H. 1137. He was sent under Prince Ahmad on the invasion of Ahmad Shāh Abdālī to oppose him, but was killed by a cannon ball, while at prayers in his tent, during the battle of Sarhind on the 11th March, o.s. 1748, 11th Rabi' I. A.H. 1161.

**Qamar-uddin, Mir** (میر), whose poetical title is Minnat, which see.

**Qambari** (قمبری نیشاپوری) or Qanbari, a poet of Naishāpūr, flourished in the time of Sultān Bābar, who died A.D. 1457, A.H. 861.

**Qandahari Begam** (قندھاری بیگم), the first wife of the emperor Shāh Jahān. She was the daughter of Muzaaffar Husain Mirzā Safwī, of the royal house of Persia, who was the son of Sultān Husain Mirzā, the son of Bahram Mirzā, the son of Shah Ismā'il I. of Persia. When Akbar Shāh, in the third year of his reign, made over Qandahār to Shāh 'Abbās, king of Persia, the latter conferred the government of that province on his nephew Sultān Husain Mirzā, after whose death his son Muzaaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (A.D. 1592), and Muzaaffar Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 5000 and the jāgīr of Sambhal. His sister Qandahāri Begam was married in September, A.D. 1610, Rajab, A.H. 1019, to Prince Khurram (afterwards Shāh Jahān), the son of the emperor Jahāngīr, and received the title of Qandahāri Begam, because she was born at Qandahār. The year of her death is unknown. She lies buried at Āgra, in the centre of a garden called Qandahāri Bāgh. The building over her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Rāja of Bhartpūr.

**Qaplan Beg** (قپلان بیگ), of the Qushchi family, was born in India and served under Khān - Khānān in the Deccan with great distinction, and was in high favour with Jahāngīr. He is the author of a Diwan and a Maqāmā; the latter is called *Māh Dost*, which celebrates the loves of Rustam and Rūdāba.

**Qara Arslan** (قرا ارسلان) (which signifies, in Turkish, a black lion), surnamed 'Imād-uddin, was the son of Dādū, the son of Sukmān bin-Artak. Nūr-uddin Mālimūd was his son, to whom Sālah-uddin (Saladin) gave the city of 'Amid or Qara 'Amid in Mesopotamia A.D. 1183, A.H. 597. His name is to be found in some of our Biographical Dictionaries under Cara Arslan.

**Qarachar Nawian** (قارچار نویان), name of the wazir and son-in-law of Changez Khān.

**Qara Ghuz** (قراء غز), a Beglarbeg of Natolia, whom our historians call Caragoss. He was impaled near Qara Hisār by Shāh Quli in the reign of Bāyzād II. emperor of the Turks.

**Qara Khan** (قراء خان). *Vide* Sadr-uddin bñ-Ya'kūb.

**Qarak Shah** (قرک شاد). *Vide* Shāh Qarak.

**Qara Muhammad Turkman** (قراء محمد ترکمان). The Turkmāns of Asia

Minor were divided into two great tribes, the Qara Koinlū and Aqa Koinlū, i.e. the tribes of "Black and White Sheep," from their carrying the figures of these animals in their respective standards. Qara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armenia, to his son, Qara Yūsuf, who though possessed of considerable power was compelled to fly before the sword of Timur. When that conqueror died, he returned from Egypt, and was victorious in an action with Sultān Ahmad Jalāyer İlkāni, the ruler of Baghādā, whom he made prisoner and put to death in A.D. 1410, A.H. 813. After this success he collected an army of 100,000, and was preparing to attack Sultān Shāhrūkh, the son of Amir Timur, when he was suddenly taken ill and died near Tabrez in A.D. 1411, A.H. 814. He was succeeded by his son Sikandar Turkmān, who was defeated by Shāhrūkh in A.D. 1421, A.H. 824. Sikandar after this had several battles with Shāhrūkh, but was at last slain by his son Qubād A.D. 1437, A.H. 841, when Shāhrūkh added Rei to his own possessions, and gave Tabrez to Jahān Shāh, the brother of Sikandar. Jahān Shāh, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzzān Ilāsan, chief of the Turkmāns of the White Sheep, in November, A.D. 1467, Rabi' II. A.H. 872.

**Qarari** (قاراری), a Persian poet. *Vide* Abul Fath Gilāni.

**Qara Yusuf** (قراء یوسف). *Vide* Qara Muhammad.

**Qarmat** (قرمات), or Qarmaṭa, a famous impostor, named Abū Zar, who in the year A.D. 891 became the head of a sect called Qarmati or Karamatians, which overturned

all the principles of Muhammadanism. He came from Khuzistān to the villages near Kūfa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; pretending also to invite people to the obedience of a certain Imām of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and propagate his doctrines. Afterwards, his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khilāfiyat of Al-Mo'tamid; they multiplied greatly in Arabian Irāq or Chaldea, and maintained perpetual wars against the Khalif. In the year A.D. 931, they besieged and took the city of Mecca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in A.D. 950, and fastened it to the seventh pillar of the portico, giving out that they had both taken it away, and brought it back again, by express order from heaven. This sect was dissipated by degrees, and at last became quite extinct.

[*Vide* Abū-Zarr Qarmati.]

**Qarmati** (قرمطی), or Qaramatian, a follower of Qarmat, which see.

**Qasim** (قاسم), of Āgra, author of the *Zafar-nāma Akbarī*, or book of the victory of Akbar Khān, the son of Dost Muhammad Khān, which he completed in A.D. 1841, A.H. 1260. It is a poem and contains an account of the late wars in Kābul by the British.

**Qasim** (قاسم), the poetical name of Hakim Mir Qudrat-ullāh, who is the author of a *Tazkira* or Biography of poets.

**Qasim Ali Khan, Mir** (قاسم علیخان), commonly called Mir Qāsim, was the son-in-law of Mir Ja'far 'Ali Khān, the Nawāb of Bengal. The English, deceived by his elegance of manners and convinced of his skill in the finances of Bengal, raised him to the maṣnad in the room of his father-in-law in A.D. 1760, A.H. 1174. He, in the latter years of his government, retired to Munger, and, actuated by a keen resentment against the English for their extensive encroachments on his authority and the commerce of his country, formed the plan of throwing off their yoke and annihilating their influence in Bengal; but was deposed and defeated, in a battle fought on the Odwa Nāla on the 2nd August, A.D. 1763, 22nd Mubarram, A.H. 1177, and the deposed Nawāb Ja'far 'Ali Khān was again placed on the Maṣnad. Qasim 'Ali, incensed to madness at these reverses, fled from Munger to Patna, and there cruelly

ordered the massacre of the English in his power: there were fifty gentlemen, Messrs. Ellis, Hay, Lushington, and others, and 100 of lower rank. On the 5th October they were brought out in parties, and barbarously cut to pieces, or shot under the direction of a German, named Samrū or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawāb Qāsim 'Ali fled to the wazir of Audh, with his treasures and the remnant of his army. On the 23rd October, A.D. 1764, Major Carnac fought the celebrated battle of Buxar, completely routing the wazir Shujāuddaula's army. The following day the Mughul emperor Shāh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindūstān. The British army advanced to overrun Audh. The wazir refused to deliver up Qāsim 'Ali, though he had seized and plundered him. Qāsim 'Ali made his escape at first into the Rohela country, with a few friends and some jewels, which he had saved from the fangs of his late ally, the wazir, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Rānā of Gohad. After some years' residence in his country he proceeded to Jōhpur, and from thence came to try his fortune in the service of the emperor Shāh 'Alam about the year A.D. 1774, A.H. 1188, but was disappointed, and died shortly afterwards in A.D. 1777, A.H. 1191, at Kotwāl, an obscure village near Dēhli, unnoticed even by his own family. With Qāsim 'Ali ended, virtually, the powers of the Sūbadars of Bengal.

[*Vide* *Fall of the Mughul Empire*; also Broome's *History of the Bengal Army*.]

**Qasim Ali Khan, Nawab** (قاسم علیخان)، نواب

(نواب), uncle to the Nawāb of Rāmpur. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

**Qasim Anwar, Sayyad** (قاسم انوار)، سید

(سید), surnamed Ma'in-uddin Ali, a great mystical poet, called from his knowledge and writings the "diver into the sea of truth," the "falcon of the transcendent plains," the "profound knower of the world of spirits," the "key of the treasury of secrecy," etc. He was born at Tabrez; and was a member of a considerable family of the tribe of Sayyad, descended from the same stock as the Prophet. In his youth he dedicated himself, under the guidance of Shaikh Sadr-uddin Mūsā Ardibeli, to the contemplative life and deep study of the Sūfis. He then journeyed to Gilān, where he soon acquired great fame; and subsequently went into Khurāsān. During his residence at Herāt he obtained such celebrity, and was surrounded

by so many princes and learned men, his followers, that Mirzā Shāhrūkh (the son of Amir Timur), moved by jealousy of the Sayyad, and attentive to the danger of the increase of the Sufi creed, commanded him to retire from the capital. In order to mitigate the harshness of this command Bāisanghar, the son of Shāhrūkh, a learned and noble prince, took upon himself to make it known to the Sayyad, which he did in the most humane manner, inquiring of him, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyad inquired in which verse, and Bāisanghar immediately quoted the following:—

“Qāsim, cease at once thy lay;  
Rise and take thy onward way;  
Other lands having waited long,  
Worthy thy immortal song;  
Give the bird of paradise  
What the vulture cannot prize;  
Honey let thy friends receive,  
To thy foes the carrion leave.”

The Sayyad thanked him, and immediately set out for Balkh and Samarcand, where he remained for a time. He afterwards, however, returned to Herāt, where, as before, he was constantly followed by great and powerful men. His death occurred in the village of Kharjard in Jām, near Herāt, where a garden had been bought for him by his disciples, in which he greatly delighted. This event took place in the year A.D. 1431, A.H. 835, and his tomb was erected in the very garden which he so much enjoyed. Amir Alisher afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses Qasim for his poetical name.

### قاسم ارسلان مشهدی (Qasim Arsalan),

of Mashhad, a poet who was a descendant of Arsalān Jāzib, a general of Sultan Mahmud of Ghazni. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in A.D. 1587, A.H. 995, and has left a Diwān.

### قاسم برد شاد (Qasim Barid Shah I),

was the founder of the Barid Shāhi dynasty in the Deccan. He was a Turkish or Georgian slave, became by degrees the wazir of Mahmud Shāh II, king of the Deccan, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere pageant, and about the year A.D. 1492, A.H. 898, by the advice of 'Adil Shāh, Nizām Shāh and 'Imād Shāh, became entirely independent, and, leaving to the king only the town and fort of Ahmadābād Bidar, read the public prayers and coined money in his own name. After having ruled his estate for a period of twelve years, during the lifetime of his sovereign, he died in the year A.D. 1504, A.H. 910, and his son Amir Barid succeeded him in office, and assuming still greater power deprived Mahmud Shāh of what little power had been left

him by his father. Seven princes of this family have reigned since their establishment in the capital of Ahmadābād Bidar; their names are as follow:—

	A.D.
Qāsim Barid I . . . . .	began 1492
Amir Barid . . . . .	1504
Ali Barid; first who assumed royalty . . . . .	1542
Ibrāhīm Barid Shāh . . . . .	1562
Qāsim Barid Shāh II . . . . .	1569
Ali Barid Shāh II . . . . .	1579
Amir Barid Shāh II . . . . .	1602

### قاسم برد شاد (Qasim Barid Shah II)

succeeded his brother Ibrāhīm Barid Shāh to the government of Ahmadābād Bidar in A.D. 1569, A.H. 977, and died after a reign of three years in A.D. 1572. He was succeeded by his son Mirzā 'Ali Barid II, who was deposed after a reign of 27 years by his relative Amir Barid II, who ascended the throne in A.D. 1609, and was the last of this dynasty.

### قاسم بیگ (Qasim Beg Halati) (Halati). *Vide* Hälati.

**Qasim Diwana** (قاسم دیوانہ), a poet who was probably alive in A.D. 1724, A.H. 1136, and is the author of a Diwān.

**Qasimi** (قاسمی). His proper name is Maulānā Majd-uddin, a poet of Khwāf in Khurasān. He is the author of the work *Rauzat-ul-Khuld*, which he wrote in imitation of the *Gulistan* of Sa'di.

**Qasimi (Dervish)** (قاسمی تونی), of Tūn in Persia, who went about like a dervish and wrote poetry. He lived in the 9th century of the Hijra.

**Qasim Kahī, Maulana** (قاسم کاہی, مولانا), a Sayyad, whose proper name was Najm-uddin and surname Abū'l Qāsim. He was a pupil of 'Abdul Rahmān Jāmī; he accompanied Mirzā Kāmrān, the brother of the emperor Humāyūn, on a pilgrimage to Mecca from Herāt, and after the death of that prince in A.D. 1557, A.H. 964, he came to India in the reign of the emperor Akbar. For a long period he remained with Bahādur Khān, the brother of 'Alī Quli Khān, at Benāras, and after his demise he came to Āgra, where he passed the remainder of his life, and died there on the 17th April, A.D. 1580, 2nd Rabi' II, A.H. 988, aged 110 lunar years. He was buried at Āgra at a place called Madār Darwāza. Maulānā Qāsim Arsalān, another poet, and Shaikh Faizi wrote the chronograms of his death. 'Abdul Qādir Badāoni calls him an atheist and a disgusting cynic.

**Qasim Khan (قاسم خان), Sūbādār**

of Kābul in the reign of the emperor Akbar Shāh. He was murdered by one Muhammad Zamān, who gave out that he was the son of Shāhrukh Mirzā. He had held possession of Badakshān for some years, but after his defeat by 'Abdullah Khān Uzbak, he came to Kābul and was confined by Qāsim Khān, whom he murdered about the year A.D. 1600, and was consequently put to death by Muhammad Hāshim, the son of Qāsim Khān.

**Qasim Khan Jawini, Nawab (قاسم خان جوینی نواب)**

, was a nobleman of the court of the emperors Jahāngīr and Shāh Jahān, and held the rank of 5,000. He was a native of Subzwār and was married to Manija Begam, the sister of Nūr Jahān, consequently he was sometimes in jest called by the officers of the court "Qāsim Khān Manija." He is the author of a Diwān, and his poetical name is Qāsim. He succeeded Fidā' Khān in the government of Bengal in the first year of Shāh Jahān, A.D. 1628, A.H. 1037. He slew about 10,000 Portuguese (men and women) and drove the rest from Hugli, of which place he took possession, but died three days afterwards, A.D. 1631, A.H. 1041. He had built a very grand house at Āgra, on 10 bighas of land, and on 20 bighas of land the garden was built, of which no traces now remain.

**Qasim Khan, Shaikh (قاسم خان شیخ)**

, of Fathapūr Sikri, entitled Muhtashim Khān, brother of Islām Khān. He was a noble of the rauk of 4,000 in the reign of the emperor Jahāngīr, who appointed him governor of Bengal after the death of his brother in A.D. 1613, A.H. 1022. He invaded Asām, and his troops were mostly killed in a night attack by the Asāmis, on which account he was recalled to court. He died not long afterwards.

**Qasim Qadiri, Shaikh (قاسم قادری)**

شیخ, also called Shāh Qāsim Sulaimāni, a Musalmān saint whose tomb is at Chunār. His son Shaikh Qābir, commonly called Bālā Pir, is buried at Qanauj, where he died in the year A.D. 1644, A.H. 1054. The shrine of Shāh Qāsim Sulaimāni at Chunār is the only notable Muhammadian endowment in the Mirzapur District supported from the income of rent-free lands and a Ma'āsh Rozīna pension.

**Qasim Shah (قاسم شاد)**

. Vide Shāh Qāsim.

**Qasim Shirazi (قاسم شیرازی)**

a native of Shirāz, and author of the *Timurnāma*, a very beautiful poem on the conquest of Amir Timur.

**Qasim Sulaimani (قاسم سلیمانی).**

Vide Qāsim Qādirī.

**Qasim Tibbi (قاسم طبیبی)**, author of an Inshā.**Qassab (قصاب)**, the poetical name of an author.**Qastalani (قسطلانی)**, the surname of

Ahmad bin-Ali al-Khatib. He is so called because he was born at Qastalā. He is the author of several works, among which is the history called *Mawāhib Ladīna* or *Mawāhib-ud-Dunni*, an accurate history of the first forty years of Muhammad, being the period before his assuming the prophetic character. He died in the year A.D. 1517, A.H. 923. Besides him there were other authors of this surname, viz. Ahmad-bin-Muhammad al-Qastalāni, who died A.D. 1527, A.H. 933, Ahmad bin-Ibrāhīm bin-Yahya-al-Yazdī-al-Qastalāni, and Mulla Maslah-uddin Mustafā Qastalāni, who died A.D. 1495, A.H. 901. They were all born at Qastalā, a city in Persia.

**Qatil, Mirza (قتيل مزرا)**, the poetical

name of Mirzā Muhammad Hasan. He was a native of Delhi, and a Hindū of the tribe of Khattrī, but became a convert to Muhammādanism. He was an excellent Urdū and Persian poet, and died at Lucknow in the time of Ghāzi-uddin Haidar, then nawāb of that country, A.D. 1817, A.H. 1232. He is the author of several works, amongst which are:—*Nuskhā Shairat-ul-Amāni*, dedicated to Mir Amān 'Ali, *Nahr-u-Fasīhat*, a Persian grammar, *Chahār Sharbāt*, and a Diwān.

**Qatrān (قطران)**. Vide Qitrān.**Qawami Matarzi (قوامی مطرزی)**,

a great poet who was a native of Mutarāz, a city in Persia, and is an author. He was a brother of Shaikh Niẓāmi Ganjwī.

**Qawami Maulana Muzaffar (قوامی مولانا مظفر)**,

a celebrated poet.

**Qawam-uddin Hasan, Haji (قوم احمدی حسن حاجی)**

, wazir to Shāh Shāikh Abū Is-hāq, ruler of Shirāz. He was a man of great liberality, and one of the patrons of the celebrated Persian poet Khwāja Hāfiẓ, who has praised him in many of his odes. He died, during the siege of Shirāz by Mubāriz-uddin Muhammād Zafar, on Friday the 12th April, A.D. 1353, 6th Rabi I. A.H. 754.

**Qawam-uddin Khwaja** (قوم الدين خواجة), surnamed Sāhib Ayār, was

the wazir and favourite companion of Shāh Shujā'a', the son of Mubāriz-uddin Muhammad Zafar, commonly called Muzaffar Shāh, who took Shiráz in A.D. 1353. He was put to the rack and beheaded by Shāh Shujā'a' in August, A.D. 1363, Zi-Qa'da, A.H. 764.

**Qawela Qaan** (قويلا قآن). *Vide* Kiblai Qāan.

**Qaza** (قنا), poetical name of Muhammad Haftz-ullāh Khān.

**Qazib-ul-Ban** (قضيب البنان), surname of Shaikh Muhib-uddin 'Abdul Qidir bin-Sayyad Muhammad, an Arabian author who died in A.D. 1630, A.H. 1040.

**Qazi Khan** (قاضی خان). He is commonly called by this name, but his full name is Imām Fakhr-uddin Hasan bin-Mansūr-al-'Uzaiandi-al-Farghāni. He died in A.D. 1195, A.H. 592. He is the author of a work entitled *Fatāwa Qāzi Khān*, a collection of decisions which is held in the highest estimation in India. Yūsuf bin-Junaid, generally known by the name of Akhi Chalabi-at-Tikāti, epitomised this work and compressed it into one volume.

**Qazwini** (قزوینی), author of the *Ajāeb-ul-Makhālik*. *Vide* Zikaria bin-Muhammad bin-Mahmūd.

**Qitrān bin Mansūr Ajli** (قطران بن منصور اجلی), or Qutrān bin-Mansūr Ajli, a celebrated poet of Tabrez, was contemporary with the poet Rashid Watwāt. He is the author of a poem called *Qasū-nāma*, which he dedicated to Amir Ahmad or Muhammad bin Amir Qammāj, ruler of Balkh, who was contemporary with Sultān Sanjar.

**Qizal Arsalan** (قرزل ارسلان) (which means the red lion), was the second son of Atābak Eldiguz. He succeeded his brother Atābak Muhammad in the office of prime minister to his nephew Sultān Tughral III. A.D. 1186, A.H. 582, and in combination with Nāṣir, the reigning khalif of Baghdād, seized and imprisoned Tughral, and resolved to usurp the name as well as the power of a monarch. But the day before that fixed for his coronation he fell by a blow of an assassin, A.D. 1191, A.H. 587, and was succeeded by his nephew Atābak Abū Bakr, the son of Atābak Muhammad.

**Qizal Bashi** (قرزل باشی). This is a Turkish word and means "red-headed."

**Qizal Bash Khan** (قرزل باش خان), an amir of 4000, who served under the emperor Shāh Jahān, and died in the year A.D. 1648, A.H. 1058.

**Qizal Bash Khan** (فزل باش خان) (محمدان), of Hamdān, whose proper name was Muhammad Razā, came to India in the reign of the emperor Bahādur Shāh, and was honoured with the title of Qizulbāsh Khān. He subsequently served under Mubāriz Khān, governor of Haidarābād, and after his death under Nizām-ul-Mulk 'Asaf Jāh, and died at Dehlī in the year A.D. 1746, A.H. 1159. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

**Qubad** (قباد) (Cavades of the Greeks), was the son of Firōz I, king of Persia of the Sassanian race, and the successor of his brother Palāsh. We are told that when his brother Palāsh came to the throne Qubād, who had aspired to it, fled towards the territories of the Khāqān, or king of Transoxiana; and as he passed Naishāpūr he spent one night with a beautiful young lady of that city, who, when he returned four years afterwards accompanied by a large army, presented him with a fine boy, the fruit of their casual amour. He was delighted with the appearance of the child; and as he was contemplating him, he received accounts that his brother Palāsh was no more, and that the crown of Persia awaited his acceptance. This intelligence reaching him at such a moment made him conclude that fortune already smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant prince the name of Nusherwān (q.e.). Qubād succeeded his brother in A.D. 488, and carried on a successful war against the Roman emperor Anastasius; and died, after a long reign of 43 years, in A.D. 531. His son Nusherwān succeeded him.

**Qubadi** (قبادی), surname of Shīs bin-Ibrāhim, an Arabian author, who died in the year A.D. 1202, A.H. 599.

**Qudrat** (قدرت), the poetical name of Shāh Qudrat-ullah of Dehlī, a Persian and Urdu lyric poet, and author of the work called *Nataej ul-Afkār* and a Diwān. He was living at Murshidābād in A.D. 1782, A.H. 1191. He was one of the most fertile Persian poets; his Diwān consists of 20,000 verses. He died in A.D. 1791, A.H. 1205, at Murshidābād.

**Qudrat** (قدرت), the poetical name of Shaikh Qudrat-ullah of Bhopal.

**قدرت اللہ شیخ**, Shaikh (شیخ), Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdu, which were published by him in the year A.D. 1863, A.H. 1280, at Bhopal.

*List of Books composed by him.*  
*Poetry.*

Of Ghazals, called . . . Diwān Qudrat.  
Of Panegyrics or Kaśidas Agwān Qudrat.  
Poems . . . . . Gulzār Qudrat.  
Ditto . . . . . Izhār Qudrat.  
Malcolm's History . . . Mājri Qudrat.  
Mutiny of 1857. . . Tamāshāe Qudrat.  
Promiscuous pieces . . . Kimiyāe Qudrat.

*Prose.*

On Miracles . . . . Ajāebat Qudrat.  
On Medicine . . . . Mujarribat Qudrat.  
Letters . . . . . Rukkāt Qudrat.  
Stories . . . . . Hikāyat Qudrat.

**Qudsi** (قدسی). *Vide* Hājī Muhammad Jān Qudsi.

**Qudsi Ansari** (قدسی انصاری), of Isfāhān, whose proper name is Shaikh 'Abdul Karim, was a celebrated learned and pious Musalmañ of Isfāhān. He died on the 3rd February, A.D. 1615, 14th Muḥarram, A.H. 1024.

**Qudsia Begam** (قدسیہ بیگم), daughter of 'Asaf Khān, wazir, the son of the celebrated Yatmāl-uddaula, wife of the emperor Shāh Jahān, niece to the empress Nūr Jahan Begam, and mother of the emperor 'Alamgīr.

[*Vide* Arjumand Bano Begam and Mumtāz Mahal.]

**Qudsia Begam.** *Vide* Udhām Bāī.

**Quduri** (قدوری), surname of Abūl Husain Ahmad bin-Muhammad, a celebrated Musalmañ doctor of Baghdād, of the Hanifa sect, who died A.D. 1036, A.H. 428. He is the author of the *Mukhtasir-ul-Qudārī*, which is one of the most esteemed of the works which follow the doctrines of Abū Hanifa, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the *Mukhtasir ul-Qudārī* is entitled *Al-Joharat ul-Naiyarat*, and is sometimes called *Al-Joharat ul-Munirat*.

**Qulich Khan** (قليچ خان), title of 'Abid Khān, who came to India in the reign of Shāh Jahān, and was raised to the rank of 4,000. He was killed by a cannon ball at the siege of Golconda, on the 8th February, A.D. 1686, 24th Rabi I. A.H. 1097. He is the father of Ghāzi-uddin Khān Firuz Jang I. and grandfather of the celebrated Niğām ul-Mulk 'Asaf Jāh of Haiderābād (q.v.).

**Qulich Khan** (قليچ خان), of Andjān, of the tribe of Jāni Kurbanī, was an amir of 4000, who served under the emperors Akbar and Jahāngīr from the years A.D. 1572 to 1611, A.H. 980 to 1020. His poetical name was Ulfati.

**Qulich Khan Turani** (قليچ خان توراني), an amir who served under the emperors Jahāngīr and Shāh Jahān; was raised by the latter to the rank of 5000, and appointed governor of Kābul and Kandahār. He died A.D. 1654, A.H. 1064.

**Qulini** (قليني). *Vide* Muhammad bin-Yaqub.

**Quli Qutb Shah I. Sultan** (قلى قطب شاه اون سلطان). This prince was the founder of the sovereignty of Golkanda (Golconda). His father Qutb ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Deccan and embraced the service of Muhammad Shāh Bahmani. By degrees he was promoted to high rank; and in the reign of Mahmūd Shāh obtained the title of Qutb ul-Mulk and the Tarafdarī or government of Telengāna. In A.D. 1493, A.H. 899, he received orders to besiege the fortress of Jāmkonda, and as he was reconnoitring was killed by an arrow from the walls. After his death his office and titles were conferred by the king on his son Sultān Quli with the territory of Golkanda, part of Telengāna, in jāgīr. On the decline of Bahmani authority, when 'Adil Shāh and others assumed royalty, he also in the year A.D. 1512, A.H. 918, styled himself Sultān of Telengāna, under the title of Quli Qutb Shāh. He was a chief of great abilities and ruled the country for a period of 50 years; 18 of which he governed Telengāna in the name of Mahmūd Shāh, and reigned as king 32 lunar years, at the end of which he was assassinated by a Turkish slave supposed to have been bribed by his son and successor, Jāmshed Qutb Shāh. His death happened on Sunday the 2nd September, A.D. 1543, 2nd Jumāda II. A.H. 950. The kings of the Qutb Shāh dynasty who reigned at Golkanda, are as follows:—

1. Quli Qutb Shāh.
2. Jāmshed Qutb Shāh.
3. Ibrāhim Qutb Shāh.
4. Muhammad Quli Qutb Shāh.
5. Muhammad Qutb Shāh.
6. 'Abdullah Qutb Shāh.
7. Abū'l Hasan.

**Quli Qutb Shah II. Sultan** (قلى قطب شاه سلطان), who is also called

Muhammad Quli Qutb Shāh, was the son of Ibrāhim Qutb Shāh, upon whose death in June, A.D. 1581, Rabi' II. A.H. 989, he ascended the throne of Golkanda in his twelfth

year. In the beginning of his reign he was engaged in war with 'Adil Shâh of Bijâpûr, with whom he concluded peace in the year A.D. 1587, giving him his sister in marriage. The air of Golkanda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhâgnagar, after his mistress Bhâgnati, a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarâbâd. Shâh 'Abbâs, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Qutb Shâh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities and encouraged literature; he also is the author of the work called *Kulliyat Qutb Shâh*, a very copious volume, containing Hindi, Dakhnî, and Persian Poems, on a variety of subjects. He was the fourth Sultân of the Qutb Shâhî dynasty and reigned 31 years. He died on Saturday the 11th January, A.D. 1612, 17th Zi-Qa'dâ, A.H. 1020, and having no son was succeeded by his brother Muhammad Qutb Shâh.

**Qummi** (قمی). *Vide* Malik Qummi.

**Qumri** (قمری), poetical name of Sirâj-uddin.

**Qusi** (قوسی), poetical name of Majd-uddin 'Ali, an author.

**Qutb 'Alam** (قطب عالم), a celebrated

Muhammadan saint, whose original name is Shaikh or Sayyid Burhân-uddin, but he is commonly known by the former; he was the grandson of Makhâdîm Jahâniân Sayyid Jalâl Bukhârî. He chose Gujrât for his place of residence, and died there on the 9th December, A.D. 1453, 8th Zil-hijja, A.H. 857. His tomb is at Batûh, six miles from the city of Ahmada-bâd in Gujrât. There is a slab kept at the door of his mausoleum, which some say is stone, others think it would be wood or iron. His son, named Shâh 'Alam, was also a pious Musalmân and is likewise buried at Gujrât.

**Qutb 'Alam** (قطب عالم), another

Musalmân saint, whose proper name is Shaikh Nûr-uddin Ahmad. He was born at Lâhore, and died in the year A.D. 1444, at Pindâr in Bihar, where he is buried. Shaikh Hisâm-uddin, whose tomb is at Kara Mânikpûr, and who is also considered a saint, was one of his disciples.

**Qutb Shah** (قطب شاد), a title of the kings of Golkanda. *Vide* Muhammad Qutb Shâh and Quli Qutb Shâh.

**Qutb Shah** (قطب شاد), a king of Gujrât. *Vide* Qutb-uddin (Sultân.)

**Qutb Shah** (قطب شاد), a celebrated Muhammadan saint of Dehlî. *Vide* Qutb-uddin Bakhtîär.

**Qutb-uddin** (قطب الدين), a grandson of Shaikh Salim Chishti.

**Qutb-uddin 'Abdul Karim ibn-'Abdul Nur** (قطب الدين عبد الكريم بن عبد النور) is the author of the work called *Sharah Sahih Bukhârî*, and of a history of Egypt entitled *Târikh Misr*. He died in the year A.D. 1333, A.H. 733.

**Qutb-uddin Aibak** (قطب الدين ايوب), king of Dehlî, originally

a slave of Shihâb-uddin Muhammad Ghôrî, prince of Ghôr and Ghaznî, who raised him to high rank in his army, and in the year A.D. 1192, A.H. 588, after his victory over Pithaura, the Râja of Ajmer, left him as his deputy in India. The same year Qutb-uddin conquered Mirath and Dehlî and extended his conquest as far as Bengal. After the death of Shihâb-uddin in A.D. 1206, A.H. 602, his nephew Ghayâs-uddin Mahmûd, who succeeded him, sent Qutb-uddin all the insignia of royalty, a canopy, a crown and a throne, and conferred on him the title of Sultân. On the 27th June the same year, 18th Zi-Qa'dâ, A.H. 602, Qutb-uddin, having invested himself with sovereign power, ascended the throne and made his residence the capital of Dehlî. His reign, properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Lâhore by a fall from his horse in A.D. 1210, A.H. 607, and was succeeded by his adopted son, Sultân 'Arâm Shâh. The Jâma' Masjid in old Dehlî, which is famous under the name of Qûwat ul-Islâm, and stands close to the Qutb Minâr, was formerly a Hindû temple. Qutb-uddin first converted it into a masjid, commencing the Minâr as its *Masina*, and afterwards Shams-uddin Altîmsh and 'Ala-uddin Khilji made some additions to it. The following is a list of the Sultâns of the Slave (or Turk) dynasty of Ghôr who reigned at Dehlî.

A.D. A.H.

1. Qutb-uddin Aibak, of the first Turk dynasty . . . . . began 1206 602
2. 'Arâm Shâh, son of Qutb-uddin . . . . . 1210 607
3. Shams-uddin Altîmsh . . . . . 1210 607
4. Rukn-uddin Firôz, son of Altîmsh . . . . . 1236 633
5. Sultân Razia, daughter of Altîmsh . . . . . 1236 634
6. Bahram Shah, son of Altîmsh . . . . . 1240 637
7. 'Ala-uddin Masa'ûd, son of Firôz . . . . . 1242 639
8. Nâsir-uddin Mahmûd, son of Altîmsh . . . . . 1246 644

9. Ghayās-uddin Balban (a slave A.D. A.H. of Altimsh) . . . . . 1266 664
10. Kaiqubād, grandson of Al-timsh (last of the branch) 1286 685
11. Jalāl-uddin Firōz Shāh Khilji, first Sultān of the second branch of the Turk dynasty called Khilji, which see . . . . . 1288 688

### قطب الدين علامہ مولانا (الدین علامہ مولانا), a learned Mu-

hammadan poet who was contemporary with the celebrated Shaikh Sa'di of Shiraz, and is the author of several works, among which are the *Tuhfa Shāhi*, *Sharah Kulliyat Qānūn* and *Sharah Miftāh ul-'Ulūm*. He died at Tabrez on Sunday the 7th February, A.D. 1311, 17th Ramazān, A.H. 710.

### قطب الدين بختار کاکی خواجه (قطب الدين بختار کاکی خواجه),

a celebrated Muhammadan saint of Dehli, commonly called Qutb Shāh, and sometimes called Ushi from his native country Ush near Andjān in Persia. He died at old Dehli on the 27th November, A.D. 1235, 14th Rabi' I. A.H. 633. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a *Diwān*. Shaikh Farid-uddin Shakar Ganj was one of his disciples.

### قطب الدين خان (قطب الدين خان),

brother of Shams-uddin Auka, entitled 'Azim Khān. He was an amir of 5,000 in the reign of the emperor Akbar; was made governor of Bahroch, and was treacherously slain by Sultān Muzaaffar, king of Gujrāt, in A.D. 1583.

### قطب الدين خان کوكالتاش (قطب الدين خان کوكالتاش), whose original

name was Shaikh Khuban or Khubu, was the son of Shaikh Salim Chishti's sister, and foster-brother of the emperor Jahāngir, who raised him to the rank of 5000. He was made governor of Bengal in A.D. 1606, A.H. 1015, and was killed at Bardwān by Sher Afkan Khān, the former husband of Nūr Jahān Begam, in A.D. 1607, A.H. 1016. His remains were transported to Fathapūr Sikri and buried there.

### قطب الدين محمود بن (قطب الدين محمود بن)،

author of the *Ghurrat-ut-Tāj* (Splendour of the Crown) and several other works. He died A.D. 1310, A.H. 710.

### قطب الدين محمود لanga (قطب الدين محمود لanga), second king of

Multān of the tribe of Langa, who having secured the person of Shaikh Yūsuf, his predecessor and son-in-law, sent him to Dehli and ascended the throne of Multān in the reign of Sultān Bahālō Lodi. He reigned for a period of sixteen years and died much lamented in A.D. 1469, A.H. 874. He was succeeded by his son Husain Langa.

### قطب الدين محمد (قطب الدين محمد), the son of Anūshtkin,

cup-bearer of Sultān Sanjar Saljūqi. He was installed by the Sultān about the year A.D. 1140, and became the first king of Khwārizm of the race called Khwārizm Shāhi. The following is a list of the kings of this race:—

1. Qutb-uddin Muhammad.
2. Atsiz, the son of Qutb-uddin Muhammad.
3. Alp Arsalān, the son of Atsiz.
4. Sultān Shāh, the son of Alp Arsalān.
5. 'Ala-uddin Takash Khān, his brother.
6. Sultān Muhammad, son of Takash. He was defeated by Changze Khān in A.D. 1218.
7. Jalāl-uddin, the son of Sultān Muhammad, and last king of this race, slain A.D. 1230.

### قطب الدين محمد غوري (قطب الدين محمد غوري),

'Izz-uddin Ghori (q.v.). He married the daughter of Sultān Bahrām Shāh, king of Ghazni, and having founded the city of Firuzkoh in Ghōr, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghazni. Sultān Bahrām (q.v.), obtaining intimation of his intentions, contrived to get him into his power, and eventually put him to death. This is the origin of the feuds between the houses of Ghōr and Ghazni. Saif-uddin Sūri, prince of Ghōr, brother of the deceased, raised an army to revenge his death, with which he marched direct to Ghazni, which was evacuated by Bahrām, who fled to India. After some time Saif-uddin was betrayed into the hands of Sultān Bahrām by the inhabitants of Ghazni. The unhappy prince had his forehead blackened, and was seated astride on a bullock with his face towards the tail. In this manner he was led round the whole city; after which, being first put to torture, his head was cut off and sent to his uncle Sultān Sanjar Saljūqi, while his wazir, Sayyad Majd-uddin, was impaled. This took place about A.D. 1159, soon after which Bahrām was defeated and expelled by Saif-uddin's brother, Ala-uddin Hasan (q.v.).

**قطب (الدين مسورة شيخ)**, a Muhammadan saint of Hānsī, who was a grandson of Shaikh Jamāl-uddin Ahmad. He lived in the time of Sultan Firōz Shāh Bārbak, king of Dehli. He was a contemporary of the celebrated saint Shaikh Nāṣir-uddin Āchiragh Dehli, both of whom were disciples of Shaikh Nizam-uddin Aulia, and both of whom died the same year. Nāṣir-uddin died on the 16th September, A.D. 1356, 18th Ramazān, A.H. 757, and Qutb-uddin on the 22nd November, A.D. 1356, 26th Zi-Qa'da, A.H. 757. The former lies buried at Dehli and the latter at Hānsī.

**قطب الدين (سلطان)**, also called Qutb Shāh, was the son of Muhammad Shāh, king of Gujrāt. After the death of his father in February, A.D. 1451, Muḥarram, A.H. 855, he ascended the throne of Gujrāt, reigned more than eight years, and died on the 25th May, A.D. 1459, 23rd Rajab, A.H. 863. He was buried in the vault of his father, Muhammad Shāh, and was succeeded by his uncle Dāūd Shāh, who reigned only a few days and was deposed.

**قطب الملك (قطب الملک)**, the father of Quli Qutb Shāh I. which see.

**قطب الملك (قطب الملک)**, the title of 'Abdullah Khān (Sayyid), which see.

**قتلغ نگار (خانم)**, daughter of Yūnas Khān, king of Mughalistān, and sister to Mahmūd Khān, a descendant of the famous Changez Khān. She was married to 'Umar Shaikh Mirzā, and became the mother of Bābar Shāh, king of Dehli. She died at Kābul on the 4th June, A.D. 1505, 1st Muḥarram, A.H. 911.

**قتلامش (قتلمش)**, a descendant of Saljūqī, was taken prisoner by Malikshāh Saljūqī.

[*Vide* Sulaimān bin-Qutlamish.]

**قتلاق خان (قتلق خان)**, the title of Atābak 'Abū Bakr bin-Sa'd bin-Zangi.

**قطران (قطران)**. *Vide* Qitrān.

**قطرب (قطرب)**, an author who was a contemporary of Seboya the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died A.D. 821, A.H. 206.

**قطيба (قطيبة)**, the son of Mushnī ibn-Amar, was governor of Khurāsān in the reign of Khalif 'Abdulmalik. He was slain in the time of Sulaimān, son of 'Abdulmalik, in September, A.D. 715, Zil-hijja, A.H. 96.

# R

## RABA

**Raba'a Basri** (رابعه بصرى), a very celebrated pious lady of Basra, who had a good knowledge of all the traditions. She is said to have constructed a canal from Baghdad to Medina, was a contemporary of Sari Saqī, and died A.D. 801, A.H. 185.

**Rabit** (رابط), poetical name of Moulwi Abdul Ahad.

**Rafa'i** (رافعى), whose proper name was Imām-uddin, is the author of the *Tadwīn* and several works in Persian.

**Rafa'i شیخ مسیحی الدین حسین**, (رافعی شیخ مسیحی الدین حسین), surnamed Shaikh Muhi-uddin Husain. He died about the year A.D. 1422 or 1427, A.H. 825 or 830.

**Rafai, Sayyad** (رافعی ساید), was an inhabitant of Dehli and lived for a long time in an old mosque which he repaired. He died about the year A.D. 1807, A.H. 1233.

**Rafi or Rafia'** (رفیع مرزا حسن بیگ), the poetical name of Mirza Hasan Beg, who was employed as secretary to Nazar Muhammad Khān, the ruler of Tūrān. He came to India about the year A.D. 1646, A.H. 1056, in the reign of the emperor Shāh Jahān, who conferred on him the mansab of 500. He died in the time of 'Alamgir.

**Rafi Khan Bazil, Mirza** (رفیع خان), (بازل مرزا), author of the work called *Hamlae Haidari*, containing the wars of Muhammad, and the first four Khalifas, viz. Abū Bakr, 'Umar, 'Usmān and 'Ali, in heroic verse consisting of 40,000 verses. He was a native of Dehli and a descendant of Ja'far Sarond Mashhadī. For some years he had the command of the fort of Gwāliar in the time of 'Alamgir, after whose death he lived in retirement at Dehli, where he died A.D. 1711, A.H. 1123. He is also the author of a *Diwān* of *Ghazals*. His poetical name is Bāzil.

**Rafi-u'ddarjat** (رفیع الدرجات), the son of Rafi-us-Shāh and grandson of Bahā-

## RAFI

dur Shāh. He was raised to the throne of Dehli by the two Sayyads, viz. 'Abdullah Khān and his brother Husain 'Ali Khān, after the dethronement of the emperor Farrukhsiyar on the 18th February, A.D. 1719, 8th Rabi II, A.H. 1131, but died in little more than three months of a consumption at Agra on the 28th May the same year, 19th Rajab, A.H. 1131, when another youth of the same description, younger brother to the deceased, was set up by the Sayyads under the name of Rafi-uddaula Shāh Jahān Sāni, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwāja Qutb-uddin Kāki at Dehli. After their death the Sayyads pitched on a healthier young man as their successor, who ascended the throne by the title of Muhammad Shāh.

**Rafi-uddaula** (رفیع الدولہ), younger brother of the emperor Rafi-uddarjat, which see.

**Rafi-u'ddin** (رفیع الدین), a poet who is the author of a very curious and entertaining *Diwān* or collection of poems. He was a native of Hindūstān, and probably of that province which is called the Deccan. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar, whom he first met at Kashmire in the year A.D. 1592, and received from that monarch the reward of his poetical labours. His *Diwān*, which he commenced writing in the kingdom of the Deccan, was brought to a conclusion A.D. 1601, A.H. 1010. It contains about 15,000 distichs.

**Rafi-u'ddin Haidar Rafi'a' Mua'mai**, (رفیع الدین حیدر رفیع), (معماش امیر), is said to have composed more than 12,000 verses of chronograms, etc. but did not collect them. He was living in A.D. 1585, A.H. 993. This person appears to be the same as Mir Haidar Rafiyy Mua'mmai.

**Rafi-uddin Lubnani** (رفیع الدین), (لبنانی), native of Lubnān, a village of Isfāhān. He was contemporary with the poets Asrār-uddin Admāni, Sharaf-uddin Shafrōwa, and Kamāl-uddin Ismā'il. He is the author of a *Diwān*.

Rafi - uddin Shaikh Muhammad (رَفِيعُ الدِّين شَيْخُ مُحَمَّد), surnamed Muaddis or Traditionist, who died A.D. 1547, A.H. 954, and was buried in the Haweli of Asaf Jâh at Agra.

Rafi-u-sh-Shan (رَفِيعُ الشَّان) (prince), son of the emperor Bahâdur Shâh, killed in battle against Jahândâr Shâh, his brother.

[*Vide* Jahândâr Shâh.]

Rafi-u-s-Sauda, Mirza (رَفِيعُ السُّودَا). *Vide* Saudâ.

Rafi Waez (رَفِيعُ وَاعْظَى), a poet who is the author of a Diwân. *Vide* Muhammad Rafi Waez.

Rafizi Mua'mmai (رَفِيعُ مَعَمَى). *Vide* Mir Haidar Rafiqî.

Raghîb (رَاغِب), poetical title of a poet of Shirâz, whose proper name is Kalb Husain Beg.

Raghoba (رَكْبُوْبَا). *Vide* Raghunâth Râo.

Raghoji Bhosla I. (رَكْبُوْجِي بَهْوَسْلَه)

was nominated Senâ Sahib Sabha, or general of the Marhatta confederacy, in A.D. 1734, received a sanad from the Peshwâ and became the first Râja of Berâr or Nâgpur in A.D. 1740, in which year a great revolution took place in the Marhatta government. The Râja of Sitâra, Râmrajâ, weak prince, being upon the throne, it was concerted between the two principal officers of the State, Bâjî Râo the Peshwâ, and Râghoji Bhosla, the Bakshî or Commander-in-Chief, to divide the dominions of their master. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Pûna; the latter took the eastern, and fixed his residence at Nâgpur, a principal city in the province of Berâr; whilst Râmrajâ was confined to the fortress of Sitâra, the Peshwâ administering the government in his name. Hence the distinction between the Marhattas of Pûna and Berâr. Râghoji was the son of Vimboji, who was killed in Audh during the lifetime of his father Parsoji, who was Bakshî under his brother Sâhôjî, the son of Sambhoji, the son of Sivâjî, the founder of the Marhatta empire. Râghoji Bhosla died A.D. 1749 or 1753, and transmitted his government to his son Jânojî, who, dying in A.D. 1772, left his inheritance to his nephew and adopted son Râghoji Bhosla II, the son of his younger brother Madhûjî. This occasioned a contention

between Jânojî's brother Sâmojî and Madhûjî. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Sâmojî or Sabhojî, who was killed in an engagement with his brother on the 27th January, A.D. 1775. From that period the government of Berâr was held by Madhûjî or Madhûjî Bhosla.

*Bhosla Râjas of Nâgpur or Berâr.*

Râghoji Bhosla I.	. . . . .	died 1753
Jânojî or Rânojî	. . . . .	1772
Madhûjî	. . . . .	1783
Râghoji Bhosla II	. . . . .	1816
Parsojî (strangled by Apâ Sahib)	. . . . .	1816
Madhojî (Apâ Sahib) was acknowledged by the English in 1816, and . . . . . deposed 1818		
Partâp Singh Nârâyân, grandson of Râghoji Bhosla, put on the gadi . . . . . 1818		
Râghoji Bhosla III.	. . . . .	1853

Raghoji Bhosla II. (رَكْبُوْجِي بَهْوَسْلَه)

succeeded his father, Madhûjî Bhosla, in the government of Berâr or Nâgpur in May, A.D. 1788, and died on the 22nd March, A.D. 1816, when his son Parsojî succeeded him.

Raghoji Bhosla III. (رَكْبُوْجِي بَهْوَسْلَه)

Râja of Berâr. He died in A.D. 1853, not only without heirs but without any male relations who could support a legitimate claim to the Râj; thereupon the Governor-General quietly annexed that large country to the Company's dominions.

Raghunath Shah (رَكْبُونَاتِه شَاه)

of the Mandla district, who was a direct descendant of the eldest branch of the Gond dynasty, was executed in A.D. 1857 for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow, Mare Küñwar, a compassionate allowance of 120 rupees per annum.

Raghunath Rao (رَكْبُونَاتِه رَاؤ)

commonly called Raghoba, a Marhatta chief who was at one time much connected with the English. He was the son of Bâjî Râo Peshwâ I, and father of the last Peshwâ Bâjî Râo II, and paternal uncle of Mâdhô Râo Peshwâ II. He usurped the Peshwâship after the death of Nârâyân Râo, youngest son of Bâlaji Râo Peshwâ. On the death of Bâlaji Râo, who left two sons, Mâdhô Râo and Nârâyân Râo, both minors, the power of the state was for some years wielded by his brother Raghunâth as regent. Mâdhô Râo was enabled to take the reins of government into his own hands after some time, but died in A.D. 1772, and was succeeded by his brother Nârâyân Râo. He was soon afterwards murdered in consequence of a plot which Raghoba had formed against him. Raghoba was acknowledged Peshwâ after his death;

but it appeared soon afterwards that the widow of Nārāyan Rāo was with child. The ministers proclaimed the event during Raghbā's absence. He was defeated and fled to Surat.

**Rahia (راحیہ)**, one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar. Muhammad used to say of him, that of all men he had ever seen Rahia did most resemble the angel Gabriel. He died in the year A.D. 670, A.H. 50.

**Rahim Beg, Mirza (رہیم بیگ مرزا)**,

of Sardhāna, author of a small work on Persian and Arabic poetry entitled *Makhzan Shūrā*, which he composed in the year A.D. 1852, A.H. 1268. It is also called *Wasilat-us-Shūrā*.

**Rahim-uddin Bakht, Mirza (رحمیم بخت مرزا)**,

al-dīn Bākht Mīrzā, and Mīrzā Muhsin Bakht (princes of Dehlī and grandsons of Shāh Alām), who came to Āgra from Benares when the Duke of Edinburgh came to Āgra in A.D. 1870.

**Rahmat-ullah (رحمت اللہ)**, author

of the history of the martyr Malik 'Umar, who is buried at Bahrāich. He composed this poem 750 years after the death of the saint.

**Rai Gobind Munshi (رائے گبیند منشی)**,

a Kayeth, who is the author of the story of Padmāvat in Persian, entitled *Tuhfat-ul-Kulib*, which he wrote in the year A.D. 1652, A.H. 1062.

**Raiha (راحیہ)**, poetical name of Mir

Muhammad 'Alī of Sayālkōt, who died in A.D. 1737, A.H. 1150.

**Rai Indarman (رائے اندرمن)**, a Hindū,

by caste a Bais of Hisār, and author of a work called *Dastur-ul-Hisāb*. He was living in A.D. 1768, A.H. 1182.

**Rai Lonkaran (رائے لونکران)**, Rāja of

Pargana of Sambar, lived in the time of the emperor Akbar, and died in the 11th year of Jahāngīr, A.D. 1615, A.H. 1024. He was a good Persian scholar, and used to compose verses; his poetical name was Tusani. He was succeeded in his territories by his son Mañhār Dās, whose poetical title, some authors say, was Tusani and not his father's. He fought on the Imperial side in the battle of Goganda, A.D. 1577.

[*Vide* Noer's *Kaiser Akbar*.]

**Rai Maldeo (رائے مالدیو)**. *Vide* Maldeo Rāi.

**Rai Phukni Mal (رائے پھکنی مل)**. *Vide* Nashāt.

**Raiq (رایق)**, author of the biography called *Tazkira Raiq*, an abstract of which was made by Sirāj-uddaula Muhammad Ghauz Khān Nawāb of the Karnatik in A.D. 1842.

**Rai Rai Singh (رائے رائے سنگھ)**, son

of Rai Kaliān Mal Rathor, a descendant of Rai Maldeo and zamindār of Bikaner in the time of the emperor Akbar. Rai Kaliān Mal, with his son, served under that monarch for several years, and received his niece in marriage. Rai Singh subsequently gave his daughter in marriage to Sultān Salim, who, on his accession to the throne, conferred on him the rank of 5000. Rai Singh died in the year A.D. 1612, A.H. 1021.

**Rai Rayan Raja Bikarmajit (رائے ریان راجہ بکرمائیت)**

(Raiyan Rājeh Bkrma Jīt) was the title of a Brāhman named Sundardās, who at first served under the Prince Shāh Jahān in the capacity of a Munshi. He afterwards rose by degrees to higher dignities and received the above title from the emperor Jahāngīr. When Shāh Jahān rebelled against his father, Bikarmajit, who was then with the prince, fell in the battle which took place between the troops of the prince and his father about the year A.D. 1621, A.H. 1030.

**Rai Sarjan Hara (رائے سرجن هارا)**,

Rāja of Ranthanbūr in the province of Āgra, lived in the time of the emperor Akbar. After his death Rāo Bhoj Hārā succeeded him.

**Rai Shew Das (رائے شیو داس)**,

a Kattrī who was appointed deputy to Rāja Jai Singh Sūhdār of Āgra in the time of Muhammad Shāh. He built a fine garden at Āgra on the banks of the Jamna, which still goes after his name, Bāgh Shew Dās.

**Rai Tansukh Rai (رائے تنسکھ رائے)**,

a Hindū whose poetical name was Shauq, was the son of Rai Majlis Rai, who was Nāeb of the Diwān Khālsā of Āgra. He is the author of a *Tazkira* of Persian poets called *Safinat-us-Shauq*, and also of a small Diwān of 1000 verses. He was living at Āgra in A.D. 1756, A.H. 1170.

**Raja (راجہ)**, poetical title of Rāja

Balwān Singh, son of Rāja Cheyt Singh of Benares. He was a pensioner of the British Government, and used to reside at Āgra; he is the author of a Diwān in Urdu.

**Raja Ali Khan, Faruqi** (راجہ علی فاروقی) succeeded his brother

Mirān Muhammād Khān II. in the government of Khāndesh in A.D. 1576. At this period the princes of Hindūstān, from Bengal to Sindh including Mālwā and Gujrāt, had been subdued by the victorious arms of the emperor Akbar; and Rāja 'Ali Khān, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Burhān Nizām Shāh II. king of Ahmādnagar in the year A.D. 1596, A.H. 1004, the prince Mirāz Murād and Mirāz Khān Khānān, the son of Bairām Khān, marched for the purpose of subduing the Deccan. Rāja 'Ali Khan accompanied them, and was killed with many officers of distinction by the explosion of a powder tumbrel, in the famous battle fought between Khān Khānān and Suheil Khān, general of the Ahmādnagar forces. His death happened on the 26th January, A.D. 1597, 18th Jumādā II. A.H. 1005, after he had reigned 21 years. His body was carried to Burhānpur, where he was buried with due honours. He was succeeded by his son Bahādur Khān Farūqi.

**Rajab Salar** (رجب سالار), brother of Tughlaq Shāh, and father of Sultān Firōz Shāh, king of Delhī. His tomb is in Bahrāiāch.

**Raja Kans Purbi** (راجہ کنس پوربی),

a Hindū zamindār, who succeeded in placing himself on the throne of Bengal after the death of Shams-uddin II. Pūrbī in A.D. 1386, and became the founder of a new dynasty. He reigned seven years and died in A.D. 1392, A.H. 795, and was succeeded by his son Jitmal, who became a Musalmān, and assumed the name of Jalāl-uddin.

**Raja Ram** (راجہ رام), the brother of

Sambhājī the Marhattā chief, by another mother. He succeeded his brother in July A.D. 1689. On his accession Sambhājī, in April 1680, was seized and sent to reside in one of the forts of the Karnatic, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July A.D. 1689), when he was acknowledged his successor. In his time the fortress of Sitāra was taken by 'Alamgīr on the 21st April, A.D. 1700, 13th Zil-Qā'da, A.H. 1111, but before it fell Rāja Rām died of the small-pox the same year at Jhinjī. He was succeeded by his son Karan, who survived him but a few days, when another son of his, named Seiwa, an infant only two years old, was put on the masnad under the guardianship of Rām Chānd Pāṇḍit and regency of

his mother, Tārā Bāī. But when, after the death of 'Alamgīr, Rāja Sāhū or Sāhī II. was released from confinement, he was put aside, and Sāhī was crowned at Sitāra in March, A.D. 1708.

*References to the line of Rājas.*

- Rājas of Bēpār or Nāgpur, *vide* Raghojī Bhosla I.
- " of Chittor and Nāgpur, *vide* Rānā Sanka or Māldeo Rāo.
- " of Gwāliār, *vide* Rānōjī Scindhia.
- " of Jaipūr or Jainagār, *vide* Bihāri Mal or Sandhal dewā.
- " of Mālwā or Indor of the Holkar family, *vide* Mālhār Rāo I.
- " of Mārwār of Jodhpur, *vide* Jodhā Rāo and Māldeo Rāo.
- " of Bhartpūr, *vide* Chūramān Jāt.
- " of Sitāra, *vide* Sāhī.
- " of Indor, *vide* Mālhār Rāo Holkar I.

**Raj Indar Goshain** (راج اندر گوشائیں),

chief of a sect of Hindū ascetics who used to go about stark naked. He had under his command an army of those people, and was employed by Nawāb Safdar Jang. He was killed in a campaign between Ghāzi-nddin III. (q.e.) and Saifdar Jang in the time of the emperor Ahmād Shāh, who had dismissed Safdar Jang from his office and given it to Niliżam-uddaula. His death took place on the 20th June, A.D. 1753, 17th Shābān, A.H. 1166.

**Raj Singh Kuchhwaha, Raja** (راج سنگھ کچھواہا),

son of Rāja Askaran, brother of Rāja Bihāri Mal. Served under the emperors Akbar and Jahāngīr, and died in the year A.D. 1615, A.H. 1024.

**Raj Singh, Rana** (راج سنگھ رانا), of

Chittor and Udaipūr, succeeded his father Rānā Jagat Singh, A.D. 1652, A.H. 1062, and was honoured by the emperor Shāh Jahān with the rank of 5000. In his time the fort of Chittor was demolished by order of the emperor 'Alamgīr. He died in the 24th year of that monarch, A.D. 1680, A.H. 1091, and was succeeded by his son Rānā Jai Singh. He is said to have been the writer of a remarkable letter to the Emperor 'Alamgīr (Aurangzeb) preserved by Col. Tod.

[*Vide* Tod's *Rājasthān*.]

**Raju Qattal** (راجو قتال), surnamed

Sayyad Sado-uddin, a Musalmān saint and brother of Makhdiūn Jahāniān Jahāu Gasht Shaikh Jalāl. He is the author of the *Tuhfat - um - Nasayeh*, which contains much good advice, though written according to the Sūfi School. His tomb is at Uchcha in Multān, where he died in the year A.D. 1403, A.H. 806.

**Rajwara** (راجوارہ), name of a place at Āgra built by several Rājas, such as Rāja

Jaswant Singh, Rāja Jai Singh, Rāja Mān Singh, Rāja Bharath, Rāja Bohar Singh, Rāja Beattal Dās son of Rāja Gopāl Dās, Rāja Dwārka Dās and others. They built their house at Agra at a place which is now called Mauza Rājwāra.

**Ramai or Rami (رامی).** *Vide Sharaf-uddin Rāmi.*

**Ram Charan Mahant (رم چرن) (مہنت),**

the founder of the Rāmānanchī sect, was a Rāmāwant Bairagi, born A.D. 1719 in a village in the principality of Jaipūr. Neither the precise period, nor the causes which led him to abjure the religion of his fathers, now appear; but he steadily denounced idol-worship, and suffered, on this account, great persecution from the Brāhmans. On quitting the place of his nativity in A.D. 1750, he wandered over the country, and eventually repaired to Bhilwāra, in the Udaipūr territory, where, after a residence of two years, Bhūm Singh, Rānā or prince of that state, was urged by the priests to harass him to a degree which compelled him to abandon the town. The chief of Shāhpūra offered the wanderer an asylum at his court, where he arrived in the year A.D. 1767, but he does not seem to have settled there permanently until two years later, from which time it may be proper to date the institution of the sect. Rām Charan expired in April, A.D. 1798, in the 79th year of his age, and his corpse was reduced to ashes in the great temple of Shāhpūra. Rām Charan composed 36,250 Sabds or hymns, each containing from five to eleven verses. He was succeeded in the spiritual directorship by Rāmjan, one of his twelve disciples. This person died at Shāhpūra in A.D. 1809, after a reign of 12 years 2 months and 6 days. He composed 18,000 Sabds. The third hierach, Dulha Rām, succeeded him and died in A.D. 1824. He wrote 10,000 Sabds, and about 4000 Saki, or epic poems, in praise of men eminent for virtue not only of his own faith, but among Hindūs, Muhammadaus, and others. After him Chatra Dās ascended the gaddi, and died in A.D. 1831. He is said to have composed 1000 Sabds, but would not permit their being committed to paper. Nārāyan Dās, the fourth in descent from Rām Charan, succeeded him, and was living in A.D. 1835.

[See *Jour. As. Soc. of Bengal*, Vol. 4, page 65.]

**Ramdeo (رمدو),** a Rāja of Deogir (now Daulatābād), became a tributary to Sultān 'Alā-uddin Sikandar Sāni, and died in the year A.D. 1310, A.H. 710.

**Ramin (رمین),** a lover, the name of whose mistress was Waisa. Their story, entitled *Rāmin and Waisa*, has been written in Persian poetry by Niẓāmi 'Urūzī.

**Ramjas Munshi (رام جس منشی)**

whose poetical name was Muhīt, was a Khattrī by caste, and his father Lālā Gangā Bishun, whose poetical title was 'Ājiz, resided at Lahore, but Muhīt was born in Delhi. He obtained an appointment in the Customs Department at Benares, which gave him 1200 rupees a year. He is the author of several Masnavis, such as *Muhīt-i-Ishq*, *Muhīt-i-Dard*, *Muhīt-i-Gha'm*, etc. He also translated some books on mysticism from the Sanskrit, as *Muhīt-ul-Haqāiq*, *Muhīt-ul-Asrār*, *Gulshān-i-Ma'rifat*, *Muhīt Ma'rifat*, etc.

**Ramji (راجی),** son of Rāja Bhagwān

Dās, the uncle of the celebrated Rāja Mān Singh. He, together, with his two brothers, Bijai Rām and Sayām Rām, was crushed to death under the feet of an elephant, by order of the emperor Jahāngīr in the early part of his reign.

**Ram Mohan Rai (رم موهن رائی),**

afterwards Rāja Rām Mohan Rai, a Brāhmaṇ of a respectable family in Bengal, was early celebrated for his precocious genius, high linguistic attainments, and other natural gifts, which in his after life procured for him the reputation of a reformer. Among several other reforms, the degenerate state of Hindūism demanded his earliest attention, and he, with his wonted zeal and assiduity, took upon himself to introduce a reform, which at the risk of his purse and reputation he succeeded in a great measure in effecting among his former co-religionists. His object was to reconstruct and varnish the old Hindūism, and not to abandon it altogether, as some of the modern reformers propose. He picked up morals and precepts from the Vedas, Dussanas, and Upanishads, which he thought most appropriate and instructive; but never accepted them as revelations. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His originality of mind, his natural logical powers, his mastery of mental and moral philosophy, and above all his ardent desire to establish the true knowledge of God among his countrymen, made him discard all the prevailing religions of the world as revelations. When in England, the Rāja always attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th April, A.D. 1831, and died at Stalyton Grove near Bristol, while on a visit to that country, for the purpose of giving information and promoting the interests of his countrymen, by advocating a more liberal intercourse with India. After his death his followers in Bengal strictly adhered to the faith, and multiplied in number by thousands. The works of Sir W. Hamilton and Bishop Berkeley have also become their guides in points of philosophy. In a word the Brahmins are neither idolaters,

as considered by some, nor infidels, as supposed by many. Rāja Rām Mohan translated the Upanishads of the Yajur Veda, according to the Comment of Sankar Achārya, into English, establishing the unity and incomprehensibility of the Supreme Being, whose worship alone can tend to eternal beatitude. A translation of the *Vedanta* (an abridgment of all the sacred writings) in Hindustāni and Bengali, was made by this Hindū philosopher and philanthropist. The Rāja also published an abstract of it in English. His tomb is in Arno's Vale cemetery in Bristol.

### Ram Narain, Raja (رَام نَارَائِن). He

was deputy governor of Bihār in the time of Mir Ja'far 'Ali Khān, the Nawāb of Bengal, and was driven out of Patna by the Shāzādō Ali Gauhān (*vide* Shāh Alām) in 1760. Mir Qāsim 'Ali, on his accession to the masnād in A.D. 1760, A.H. 1174, having detected embezzlements of large sums from the revenues, the jāgirs, and pay of the troops, confiscated his effects. About seven lakhs of rupees in money and goods were found in his house, and nearly the same sum was recovered from persons to whom it had been entrusted by himself and his women. He was then kept in confinement with several others on suspicion. In August, A.D. 1763, Muḥurrām, A.H. 1177, a few days before Mir Qāsim 'Ali's defeat by the English on the banks of the Undwā nala, he commanded these persons to be put to death, and Rāja Rām Nārāyan was drowned in the Ganges with a bag of sand tied round his neck. Rām Nārāyan was a Persian scholar and wrote poetry in Persian and Urdu, having adopted the word *Mauzūn* for his poetical name.

### Ramraj (رَام رَاجَ), a Rāja of Bijānagar

or Bijāinagar, who was slain in battle against the four Muhammadan princes of the Deccan. This celebrated action took place on the banks of the Krishṇa river on Friday the 26th January, A.D. 1565, 20th Jumādā II. A.H. 972. It cost Rāmraj his life, and ended in the defeat of the Hindū army with the loss of nearly one hundred thousand men. Rāmraj, being defeated, was taken prisoner and brought before Husain Nizām Shāh, who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be displayed to the army; and afterwards kept at Bijāpur as a trophy.

### Ramraja (رَام رَاجَ) succeeded Sāhjī

II. as Rāja of Sitāra in December, A.D. 1749. He was the adopted son of Sāhjī and grandson of Tūrā Bāī. He died on the 12th December, A.D. 1777, having a short time before his death adopted Abba Sāhib, the son of Trimbaikji Bhosla. This adopted son was formally enthroned under the title of Sāhū, but was always kept a close prisoner by the Peshwā.

### Ram Singh (رَام سنگَه), name of the Rāja of Kōlā and Bündi (A.D. 1858).

### Ram Singh Hara (رَام سنگَه هَارَه) and

Dalphat Rāo Bundela, two Hindū chiefs who served under the emperor 'Alamgir in the military capacity, and were both killed at the same instant by a cannon shot in the battle which ensued between 'Azim Shāh and his eldest brother Bahādur Shāh, on the 8th June, A.D. 1707, 18th Rabī I. A.H. 1119.

### Ram Singh I. (رَام سنگَه رَاجَہ), Rāja

of Jaipūr. He was honoured, after the death of his father, Rāja Jai Singh I. by the emperor 'Alamgir in A.D. 1666, with the title of Rāja, and put in possession of his father's territories. His son, Bishun Singh, succeeded him after his death about the year A.D. 1675.

### Ram Singh Munshi (رَام سنگَه مُنْشَی),

author of a collection of letters entitled *Gulshan Ajāeb*, written in A.D. 1716, A.H. 1128.

### Ram Singh Rathor (رَام سنگَه رَاثُور),

son of Abhai Singh, Rāja of Jodhpūr. He poisoned Bakhat Singh, his uncle, and usurped the throne. At his death, A.D. 1773, disorganization prevailed in Mārwār, promoted by the Marhattas (who then got footing in Rājpūtāna), and by the evils generated by its feudal institutions. At Tonga, however, the Rathors defeated De Boigne, the celebrated general of Sindhia; but they were crushed at the subsequent battles of Pātan and Mairta under their reigning prince Bijai Singh.

### Ram Singh Sawai II. (رَام سنگَه سوَادِی),

late Rāja of Jāipūr, son of Jai Singh III. was born a few months before the death of his father, whom he succeeded in January, A.D. 1834. He became a member of the Governor-General's Council in A.D. 1869.

### Rana Amar Singh (رَانَہ امر سنگَه),

the son of Rānā Partāp Singh of Chittor. He rebelled against the emperor Jahāngīr for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Dehlī. The emperor ordered to be cut in marble the images of Amar Singh and his son Qaran, which, when finished and brought to him, he took to Āgra and placed in the garden seat called Jharokha Darshan, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in A.D. 1619, A.H. 1029, but the statues were made while he was living.

### Rana Karan (رَانا کَرَان), son of Amar

Singh, the son of Rānā Partāp Singh, the son of Rānā Uday Singh, the son of Rānā Sankā. He succeeded his father Annur Singh in the rāj of Udaipūr, A.D. 1619, and died

in the first year of the reign of Shâh Jahân, A.D. 1678, when his son Rânâ Jagat Singh succeeded him, and was honoured by the emperor with the title of Rânâ and rank of 5000. Jagat Singh died A.D. 1652, and was succeeded by his son Râj Kûnwar, who received the title of Rânâ Râj Singh.

### Rana Mal (رانا مل), a Râja of Bhatner

who lived in the reign of Sultân Ghayâs-uddin Tughlaq. His daughter, named Naila, was married to Sâlâr Râjab, the brother of the Sultân and father of Sultân Firoz Shâh Tughlaq.

### Rana of Jhansi (رانا جہنسی). Vide Gangâ Bâi.

### Rana Raj Singh of Chittor (رانا راج سنہ). Vide Râj Singh (Rânâ).

### Rana Sanga or Sanka (رانا سانگا),

Râja of Chittor. His son Udai Singh is the founder of the state now known by the name of its capital Udaipûr (formerly called Mewar). The Udaipûr chief is, in the estimation of all the Hindû dynasties of India, *par excellence* the head, without a rival and free from stain. It is true that the independence of the "great Rânâs of Chittor" was assailed by the Moguls, and that they succumbed to circumstances; but they never acknowledged a superior in birth or descent. The family dates back upwards of a thousand years. Chittor was captured by Akbar (*q.v.*), but the conquest was but a barren slaughter: it was in A.D. 1614, in the reign of the emperor Jahângîr, that the house was first compelled by force of arms to surrender that complete independence it had then maintained for eight hundred years, and to acknowledge fealty to the throne of Delhi. In A.D. 1512 we first hear of the renowned Rânâ Sangâ of Chittor. His army consisted of 80,000 horse, supported by 500 war elephants. Seven Râjas of the highest rank, and 113 of inferior note, attended his stirrup in the field. The Râjas of Jaipûr and Mârwar served under his banner, and he was the acknowledged head of all the Râjpût tribes. In A.D. 1527 he espoused the cause of the dethroned dynasty of Dehli. All the princes of Râjpûtâna ranged themselves under his banner, and he advanced with 100,000 men to drive Bâbar across the Indus. The encounter took place at Biana, where the advanced guard of the Moguls was totally routed by the Râjpûts. Bâbar eventually put Rânâ Singh to flight, 16th March, A.D. 1527, and he soon afterwards died (A.D. 1528). In A.D. 1568 Udai Singh, the son of Rânâ Sangâ, came under the displeasure of Akbar. He fled and left the defence of his capital, Chittor, to Râja Jaimal, who was killed by Akbar himself. His death deprived the garrison of all confidence, and they deter-

mined to sell their lives as dearly as possible. The women threw themselves on the funeral pile of the Râja, and the men rushed frantically on the weapons of the Moguls, and perished to the number of 8000. In A.D. 1614 Partâp Singh was Râja. He had recovered the greater portion of his dominion before Akbar died. In A.D. 1678, Aurangzib marched against Udaipûr and succeeded in subjugating it, but the alienation of the Râjpûts from the Moguls was now complete, and never changed. The great boast of the chiefs of Udaipûr is, that their house never gave a daughter to the Mogul *zânâna*. Jaipûr and Jodhpûr did so, and gloried in these imperial alliances as conferring additional dignity on their families.

### List of the Rânâs of Mewar or Udaipûr since the foundation of the Mughol Empire.

Rânâ Sankâ . . . . .	died	1528
" Udai Singh, son of Rânâ Sankâ . . . . .	"	
" Partâp Singh, son of Udai Singh . . . . .	"	
" Amar Singh, son of Partâp Singh . . . . .	"	1594
" Karan, son of Amar Singh, embellished Udaipûr . . . . .	"	1619
" Jagat Singh, son of Rânâ Karan, tributary to Shâh Jahân . . . . .	"	
" Râj Singh, son of Jagat Singh . . . . .	"	1652
" Jai Singh, son of Râj Singh . . . . .	"	1680
" Amar Singh II. . . . .	"	
" Sangram Singh . . . . .	"	
" Jagat II. pays chouth to the Marhattas . . . . .	"	1752
" Partâp Singh . . . . .	"	1755
" Rânâ Râj Singh . . . . .	"	1762
" Rânâ Ursi . . . . .	dep.	
" Rânâ Râj Singh . . . . .	pretender	
" Rânâ Hamir . . . . .	"	1778
" Bhîm Singh . . . . .	"	1828
" Yuwân Singh . . . . .	"	1838
" Sardar Singh (of Bagor) . . . . .	"	1842
" Swaupi Singh . . . . .	"	1861
" Sambhu Singh . . . . .	"	1874
" Sujjan Singh . . . . .	"	1884
" Fateh Singh . . . . .	"	

### Ranas of Chittor of Udaipur (لارا). Vide Rânâ Sankâ.

Ranbir Singh, Maharaja (رنبیر سنہ), ruler of Kashmere, son of Mahârâja Gulâb Singh, whom he succeeded about the month of July or August, A.D. 1857.

### Ranchhor Das (رنچھور داس), a learned

Kâyeth of Jaunpûr, and author of a work on the art of writing prose and poetry, entitled *Iaqâeq-ul-Inshâ*, which he wrote in the year A.D. 1732, A.H. 1145.

**Randhir Singh (رندھیر سنگھ)**, the Jāt Rāja of Bhartpūr, was the eldest son of Ranjit Singh, whom he succeeded. After his death, his brother Baldeo Singh ascended the Masnad of Bhartpūr.

**Randhir Singh, Raja (رندھیر سنگھ)**, of Kapurthalla, was the son of the Aluwāl chieftain near Jalandhar, in the Panjab, who claimed equal rank with Mahārāja Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of A.D. 1857, he rendered excellent service to the State in and around Jalandhar, for which he was rewarded, though with no very liberal hand. He married a Christian wife.

**Rangin (رنگین)**, tukhallus of Sa'ādat

Yār Khān, who is the author of a poem called *Mehr-wa-Māh*, a story of the Sayyad's son and the jeweller's daughter, who lived at Dehli in the reign of Jahāngīr. He is also the author of several Diwāns and also of a curious Diwān in Urdu, rather indecent, in which he has brought in all the phrases of the women of the seraglio of Dehli and Lucknow. He died in October, A.D. 1835, Jumādā II. A.H. 1251, aged 80 years.

**Ranjit Singh (راجیت سنگھ)**, the

Jāt Rāja of Bhartpūr, was the son of Kehri Singh, the brother of Ratan Singh and Jawāhir Singh, the sons of Sūrajmal Jāt, the founder of the principality. He succeeded his uncle Rāja Nawāb Singh in A.D. 1776, A.H. 1190. He was despatched by Scindhia to raise the siege of Agra, near which a bloody battle was fought on the 16th June, A.D. 1788, 12th Ramazān, A.M. 1202, in which Ismā'il Beg was completely defeated, with the loss of all his cannon, baggage, and stores. He was succeeded by his son Randhir Singh.

**Ranjit Singh, Maharaja (راجیت سنگھ مہاراجہ)**, the Sikh ruler of the

Panjab and faithful and highly-valued ally of the British Government, was the son of Māhā Singh, and appeared as a leader, first in 1779; and obtained investiture as Chief of Lāhorā from the Afghan ruler Zīmān Shāh in A.D. 1799. At his death, which happened on the 27th June, 1839, minute guns corresponding with the years of the deceased were fired from the ramparts of the forts of Dehli, Agra, Allahābād and all the principal stations of the army. Four of his Rānis and seven slave girls burnt themselves with his corpse. He was succeeded in the Rāj by his eldest son, Kharag Singh.

*The following are the names of his successors.*

Kharag Singh, son of Ranjit Singh, A.D. died 5th November	1840
Nounihāl Singh, son of Kharag Singh, died 17th November	1840

Rāni Chanda Kūnwar, widow of Kharag Singh, died . . . . . A.D. 1843  
Sher Singh, brother of Kharag Singh, murdered . . . . .  
Dalip Singh, a son of Ranjit Singh, in whose time the Panjab was annexed to the British Government, A.D. 1846. He was baptized 8th March, A.D. 1853, and is now living in England.

**Ranoji Bhosla (رانوچی بھوسلہ).** *Vide* Jānōjī Bhōlā.

**Ranoji Sindhhia (رانوچی سیندھیہ)**,

the founder of the Sindhhia or "Sindhā" family of Gwāliar was born at Patili near Pūna, and served first under a chief, who commanded the bodyguard of Bājī Rāo, the first Peshwā. From this inferior station he gradually rose, and afterwards accompanied the Peshwā in the expedition which was undertaken at the close of the reign of Rāja Sahūji against the province of Mālwā. This province was afterwards divided into three parts, of which the first was allotted to Bājī Rāo the Peshwā; the second to the Rāja of Sitāra; the third to the family of Holkar. As a reward for the services which Rānoji rendered in the expedition against Mālwā, the Peshwā granted a considerable portion of the shares belonging to himself and to the Rāja of Sitāra to Rānoji; which grant was afterwards confirmed in jāgīr to his descendants, now the Rājas of Gwāliar. He died in A.D. 1750, and left five sons, viz. Jaiāpā, Jotībā, Dattājī, Mādhōjī and Jokājī. Jaiāpā succeeded his father and was assassinated in his tent in A.D. 1759; his brother Mādhōjī succeeded him, and although illegitimate was confirmed in the jāgīr by Mādhō Rāo Peshwā. He was the most powerful of the native princes of that day. He died at Pāna in A.D. 1794, and was succeeded by his grandnephew and adopted son Daulat Rāo Sindhhia, then only 13 years of age; the latter married the daughter of Sherji Rāo Ghatkai, and died on the 21st March, A.D. 1827.

*List of the Sindhhia family, now Rājas of Gwāliar.*

	Began	died
Rānoji Sindhhia, the first of the race	1724	1750
Jaiāpā, son of Rānoji	1750	1759
Mādhōjī or Mahājī Sindhhia, brother of Jaiāpā	1759	1794
Daulat Rāo Sindhhia, son of Anand Rāo and adopted son of Mādhōjī (who fixed his camp at Gwāliar in 1817)	1794	1827
Bājī Bātī, his widow, who adopted Jhankōjī and acted as regent	1827	
Jhankōjī, assumed the reins of government	1833	1843
Jaiājī Sindhhia, adopted son of Jhankōjī	1843	1886
Jaiājī, was succeeded by his son Mādhōjī, or Mādhava Rāo	1876	

**Rao Amar Singh** ( Rao عمار سنگہ ), whose daughter was married to Sulaimān Shīkeh.

**Rao Bahadur Singh** ( Rao بہادر سنگہ ),

a petty Rāja of the Doāb of the Gūjar tribe of Rajpūt, and ruler of Ghāshera and Koel, nominally dependant on Delhi. The Nawāb Safdar Jang in one of his contests had been deserted by Rao Bahādur Singh, whose punishment was entrusted by the emperor to Sūraj Mal Jāt, with the grant of all the lands and castles he might wrest from his opponent. He performed the duty triumphantly. Bahādur Singh was killed in the siege of Ghāshera, which with Koel acknowledged the sovereignty of the Jāt prince. These events occurred in A.D. 1753, and form an episode in the *Sujān Cheritra*, a heroic poem.

**Rao Dalip or Dalpat Rao Bundela** ( Rao دلپ ). *Vide* Rām Singh Hārā.

**Rao Jodha, Rathor** ( Rao جدھر ), of Jodhpūr. He had 23 brothers, who had separate fiefs. He founded Jodhpūr, and removed from Mandor about the year A.D. 1458.

**Rao Maldeo** ( Rao مالدیو ). *Vide* Mäldeo Rāo.

**Rao Raj Singh Rathor** ( Rao راج سنگہ ), ( راتھور ). He commanded the advanced body of the army of the emperor 'Alamgir in the Deccan. He died about the year A.D. 1675, A.H. 1086.

**Rao Ratan Singh** ( Rao رتن سنگہ ), a Rāja of Bhartpūr. *Vide* Ratan Singh.

**Rao Ratan Singh Hara** ( Rao رتن سنگہ هارا ), son of Rāo Bhōj Hārā, the son of Rāo Sarjan Herāt, Rāja of Būndī. He succeeded his father in the Rāj about the year A.D. 1607, A.H. 1016. The rank of 5,000 was conferred on him by Jahāngir with the title of Sarbaland Hārā, and subsequently with that of Rāmraj. He died A.D. 1630, A.H. 1040.

**Rasa** ( رسا ), poetical name of Mirzā Eizid Bakhs̄h, which see.

**Rashid** ( رشید ), or Ibn Raschid or Averroes. *Vide* Ibn-Rashid.

**Rashid ( شید )** ( Pasha ), a celebrated

Turkish Statesman, was born at Constantinople about A.D. 1802. Though a Turk, he was one of the most enlightened men of his time, and was well versed in foreign languages, general literature and science. He died 7th January, A.D. 1858. He was 55 years of age, and filled the position of grand wazir at the time of his death. He was known to Europeans as Redschid Pasha.

**Rashidi of Samarcand** ( رشیدی ),

سمرقندی, or of Balkh, surnamed Watwāt, a poet celebrated for his ready wit and smallness of stature. He was a descendant of 'Umar Khattāb and a native of Balkh, but brought up at Samarcand. He flourished in the time of Sultān Atsiz, son of Khwārizm Shāh, one of the Sultāns of Khwārizm. He was a contemporary of Anwāri, and was in the fort of Hazār Asp while besieged by Sultān Sanjar, in whose service Anwāri was. During the siege the two poets wrote very severe satires against the parties of each other, which they exchanged by means of arrows; but the fort being at length taken, Watwāt was made prisoner. He was, however, released at the intercession of Anwāri, and they both became intimate friends. He was called Watwāt, which is the name of a small animal, on account of his being of a small stature and thin in body. He died in the year A.D. 1182, A.H. 578, in the time of Sultān Shāh, the son of Arsalān, the son of Atsiz, aged 97 years, at Jurjānia in Khwārizm. He is the author of the *Misbāh Sharif*, an extensive collection of poems on various subjects, and different metres also of several other works, one of which is called *Hadāeq-us-Sehr*. He is also called Rashid-uddin Abdul Jalil Watwāt 'Umari. His Diwān contains 15,000 verses.

**Rashid Mehrban** ( رشید مهربان ),

a man who was the leading Zoroastrian inhabitant of Yezd in Tehran, and enjoyed the confidence of the Shāh of Persia. He was assassinated by the Musalmāns at Yezd on the 28th November, 1874.

**Rashid-uddin Amir** ( رشید الدین امیر ),

whose full name is Fażl-ullah Rashid-uddin ibn - 'Imād - uddaula, Abū'l Khair - ibn-Mawaffiq - uddaula. He was author of the *Jāma'-ut-Tasārikh*, or collection of histories, which he completed in A.D. 1310, A.H. 710, and deposited in the mosque constructed by him at Tabrez. He was born in the city of Hamdān in A.D. 1247, A.H. 645, was by profession a physician, and it was probably from skill in the science of medicine that he procured office under the Tartar Sultāns of Persia. He passed part of his life in the service of Abā Khān, king of Persia. At a subsequent period Ghāzān Khān, who was a friend to literature, appointed him to the post

of wazir in A.D. 1298, A.H. 697, in conjunction with Sa'd-uddin, who became his enemy. Rashid-uddin was maintained in his office by Aljātū, surnamed Khudā Banda, the brother and successor of Ghāzān Khān, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-uddin, in his first rupture with Sa'd-uddin, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir 'Alī Shāh Jūbān, a person of low origin, was appointed Sa'd-uddin's successor at Rashid-uddin's request, but they soon fell out, and shortly after the death of Aljātū, who was succeeded by his son Sūlān Abū Sa'id, Amir 'Alī Shāh was so far successful in prejudicing the Sultān against the old minister, that he was removed from the wizārat in A.D. 1317, A.H. 717. A short time afterwards he was recalled, but it was not long before he again lost favour at court, and was accused of causing the death of his patron, Aljātū Khān. It was charged against him that he had recommended a purgative medicine to be administered to the late king, in opposition to the advice of another physician, and that under its effects the king had expired. He was condemned to death, and his son Ibrāhīm, the chief butler, who was only 16 years old, and by whose hands the potion was said to have been given to the king, was put to death before the eyes of his parent, who was immediately afterwards cloven in twain by the executioner. His head was borne through the streets of Tabrez, and proclaimed by the public crier as the head of a Jew. Rashid-uddin was 73 years old when he died, and his death occurred on the 19th July, A.D. 1318, 13th Jūniāda I. A.H. 718. His eldest son, Ghayās-uddin, was subsequently raised to the same dignities as his father, and met with an equally tragical death. Besides the *Jāma'-ut-Tauzīkh*, Rashid-uddin composed several other works, such as the *Kitāb-ut-Tauzīhat*, *Miftāh-ut-Tūfāsīr*, and the *Risālat-us-Sultāniyat* (*vide* Fazl-ullāh). The body of Rashid-uddin was buried near the mosque which he had constructed in Tabrez, but by a strange fatality it was not destined to repose quietly in this its last asylum. Nearly a century after his death, the government of Tabrez, together with Azurbaijān, was given by Taimur to his son Mirānshāh. This young prince, naturally of mild disposition, had become partially deranged in consequence of an injury of the head occasioned by a fall from his horse, and one day, during a temporary access of madness, caused the bones of Rashid-uddin to be exhumed, and they were finally deposited in the cemetery of the Jews.

**Rashid Billah** (رashed بالله), a Khalifa of Baghlād. *Vide* Al-Rashid Billah.

**Rashid-uddin Watwat** (رشید الدین وطوات). *Vide* Rashīdī Samarqandī and Watwāt.

**Rashk** (رشک), poetical name of 'Alī Asat, who is the author of a dictionary and three Urdū Diwāns, the last of which he composed in A.D. 1845, A.H. 1261.

**Rasikh** (راسخ), the poetical appellation of Mir Muhammad Zāmān of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azim Shāh, the son of the emperor 'Alamgīr. He was an excellent poet, and died in the year A.D. 1695, A.H. 1107, at Sarhind.

**Rasikh** (راسخ), the poetical title of Ghulām 'Alī of Patna, a Dervish, who died in A.D. 1824, A.H. 1240, and has left an Urdū Diwān.

**Ratan Singh** (رتن سنگھ), also called Rāo Ratan Singh, was the second son of Sūrajmal Jāt. He succeeded his brother Jawāhir Singh in the Rāj of Bhartpur in A.D. 1768, A.H. 1182, and was not long afterwards murdered by a low assassin named Rūpā Nand, who pretended to be a transmuter of metals, and whom the Rāja had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kehri Singh, during whose minority internal commotions, occasioned by contests for the regency, contributed to the success of Najaf Khān (q.v.) with whom the Jāts were then at war. Kehri Singh dying was succeeded by his uncle Nawal Singh, the brother of Ratan Singh.

**Rathor** (رتھور), a tribe of Rājpūts or Rājas, who reigned in Jodhpur (Mārwār). *Vide* Māldeo.

**Raughani** (روغنى), a jester in the service of the emperor Akbar. He is the author of a Diwān consisting of 3,000 verses. He appears to have died in Kābul in the country of the Kāfirīn in A.D. 1573, A.H. 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Kāfirīstan like a dog."

**Rayah** (رایح), poetical name of Mir Muhammad 'Alī, a Persian poet.

**Rayazi of Herat** (ریاضی هراتی), an author and poet who flourished in the time of Shāh Ismā'il I. Satwi. He left a Masnawi of 8,000 verses, containing an account of the reign of Sultan Hussain Mirzā of Herāt, and had begun a poem on the exploits of Shāh Ismā'il, but did not finish it. He died in A.D. 1515, A.H. 921.

**Rayazi of Samarcand** (ریاضی سمرقندی), an author who died in A.D. 1479, A.H. 884.

**Raymond, General** (رایمند), a French chief in the service of the Nizām of Haiderābād. He distinguished himself in the battle of Kurdla, 1795. He died in the middle of the year A.D. 1798, and was succeeded by General Perron. But the force was broken up, and a contingent substituted under British officers.

[*Vide* Malleson's *Final French Struggles* where a high testimony is borne to Raymond's character.]

**Raza, Imam** (رضا امام). *Vide* 'Ali Müsī Razā.

**Raza Quli Mirza** (رضا قلی مرزا), the eldest son of Nádir Sháh. He was blinded by his father in A.D. 1741, A.H. 1154.

**Razi** (راضی), poetical title of Fasāhat Khān, who flourished about the year A.D. 1700, A.H. 1112, and was the author of a Diwān and a Masnawī.

**Razi** (راضی), takhallas of Muhammad bin-Zikaria, who assumed the poetical name of Rāzī, because he was a native of the city of Rāi. He was one of the first physicians of the Khalifa Muqtadir Billāh, and a great philosopher and astronomer. He died in the year A.D. 922, A.H. 311, and is the author of several works, one of which is called *Al-Hāwi* or *Al-Hāwi jīl Tibb*, which he wrote from the Sanskrit.

**Razi** (راضی), poetical name of Mir 'Askarī entitled 'Aqil Khān, the wazir of the emperor 'Alamgīr.

[*Vide* 'Aqil Khān (Nawāb).]

**Razia Sultanah** (رضیہ سلطانہ), a queen of Dehli. *Vide* Sultāna Rāzī.

**Razi Billah** (راضی بالله). *Vide* Al-Rāzī Billāh.

**Razi, Maulana** (رضا نیشاپوری), of Naishāpūr, a poet, whose proper name is Razi-uddin Muhammed, and who, instead of writing his takhallas in his Diwān, usually writes Banda (the slave). He died in A.D. 1202, A.H. 598, and was the author of a work on Jurisprudence, entitled *Mukit*.

**Razi, Shaikh** (رضا شیخ). *Vide* Shaikh Razi.

(راضی الدین) Razi-uddin 'Ali Lala. *Vide* 'Ali Lālā.

**Razi - uddin Muhammad - bin - 'Ali Shatibi** (رضی الدین محمد بن علی شاطبی), an Arabian author, who died A.D. 1285, A.H. 684.

(راضی الدین) Razi-uddin Naishapuri. *Vide* Rāzī (Maulana) Rāzī-uddin Muhammad.

**Reinhardt**. A French adventurer. *Vide* Shamru.

**Rihai** (رهای), poetical name of a poet, who is the author of a Diwān. He died in A.D. 1572, A.H. 980.

**Rihi** (رہی), poetical name of Majd-uddin Hamkar Fārsī, which see.

**Rihi** (رہی), author of a collection of poems on religious subjects entitled *Durr-i-Aqād*.

**Rijai** (رجای), poetical name of Hasan 'Ali, a native of Herāt, who died in the year A.D. 1558, A.H. 965.

**Rind** (رند), poetical name of Sayyad Muhammad Khān, son of Mirzā Ghayās-uddin Muhammad Khān, Bahādur Nāṣrūt Jang, who died in the year 1813, A.H. 1228, at Lucknow. Rind is the author of a Diwān in Urdu. He was living in A.D. 1850, A.H. 1267.

**Rind** (رند پوئیکا), poetical name of Jāni Mānki Lāl, a Kayeth of Dehli. He is the author of a small Diwān in Persian, which he published in the year A.D. 1851.

**Rizq-ullah, Shaikh** (ریزق اللہ شیخ), whose poetical name is Mushtaqī, was the uncle of Shaikh 'Abdul Haq bin-Suif-uddin of Dehli, and brother of Shaikh Nür-ul-Haq's grandfather, Shaikh Nür-ul-Haq being the son of 'Abdul Haq. Rizq-ullah is the author of a history called *Wāka'at Mushtaqī*, written by him in the reign of Sultān Sikandar. He was a Persian as well as a Hindi poet. In Persian compositions he used Mushtaqī for his poetical title, and in Hindi, Rājan; and he is also the author of a work in Hindi which he called *Jot Niranjān*. He was born in the year A.D. 1495, A.H. 901, and died in A.D. 1561, A.H. 969. He had eight brothers, all of whom were men of learning.

Roshan 'Ara Begam (روشن ارا بیگم),

the youngest daughter of Shâh Jahân. She died about the year A.D. 1669, A.H. 1080, and is buried at Shâhjahanâbâd in her own garden, called the Garden of Roshan 'Arâ.

Roshan - uddaula Rustam Jang (روشن الدولہ رستم جنگ), whose

proper name was Zafar Khân, was a nobleman of the reign of Muhammad Shâh. He is the founder of the Sonahri Masjid (golden mosque) at Dehli, situated near the Kotwâli Chabûtra, and built in the year A.D. 1722, A.H. 1134. Another mosque or college, called the Masjid of Roshan-uddaula, situated in the vicinity of Kâziwara at Dehli, which he had inlaid all over with gold, was built by him in A.D. 1725, A.H. 1137. This is that college, on the roof of which Nâdir Shâh took post, and from whence he gave orders to slaughter the inhabitants of that city. Roshan-uddaula died in the 14th year of Muhammad Shâh, A.D. 1732, A.H. 1145.

Roshan-uddaula, Nawab (روشن الدولہ نواب),

brother to the late Nizâm of Haidarâbâd, died of apoplexy on 27th July, A.D. 1870.

Roz Afzun, Nazir (روز افزوں ناظر) خواجہ سرا,

a celebrated Khwâja Sarâ or eunuch of the emperor Muhammad Shâh. The garden called Bâgh Nâzir at Shâhjahanâbâd, Dehli, was built by him in the year A.D. 1748, A.D. 1161.

Roz Bihān Shaikh (روز بہان شیخ), surname of Abû Muhammad ibn-Abî Nasr-al-Baqîlî, a learned and pious Musalmân, who is the author of the commentary on the Qurân called *Tafsîr Arâesh*, *Safwat-al-Mashârib*, and several other works. He died in July, A.D. 1209, Muâharram, A.H. 606. [Vide Abû Muhammad Rôz Bihân.]

Rudaki (روڈکی), a celebrated Persian poet and musician who flourished in the reign of Amir Nasr, the son of Abîd Sâmâni; and though born blind, soon attained, from the superiority of his genius, the highest rank at the court of that liberal ruler. History, indeed, gives no instance of a poet so honoured. His establishment was raised by Nasr to a level with that of the proudest nobles; and we may conjecture the style in which Rudaki lived, when assured that he was served by two hundred slaves, and that his equipment was conveyed, when he attended his patron in the field, by four hundred camels. He turned the Arabic translation of *Pilpay's Fables* into modern Persian verse in A.D. 925, A.H. 313, and received from his royal master a reward of 40,000 dirhams. He is

the first who wrote a *Diwân* or book of Odes in Persian. His original name is Farid-uddin 'Abû 'Abdullah, but he assumed the title of Rudaki from Rudak, the place of his birth in Samarcand or Bukhârâ. His death happened in the year A.D. 954, A.H. 343.

Ruhani, Amir (روحانی امیر), a most

learned poet and philosopher. He was a native of Samarcand and a pupil of Rashidi. He fled from Bukhârâ after that city was taken by Changze Khân about the year A.D. 1226, A.H. 623, and sought protection at Dehli in the reign of Sultan Altumsh, where he wrote many excellent poems.

Ruhi (روحی), poetical name of Sayyad

Ja'far of Zânbirpûr. He died in the year A.D. 1741, A.H. 1154.

[Vide Sayyad Ja'far.]

Ruhi Baghdadî (روحی بغدادی),

a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

Ruhul Amin Khan, Shaikh (روح)

الامین خان شیخ, son of Qâzî Muhammad Sa'îd of Bilgram. He was related to Shaikh Alâh Yâr Khân, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jâgîr and 2,000 sawârs. He acted as deputy to Nawâb Sipahâr Khân, and after his death to Nawâb Mubâriz-ul-Mulk Sarbaland Khân, Subâdar of Allahâbâd. He was subsequently made governor of 22 mahâls in the Panjab in the time of Muhammad Shâh, and was killed in battle against Nâdir Shâh at Karnâl on Tuesday, 13th February, A.D. 1739, 15th Zi-Qâ'dâ, A.H. 1151.

Ruh-ullah Khan (روح اللہ خان), an

Amîr who held the high office of Mir Bakhsî or Paymaster-General, in the reign of the emperor 'Alamgîr. He died in the Deccan in the 36th year of the emperor, on the 8th August, A.D. 1692, 5th Zil-hijja, A.H. 1103. After his death his son Khânâzâd Khân, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Khâ'âzâd Khân II. and died about the year A.D. 1703, A.H. 1115.

Rukn Kashî, Hakim (رکن کاشی حکیم),

a physician and poet who adopted Mashî for his poetical name. He was a respected attendant at the court of Shâh Abbâs the Great, king of Persia, but having taken offence on some cause or other, he came to India and passed some years in the service

of the emperor Akbar and his successors, Jahāngīr and Shāh Jahān, during whose reign he went on a pilgrimage to Mecca and returning from thence to Persia he died there some years afterwards in A.D. 1646, A.H. 1056, or, as some authors say, about the year A.D. 1656, A.H. 1066, and left nearly 100,000 verses. His nephew Rahmat Khān, also called Hakim Ziyā-uddin, son of Hakim Qutba, served under Shāh Jahān and 'Alamgīr, and died about the year A.D. 1664, A.H. 1075.

### Rukn-uddaula (رکن الدولہ) was the

brother of 'Imād-uddaula 'Ali Böya, the founder of the race of the Bövaites, whom he succeeded on the throne of Fars and 'Irāq, A.D. 949, A.H. 328. He was lord of Isfahān, Rei, Hamdān and all Persian 'Irāq, and father of the three princes 'Azd-uddaula, Muwayyad-uddaula and Fakhr-uddaula, between whom he shared his possessions, which they governed with the greatest ability. He continued to reside in 'Irāq after the death of his brother, and gave over the charge of the affairs of Fars to his eldest son, 'Azd-uddaula. Besides 'Imād-uddaula he had another brother, Moiz-uddaula, younger than himself, who was wazir to the Khalif Al-Rāzī Billah and his three successors. Rukn-uddaula died at Rei on Friday night, the 15th September, A.D. 976, 18th Muharram, A.H. 366, and was buried in the mausoleum which bears his name at Shirāz. He is said to have reigned 44 lunar years 1 month and 9 days, viz. he governed Persia during the life of his brother more than 16 years, and after his death he reigned nearly 28 years. He was succeeded by his son Muwayyad-uddaula.

[*Vide* 'Ali Böya.]

### Rukn-uddaula (رکن الدولہ), a minister

of the Nizām of Haidarābād, who was put to death by his master about the year A.D. 1794. His subserviency to the views of the Marhatjas has generally been considered one of the chief causes which induced the Nizām to put him to death.

### Rukn-uddaula Ya'tqad Khan (رکن الدولہ اعتقاد خان)

, whose original name was Muhammad Murād, was by birth a Kashmerian, and native of the same place as Sāhiba Niswān, mother of Farrukh-siyar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brother Sayyads without coming to open war, or causing confusion in the State. Farrukh-siyar, gratified by his flatteries, suddenly promoted him to the rank of 7000 with suitable jāgirs and the title of Rukn-uddaula. The district of Murādābād was taken from Nizām-ul-Mulk and, being with additional lands created into a Sūbadārī, was conferred on him, but after the dethronement of Farrukh-siyar in A.D. 1719, A.H. 1131, by the Sayyads, he was

disgraced, put under strict confinement, his fortune confiscated and severe tortures were also inflicted upon his person, to compel a disclosure of his wealth. He died during the reign of Muhammad Shāh.

### Rukn-uddin Dabir (رکن الدین دبیر),

author of the *Shamāl Atkia*, a record of the excellencies of the saints, and of the wonders and miracles performed by the Almighty; with an eulogium on Muhammad, dedicated to Burhān-uddin Sūfi.

### Rukn-uddin Firoz, Sultan (رکن الدین فیروز سلطان)

Shams-uddin Altūmsh, king of Dehlī, at whose death he ascended the throne on the 1st May, A.D. 1236, Shāhīn, A.H. 633, but was after six months deposed by the nobles, and his sister Sultāna Razia was placed on the throne on the 19th November the same year. Rukn-uddin died in confinement some time afterwards.

### Rukn-uddin Masa'ud Masihi, Mau-

lana (رکن الدین مسعود مسیحی) (مولانا), author of the Arabic work on the practice of Medicine called *Zabitat-ul-Hajj*. He was also a good poet and was living about the year A.D. 1585, A.H. 993.

### Rukn-uddin Qabai (رکن الدین قبای),

a poet who was a pupil of Asir-uddin Asmāni. He was a native of Qabai in Turkey, and contemporary with the poet Ma'jizi.

### Rukn-uddin Shaikh (رکن الدین شیخ),

surnamed Abū'l Fatha, a Muhammadan saint, was the son of Shaikh Sadr-uddin 'Arif and grandson of Shaikh Bahā-uddin Zikaria of Multān. He lived in the time of Sultan 'Alā-uddin Sikandar Sānī about the year A.D. 1310, A.H. 710, and was a contemporary of Nizām-uddin Aulia. Shaikh Jalāl, who is commonly called Makhdūm Jahānīān, as well as Shaikh 'Usmān Syyāh, were his disciples.

### Rumanī (رمانی), a learned Musalmān,

whose proper name was Abū'l Hasan 'Ali-bin-Isā. He died A.D. 994, A.H. 384. [The word (= "Roman") was an epithet often applied during the Middle Ages to natives of the Eastern Empire.]

### Runaq (رونق), poetical name of Rām

Sahāe, a Hindū, who was an excellent Persian poet.

### Runaqī (رونقی), a poet of Hamdān

who died in A.D. 1622, A.H. 1031.

**Rupmati or Rupmani**, a Hindū poetess, the favourite of Bāz Bahādūr of Mālwā (q.v.). On the defeat and flight of her protector she committed suicide to escape the addresses of Adham Khān (q.v.). Her story will be found in *Sk. of the Hist. of Hindūstān*.

**Rup Singh, Raja راجه (سونگہ)**

gave his daughter in marriage to Muhammad Muazzim, the son of 'Alamgir, in the year A.D. 1661, A.H. 1072.

**Ruqayya (رقیہ), a daughter of Mu-**

hammad. She was at first married to 'Utba, the son of Abū Lahab, Muhammad's uncle, and after being divorced by him was married to 'Usmān, the son of Affān. She died about the month of March, A.D. 624, A.H. 2, a few days after the battle of Badar.

**Ruqia (رقیہ سلطان). Vide Sultāna Ruqaya.**

**Ruqia Sultana Begam (رقیہ سلطان بیگم). Vide Sultāna Ruqaya.**

**Ruqta (رقتہ), name of a place built by**  
the emperor Akbar about ten kōs from Samo-  
ghar, where all his Begams and relations had  
built their houses as far as Gaughat. This  
was a park or pleasure-ground.

**Rustam (رستم), a legendary hero of**  
Persia, whom some Persian historians call  
Rustum Dāstān and Rustam Zābuli, because  
he was a native and governor of Zābulistān.  
This personage, who was the greatest and

most famous of all Persian heroes, is said to have been the son of Zāl or Zālzar, and grandson of Sām, the son of Nārimān. He was killed in a battle fought against Bahman, the sixth king of the dynasty of the Kavāniāns. [Rustum possibly represents a rebellion of the southern provinces.]

**Rustum 'Ali, Maulana (رستم علی) مولانا**, son of 'Ali 'Asghar of Qanauj.

He is the author of the commentary on the Qurān called *Tafsīr Seḡīr*. He died in A.D. 1764, A.H. 1178.

**Rustum Bastami, Khwaja Nizam-uddin (رستم بسطامی خواجہ نیظام الدین), an author who died in A.D. 1431, A.H. 834.**

**Rustum Qadd Khoziani, Khwaja (رستم قد خوزیانی خواجه) خواجہ**  
who was a native of Khōziān, a village in  
Bastām, and flourished about the year A.D.  
1408, A.H. 811. He was a panegyrist of  
Sultān 'Umar, son of Mirānbāhā, ruler of  
Khurāsān, and a contemporary of Shāhrukh  
Mirzā. In the *Mirat-ul-Khayd* he is also  
said to be contemporary with Ibn-ul-Arabi,  
but this cannot be correct, for Ibn-ul-Arabi  
died in A.D. 1240, A.H. 638, and Sultān  
'Umar and Shāhrukh lived in the early part  
of the ninth century of the Hijra.

**Rustum Zaman Khan (رستم زمان) خان). Vide Alah Yār Khān.**

**Ryazi (ریاضی). Vide Rayāzī.**

# S

## SA'AD

## SA'AD

**Sa'adat (سعادت)**, poetical name of

Mir Sa'adat 'Ali, a resident of Amroha and pupil of Shâh Wilâyet-ullah. He is the author of a poem called *Sailî Sakhion*, containing the story of two lovers who lived in the time of Nawâb Qamar-uddin Khân, wazir.

**Sa'adat 'Ali Khan, Nawab (سعادت علی خان نواب)**, surnamed Yeman-

uddaula, was raised to the masnad of Audh at Lucknow by Sir John Shore, Governor-General, after the death of his brother Nawâb 'Asaf-uddaula, and the dethronement of that Nawâb's adopted son Wazir 'Ali Khân, on the 21st January, A.D. 1798, 4th Shâban, A.H. 1212. He died, after a reign of nearly 17 years, on the 11th July, A.D. 1814, 22nd Rajab, A.H. 1229, and was succeeded by his son Ghâzi-uddin Haidar, who was afterwards crowned king of Audh. In the treaty with Sa'adat 'Ali Khan, the annual subsidy was fixed at 76 lakhs of rupees and the English force in Audh at 10,000 men. The fort of Allahâbâd was also surrendered to the English. Twelve lakhs of rupees were to be paid to the English as compensation for the expense of placing him on the masnad, and he was restrained from holding communication with any foreign state, employing any Europeans, or permitting any to settle in his dominions, without the consent of his British ally.

**Sa'adat Khan برهان (الملك)**, styled Burhân-ul-Mulk,

whose former name was Muhammad Amin, was originally a merchant of Khurâsân. He is the progenitor of the nawâbes and kings of Audh. His father, Nasir Khân, came to India during the reign of Bahâdur Shâh, and after his death Muhammad Amin came also. At the commencement of the emperor Muhammad Shah's reign he held the faujdarî of Bayâna, and was in the year A.D. 1724, A.H. 1136, appointed governor of Audh with the title of Sa'adat Khân, in the room of Râja Girdhar, who was appointed governor of Mâlwâ. He afterwards received the title of Barhân-ul-Mulk and was present in the battle with Nâdir Shâh, dying on the night previous to the massacre of Delhi by that monarch, i.e. on the 9th March, A.D. 1739, 9th Zil-hijja, A.H. 1152; he was buried at Delhi in the mausoleum of his brother Sayâdat

Khân. His only child was a daughter, who was married to his nephew Abû'l Mansûr Khân Saifdar Jang, the son of Sayâdat Khân, who succeeded him in the government of Audh.

*List of the Nawâbes and Kings of Lucknow.*

Burhân-ul-Mulk Sa'adat Khân,

Abû'l Mansûr Khân Saifdar Jang,

Shujâ-uddaula, son of Saifdar Jang,

'Asaf-uddaula, son of Shujâ-uddaula.

Wazir 'Ali Khân (deposed as spurious).

Sa'adat 'Ali Khâu, son of 'Asaf.

Ghâzi-uddin Haidar, son of Sa'adat 'Ali Khân, who was made king of Audh by Lord Hastings.

Nasir-uddin Haidar, son of ditto.

Muhammad 'Ali Shâh, brother of Ghâzi-uddin Haidar.

Amjad 'Ali Shâh, son of Muhammad 'Ali.

Wâjîd 'Ali Shâh, the son of Amjad 'Ali Shâh, the last king of Audh, in whose time that country was annexed to the British Government (1856).

**Sa'adat اللہ (سعادت خان)**, a regular and acknowledged

Nawâb of the Karnatic, who, having no issue, adopted two sons of his brother, appointing the elder, Dost 'Ali, to succeed him in the Nawâbship, and conferring upon the younger, Bakîr 'Ali, the government of Vellore; he likewise directed that Ghulâm Hussain, the nephew of his favourite wife, should be Diwân or prime minister to his successor. Having reigned from the year A.D. 1710 to 1722, A.H. 1122 to 1135, he died much regretted by his subjects. According to the *Mâsir-ul-Umrâ*, he held the Nawâbship of the Karnatic from the time of 'Alamgîr to the year A.D. 1732, A.H. 1145. Dost 'Ali and his son Hasan 'Ali were killed in battle against the Mahrajas on the 20th May, A.D. 1740. His son Saifdar 'Ali succeeded him, but was poisoned by his brother-in-law Murzâza 'Ali and died on the 2nd October, A.D. 1742. After his death Murzâza 'Ali was acknowledged Nawâb of the Karnatic; but in March, A.D. 1744, Niżâm-ul-Mulk, the subadar of the Deccan, having appointed one of his officers, named Anwar-uddin, Nawâb of Arkot, he (Murzâza 'Ali) was deposed.

**Sa'adat يار خان (سعادت يار خان)**, son of Muhammad Yâr Khân, the son of Hâfiż Rahmat Khân, the Rohela chief, is the

author of a work called *Gulî Rahmat*, being a history of his grandfather Hâfiż Rahmat, written in 1833. This work is an abridgment of the *Gulistân Rahmat*, written by Mustaza Khân, his uncle.

**Sa'adat Yar Khan** (سعادت یار خان), son of Muhanu-uddaula Tahmâsp Beg Khân Ya'tkâd Jang Bahâdur.  
[*Vide* Rangin.]

**Sabahi** (صباھی), the poetical name of Akhund Masihâ.

**Sabat** (سبات), the poetical name of Mir Muhammad 'Azîm, the son of Mir Muhammad Afzal Sâbit, born at Allahâbâd in A.D. 1710, A.H. 1122. He died in A.D. 1748, A.H. 1161, and left a Diwân of about 4,000 verses.

**Sabiq** (سابق), poetical appellation of Mirzâ Yûsaf Beg, a poet whose brothers were mansabdârs in the service of the emperor 'Alamgîr: he himself was a dervish and died in A.D. 1687, A.H. 1098.

**Sabir** (صابر), poetical name of Mir Said 'Ali, a famous musician, who wrote a work in Persian containing instructions on music, *temp.* Shâh 'Alam.

**Sabir** (صابر), poetical title of Shâh-zâda Mirzâ Qâdir Baksh of Dehli. He is the author of a Diwân in Urdû.

**Sabir** (صابر). *Vide* Shahâdin Adîb Sâbir.

**Sabit** (سبت), the poetical title of Mir Muhammad Afzal of Dehli, who died in A.D. 1738, A.H. 1151, and left a Diwân in Persian of 5,000 verses.

**Sabit** (سبت), poetical title of Khwâja Hasan, an Urdû poet, who is the author of a Diwân. He died in A.D. 1821, A.H. 1236.

**Sabit-bin-Qirra** (سبت بن قرۃ), who translated Euclid and several other works into Arabic from the Greek, and died in the year A.D. 901, A.H. 288.

**Sabr** (صبر), poetical title of Mir Husain 'Ali of Lucknow, a pupil of Asghar 'Ali Khân Nasim of Dehli.

**Sabri** (صبری), also called Roz Bihân, a Persian poet of Isfahân.

**Sabuhi** (صبوحی), a poet in the service of the emperor Akbar. He died in the year A.D. 1564, A.H. 972.

**Sabzwari** (سبزواری), a native of Sabzwâr and author of the *Sauâna Sabzwâri*, which contains a description of the city of Daulatâbâd in the Deccan, with a particular account of all the Sûfîs and holy men that are buried in its vicinity, written in A.D. 1318, A.H. 718.

**Sadafi** (صدقی), a poet who flourished in the time of Muhammad Shâh. He is the author of a Diwân which is usually called *Diwân Sadafî*, but the true title given by the author is *Râz-ul-'Arifî*.

**Sadasheo Bhao** (سداشیو بہاؤ), a Mahratta chief, son of Chimmâjî and nephew of the Peshwâ Bâlaji or Bâjî Râo. He was slain in battle against Ahmad Shâh Abdâli on the 14th January, A.D. 1761, 6th Jumâda II, A.H. 1174. After his death several pretenders started up, calling themselves the Bhâo. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunar, from whence he was released by Mr. Hastings in 1782.

**Sada Suk** (سدا سوک), son of Bishun Parshâd, the son of Gulâb Râe, a Kâyeth of Allahâbâd and author of a work on the art of writing prose and poetry entitled *Murassa Khurshaid*, which he wrote in A.D. 1802, A.H. 1217. He also wrote a book of Anecdotes in Urdû.

**Sa'd-bin-'Abdullah-al-Asha'ri** (سعد بن عبد الله الاشعري), or Ibn-ul-Farâez, author of a treatise on the law of Inheritance, entitled *Ihtijâj-ush-Shia*. He died A.D. 913, A.H. 301.

**Sa'd-bin-'Sharif Jaunpuri** (سعد بن شریف جونپوری), author of a Persian work called *Dastür-ul-Musallîn*.

**Sa'd-bin-Zangi**, Atabak (زنگی اتابک). *Vide* Sunqar, or Sanqar.

**Sa'di** (سعدی دکھنی), of the Deccan, who is the author of some verses which are erroneously ascribed to Sa'di of Shirâz.

**Sa'd-ibn Ahmad (سعد ابن احمد),** Qāzī of Toledo. He died A.D. 1069, A.H. 462.

**Sa'did-uddin Gazaruni (صَدِيدُ الدِّينِ گازروني),** author of an Arabic work on Medicine called *Almughni*.

**Sa'did Usi (صَدِيدُ أُوسِي),** an excellent poet, author of the *Jāmā-ul-Makiat*.

**Sadiq (صادق).** His proper name is Sādiq 'Alī, and he is the author of the *Chahār Bāgh Haidarī*, dedicated to Nawāb (ghāzi) uddin Haidar of Lucknow, who died in A.D. 1827, A.H. 1243. It contains selections from ancient authors rather than original poetry.

**Sadiq (صادق), the poetical name of Mir Ja'far Khān,** grandson of Said Muhammad Qādirī. He is the author of a work called *Bahdrīstān Ja'sari*. He was a native of Dehlī, where he died some years before A.D. 1782, A.H. 1196, and was buried in the same vault wherein his grandfather was interred, and which is over the nala of Bairām Dai in Dehlī.

**Sadiqi (صادقی), poetical name of Sādiq Beg,** of the tribe of Afshār. He is the author of a *Diwān* and a *Tazkira* or Biography of poets in Turki.

**Sadiq Khan (صادق خان), the son of Aqā Takir,** whose poetical name was Wasli, grandson of Muhammad Sharaf Hajri, and nephew and son-in-law of Ya'tmād-uddaula Tehrāni. He held a high rank in the time of Akbar and Jahāngīr, and died on the 7th October, A.D. 1630, 9th Rabi' I. A.H. 1040, in the reign of the emperor Shah Jahan.

**Sadiq Khan (صادق خان) was a spiritual guide of the emperor Akbar the Great.** He died in A.D. 1597, A.H. 1006. To the left of the road, about half way between Sikandrā and Āgra, are some tombs in the fields; one with an adjacent hall of 64 pillars is believed to be the resting-place of this saint.

[*Vide* Keene's *Agra Guide*, p. 44.]

**Sadiq Khan (صادق خان), brother of Karim Khān,** king of Persia. He took possession of Shirāz after the death of Zāki Khān; reigned nearly two years, and was murdered on the 14th March, A.D. 1781.

[*Vide* Karim Khān Zand.]

**Sa'diq Muhammad Khan (صادق سادق)**

**محمد خان ازادهاز** (ازادهاز), a

mansabdār of 4000; died A.D. 1597, A.H. 1005, buried at Dholpur. He was Persian, cousin to Nūr Jahān, one of whose sisters he married. He was esteemed one of Akbar's best officers.

**Sa'di, Shaikh (شیخ سعدی),**

of Shirāz, a celebrated Persian poet, whose full appellation was Shaikh Maslah-uddin Sa'di-al-Shirāzi. He was born at Shirāz about the year A.D. 1175, A.H. 571, and died in A.D. 1292, A.H. 691, aged 120 lunar years. During his youth he served as a soldier both against the Hindus and the Crusaders; by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage; but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bondage. He was a great traveller, and made the pilgrimage to Mecca fourteen times. He was a disciple of the venerated Sūfi, 'Abdul Qādi Gilāni, or, at least, adopted his opinion. His tomb is still to be seen in the neighbourhood of Shirāz. Besides the *Gulistān* and *Bostān*, he is the author of a large collection of odes and sonnets. There is likewise a short collection of poetical pieces attributed to him called *Al-Khabisāt* or the book of Impurities. The author, however, seems to have repented of having written these indecent verses, yet endeavours to excuse himself on account of their giving a relish to other poems, "as salt is used in the seasoning of meat." His works, all of which are held in high estimation, are the following:—

A Preface.	Rubā'yāt.
Majālis Khān.	Fardīat.
Resala Sāhib Diwān.	Ghazalāt.
Gulistān.	Mukaltiāt.
Bostān.	Murakkabāt.
Pand-nāma.	Al-Khabisāt.
Qasāed Arabī.	Tarjīat.
Qasāed Fārsī.	Kitāb-al-Badāya.
Marāsi.	Kitāb Tyrobāt.
Mulamma'at.	Al-Khwātīm.
Muzahhabāt.	

A very good edition of Sa'di's works was published in Calcutta by Mr. Harrington, with an English Preface containing memoirs of the author and many interesting anecdotes; and Mr. Gladwin translated some of his works, including the *Gulistān*. From the late Mr. E. B. Eastwick, C.B., we have another English version of the *Gulistān*. Jami calls Sa'di the Nightingale of the Groves of Shirāz.

**Sadr Jahan (صدر جہان), a learned**

Muhammadan who lived in the time of Sultan Quli Qutb Shāh, king of Golconda, who reigned from A.D. 1512 to 1543, A.H. 918 to

949. He is the author of a Persian work called *Marghūb-ul-Kulūb*, a history of that king.

**Sadr Jahan, Qazi** (صدر جہان قاضی).  
*Vide* *Minhāj-us-Sirāj*.

**Sadr Jahan, Mir** (صدر جہان میر), a well educated and learned Musalmān, a native of a village near Lucknow. He was an officer of 4000 in the service of the emperor Akbar, in the 31st year of whose reign, A.D. 1585, A.H. 993, he was sent on an embassy, together with Hākim Humām, to 'Abdullah Khān Uzbak, ruler of Tūrān, whose father, Iskandar Khān, had died at that time. He lived 120 years, and at the time of his death, which took place in A.D. 1611, A.H. 1020, he was so much emaciated by old age, that there was nothing left in him but bones.

**Sadr-uddin Ardibeli** (صدر الدين اردبیلی). *Vide* Sadr-uddin Mūsa.

**Sadr-uddin bin-Ya'qub, Mulla** (صدر الدين بن يعقوب ملا), author of a collection of decisions in Persian entitled *Fatāwā Qarā Khāni*, which was arranged some years after his death by Qarā Khān, in the reign of Sultan 'Alāuddin.

**Sadr-uddin Muhammad** (صدر الدين محمد), son of Zabardast Khān, and author of the work called *Irshād-ul-Wazrā*, written in the reign of the emperor Muhammad Shāh.

**Sadr-uddin Muhammad** (صدر الدين محمد), surnamed Abū'l Ma'āli, which see.

**Sadr-uddin Muhammad bin-Ishaq Qunawi** (صدر الدين محمد بن اسحاق قونوی), a native of Iconium and an author, who died in A.D. 1273, A.H. 672.

**Sadr-uddin Muhammad, Mir** (صدر الدين محمد میر), author of the *Jaučāhir-nāma*, a book on Arts and Sciences.

**Sadr-uddin Musa, Shaikh** (صدر الدين موسى شیخ), the son of Shaikh Safi-uddin, the celebrated founder of the Safwi kings of Persia.

[*Vide* Shaikh Safi and Ismā'il Shāh I. Safwi.]

صدر (الدین سید علی خان), son of Sayyad Niẓām-uddin Ahmad Hussaini. He was the best Arabic poet of his time, and is the author of the following works: *Qitāb Badiq*, *Salafat*, and *Sharah Sahīfa Kāmilā*.

**Sadr-uddin, Shaikh** (صدر الدين شیخ), the son of Shaikh Bahā-uddin of Multān. He died in A.D. 1309, A.H. 709, at Multān and is buried there.

**Sadr-uddin, Ufi Maulana** (صدر الدين عوفی مولانا), author of the *Jāma'-Hikāyat*. He is also called Nūr-uddin Muhammad Ufi, which see.

**Sa'd-uddin** (سعد الدين), a Turkish historian, was born in 1536, and died at Constantinople in 1599. His history entitled the *Taj-ul-Tasārikh* (the Crown of Histories), a work held in high estimation by scholars, gives a general account of the Ottoman empire from its commencement in 1299 till 1520. He also wrote the *Sālim-nāma* or History of Salīm I. which is chiefly a collection of anecdotes regarding that prince.

**Sa'd-uddin Hamwia** (سعد الدين حمویہ), entitled *Shaikh-ul-Mashāeq*, is the author of several works, one of which is called *Sajanjal-ul-Ariāh*, The Mirror of the Soul, and another entitled *Qitāb Mahbūb*, the Beloved book. He died in the year A.D. 1252, A.H. 650.

**Sa'd-uddin of Dehli** (سعد الدين دھلوی), author of the works called *Sharh Kans-ul-Daqāiq* and *Sharh Manār*. He died in A.D. 1486, A.H. 891.

**Sa'd-uddin of Kashghar** (سعد الدين کاشگیر), the spiritual guide of Jāmī. He died A.D. 1456, A.H. 860.

**Sa'd-uddin Tuftazani, Mulla** (سعد الدين تفتازاني ملا). *Vide* Tuftazani.

**Sa'd-ullah Khan** (سعد الله خان), the son of the Rohela chief 'Ali Muhammad Khān, whom he succeeded to the Rohela territories in A.D. 1749, A.H. 1162, but retired with a pension of eight lakhs of rupees annually from Hāfiẓ Rahmat Khān, and died in the year A.D. 1761, A.H. 1175, at Aonla. His brother 'Abdullah Khān was killed in the battle which took place between Hāfiẓ

Rahmat Khān and Nawāb Shujā-uddaula, A.D. 1774, A.H. 1188. After his death his brother Faiz-ullāh Khān succeeded him in the Kohela territories of Rāmpūr.

### سعدالله خان (Sa'd-ullah Khan),

whose title was Khān 'Alam, was sent as ambassador to the king of Persia by the emperor Shāh Jahān. He died in the year A.D. 1631, A.H. 1044.

### سعدالله خان (Sa'd-ullah Khan),

the brother-in-law of Mahmud Khān, Nawāb of Bijnour and Munsif of Amroha. He, together with Jalāl-uddin Khān, the Nawāb's brother, was tried and convicted by court-martial, and shot by order of General Jones on the 23rd April, 1858, at Kote Khādīr, within eight miles of Najibābād, on account of their rebellion.

### سعدالله خان وزیر (Sa'd-ullah Khan Wazir), surnamed 'Allāmī

Fahhamī, and entitled Jumlat-ul-Mulk, was the most able and upright minister that ever appeared in India. He makes a conspicuous figure in all the transactions of the emperor Shāh Jahān, and is constantly referred to as a model in the correspondence of the emperor 'Alamgīr during the long reign of that monarch. He died on the 9th April, A.D. 1656, 22nd Jumādā II, A.H. 1066, aged 48 lunar years. After his death the mansab of 700 and 100 Sunars was conferred on his son Lutf-ullāh Khān, a boy of 11 years of age.

### سعدالله کرمانی (Sa'd-ullah Kirmani)

کرمانی, author of the work called *Fatūhāt Mirānshāhī*, containing an account of the conquests made by Mirānshāh, the son of Amir Taimūr.

### سعدالله شاikh (Sa'd-ullah Shaikh)

شیخ, of Dehlī, a descendant of Islām Khān, who was wazīr to one of the kings of Gujrist; and as he was a disciple of Shāh Gul, whose poetical name was Wahdat, a descendant of Shaikh Ahmad Mujaddid, consequently he lived like a dervish, and assumed the title of Gulshāh for his poetical name. He died at Dehlī on the 13th December, A.D. 1728, 21st Jumādā I, A.H. 1141.

### سافوی (Safavi), a Persian dynasty. *Vide* Ismā'il I.

### سافوی خان (Safavi Khan), a descendant of the royal house of Persia of the Safavi family. He held a high rank in the service of the emperor 'Alamgīr, and was killed in

the battle which took place between the two brothers 'Azim Shāh and Bahādūr Shāh on the 8th June, A.D. 1707, 18th Rabī I, A.H. 1119.

### صفدر علی خان (Safdar 'Ali Khan),

Nawāb of Arkat, son of Dost 'Ali, murdered by his brother-in-law Murtazā 'Ali Khān, of Vellore, on the 2nd October, A.D. 1742.

### صفدر جنگ (Safdar Jang), Nawāb of

Audh, whose proper name was Mirzā Muqīm and surname Mansūr 'Ali Khān, was the son of Sayādat Khān, and nephew and son-in-law of Burhān-ul-Mulk Sa'adat Khān, whom he succeeded in the government of Audh, after paying two crores of rupees to Nādir Shāh in the beginning of the year A.H. 1152, or April, A.D. 1739. He was appointed wazir in A.D. 1748 on the accession of the emperor Ahmād Shāh (in the room of Niqām ul-Mulk, who had died that year), and assumed the whole administration of the imperial authority for several years. He was, however, dismissed from the wizarat in A.D. 1752, A.H. 1166, and died on his way to Audh at Pāparghāt on the 17th October, A.D. 1754, 17th Zil-hijja, A.H. 1167. He was buried for some time at Gulāb Bārī in Faizābād, his seat of government, but afterwards his remains were conveyed to Dehlī and interred in the vicinity of the Dargāh of Shāh Mardān, where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawāb Shujā-uddaula.

### سaffah (Saffah). *Vide* Al-Saffāh.

Safia (صفیہ), daughter of a Jew of Khaibar, whom Muhammad married after the battle of Khaibar. She was one of the most beloved wives of the prophet, whom she survived for forty years of widowhood. She died about the year A.D. 670, A.H. 50.

### سafi Khan (Safi Khan), son of Islām

Khān Mashhadī, a nobleman who served under the emperors Shāh Jahān and 'Alamgīr.

### سafi Mirza (صافی میرزا), the son of

Shāh 'Abbas I. He was murdered at the instigation of his father, who hated him, about the year A.D. 1611, A.H. 1020.

### سافیر of Faryab (Safir of Faryab), poetical name of a poet of Fāryāb.

### سافی شاد (Safī Shād), king of Persia. *Vide* Shāh Safī.

Safi, Shaikh (صفی شیخ). *Vide* Shaikh Safi.

Safi-uddin Muhammad (صفی الدین محمد), son of Husain Wāez. He

is the author of a book called *Rishkāt*, which is a chronogram for A.H. 909, in which year it was completed (A.D. 1503). It contains the sayings of his Murshid or spiritual guide Obeid-ullāh Ahrār, who resided at Samarqand.

[*Vide* 'Ali Wāez.]

Safi-uddin, Shaikh (صفی الدین شیخ).

*Vide* Ismā'il Shāh Safi and Shaikh Safi.

Safshikan Khan (صف شکن خان),

title of Muhammad Tāhir, a nobleman of the rank of 3000, who served under the emperor 'Alamgir and died A.D. 1676, A.H. 1085.

Saguna Bai Saheb (سیگونہ بائی)

(صاحب), Rānī of Sitāra and widow of the late Mahārāja of Sitāra Chatrapati Appa Saheb, who died about the year A.D. 1874.

Sahabi (صحابی), poetical name of a poet who wrote in Persian, and is the author of a Diwān.

Sahar (سحر), poetical title of Sayyad Nasir 'Ali, who died in A.D. 1833, A.H. 1249.

Saharawi (صحراء). *Vide* Abū'l Kasim Al-Saharawī.

Sahba (صحاباً), whose original name was 'Abdul Bāqi, was a poet who flourished about the year A.D. 1653, A.H. 1063, in the time of the emperor 'Alamgir.

Sahbai (صحابی), poetical name of Maulwi Imām Bakhsh, Professor in the Dehlī College. He translated the Arabic work called *Hadāeq-ul-Balāghat* into Urdā, and is the author of several Persian and Urdū works, including a poetical *Intikhab*, or anthology, lithographed at Delhī 1842. He was living in A.D. 1854, A.H. 1271.

Sahban (صحابان), the son of Wāil Kheyāl, who lived in the time of Harūn-al-Rashid. Shaikh Sādī, in his *Gulistān*, says that Sahbān Wāil has been considered as unrivalled in eloquence, insomuch that if he

spoke before an assembly for the space of a year he did not repeat a word twice, and if the same meaning occurred he repeated it in a different form.

Sahib (صاحب), the poetical appellation of Ḥakīm Kāzīm, commonly called *Masīh-ul-Bayān*. He was a physician and also a poet, and held the rank of 500 in the reign of 'Alamgir. He died, two or three years before Mirzā Sāeb the poet, about the year A.D. 1667, A.H. 1077, and left two or three Diwāns. He imitated Jalāl-uddīn Rāmī and wrote several masnavis or poems, viz. *Aīna Khāna*, *Pari Khāna*, *Mulhāt Ahmādi*, *Sabāhat Yūsufī*, *Gul Muhammād*, and *Aufās Masīhi*.

Sahib (صاحب). *Vide* Masihāt (Akhand).

Sahib (صاحب) (Aloysius Reinhart), a son of Shamrū or Sombre, who had the title of Mazaffar-uddaula Mumtāz-ul-Mulk Nawāb Zafaryāb Khān Bahādūr Nasrat Jang. He sometimes held (says an author) assemblies of poets in his house, and is said to have been a pleasant man, but a great scoundrel. He was a pupil of Khairatī Khān Dilsöz. He died in the prime of life, and was buried at Agra in the small Catholic Church built by his father. He was grandfather of the late Dyer Sombre.

Sahiba Zamāni (صاحب زمانی), daughter of the emperor Muhammad Shāh. She was sought in marriage by 'Alamgir II. but she refused him. Her mother, Mālikā Jahān, claimed the protection of Ahmad Shāh Abdālī against 'Alamgir's designs upon her daughter, and he carried them both to Kābul in A.D. 1757, and some time afterwards espoused Sahiba Zamāni himself.

Sahib Balkhi (صاحب بلخی), a poet of Balkh who wrote panegyrics in praise of some of the kings of Badakhshān. He flourished in the 9th century of the Hijra.

Sahib Jamal (صاحب جمال), wife of the emperor Jahāngīr and a relative of Zain Khān Koka. She was the mother of Sultān Parwez.

Sahib Qiran (صاحب قرآن). This is the title the Orientals, as well as Arabs, Persians and Turks, have given to Amir Taimūr (Tamerlane), because he was born in a particular planetary conjunction.

[*Vide* next article but one.]

Sahib Qiran (صاحب قرآن), the poetical title of Sayyad Imām 'Ali of Bilgram,

who became distracted in A.D. 1813, A.H. 1228, and wrote indecent and satirical poetry. He came to Lucknow in the time of Nawâb 'Asaf-uddaula.

### Sahib Qiran Sani (صاحب قرآن ثانی),

or Sâhib Qîrân the Second, a title of the emperor Shâh Jahân, the first being Taimûr or Tamerlane, the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimûr and his descendant, the builder of the Tâj, were both born when Jupiter and Venus were "in the same house."

[*Vide* Shâh Jahân.]

### Sahji (or Sahuji Bhosla I.) (ساحجی یا)

**ساحوجی**, a Marhatta chief who rose to considerable rank in the time of Malik Ambar, an Abyssinian chief of Ahmednagar. He afterwards entered the service of the king of Bijâpûr and was continued in his jâgir, which had fallen to that state in the partition of the Ahmednagar territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jâgir in the Mysore country, including the towns of Sira and Bangalore. When at a great age he was killed by a fall in hunting, about the year A.D. 1664. He was the father of the celebrated Sewâjî, who, though the son of a powerful chief, began life as a daring and artful captain of banditti, ripened into a skilful general and an able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sâhjî, in consequence of some dispute with his first wife, separated from her and married Tokâ Bâi, by whom he had Ekojî, who afterwards became king of Tanjore.

*List of the family of Sewâjî or Râjas of Sitâra.*

Sâhjî, Sûbadar of the Karnâtik under 'Alamgîr, bestows jâgirs on his sons	A.D.
—Tanjore on Ekojî—and dies . . .	1664
Sewâjî, his son commences predatory expeditions . . . . .	1647
—plunders Surat, and assumes the title of Râja . . . . .	1664
—establishes a military government A.D. 1669, and dies . . . . .	1680
Râja Râm, set up by minister, imprisoned at Râegurh . . . . .	1680
Sambhâjî assumed the sovereignty A.D. 1680—executed at Talâpûr . . . . .	1689
Santa, usurped power—murdered . . . . .	1698
Râja Râm again proclaimed, A.D. 1698, at Sitâra, and died . . . . .	1700
Târâ Bâi, his wife, assumed regency . . . . .	1700
Sewâjî II. son of Sambhâjî, nicknamed Sâhjî, released on 'Alamgîr's death, and crowned at Sitâra in March, 1708, and died in . . . . .	1749
Râma Râja, nominal successor—power resting with minister or Peshwâ, died 12th December . . . . .	1777

Sabû, surnamed Abba Saheb, the adopted son of Râm Râja, succeeded Partâp Singh, the son of Sabû, reinstated at Sitâra by the British, 11th April . . . . . 1818  
[*Vide* Grant-Duff's *History of the Marhattas.*]

### Sahji (Sahuji or Sau Bhosla II.) (ساحجی ساهوجی) یا ساو

Sambhâjî, the Marhatta chief, after whose death in A.D. 1689, 15th Muâharram, A.H. 1101, he (though then an infant) was acknowledged as Râja, and his uncle Râja Râm nominated to be regent during his minority; but when subsequently the infant Râja fell into the hands of 'Alamgîr and was confined, Râja Râm proclaimed himself Râja on the ground of the captivity of his nephew. In his time the fort of Sitâra was taken by 'Alamgîr on the 21st April, A.D. 1700, 13th Zi-Qa'da, A.H. 1111, but, before it fell, Râja Râm had died of the small-pox at Jhinjî, and had been succeeded by his son Sewâjî, a child of two years, under the regency of his mother Târâ Bâi, the widow of the deceased. After the death of 'Alamgîr, Sâhjî was released from confinement by 'Azim Shâh, and was acknowledged by the Marhattas as their principal chief, and crowned at Sitâra in March, A.D. 1708. During his reign the Marhattas, having overrun and plundered almost every part of Hindûstân, excepting Bengal, extended their territories from the Western Sea to Úrisa, and from Ágra to the Karnâtik, forming a tract of nearly one thousand miles long by seven hundred wide. Sâhjî had lost the old Marhatta vigour during his long captivity; and his minister, the Peshwâ Balâjî Bishwanâth, gained such an ascendancy over the mind of his master as to persuade him to delegate the exercise of all authority and power in the state to himself. During the latter part of his reign Sâhjî shut himself up in Sâtâra, and his person and government were almost forgotten. Sâhjî died (some time after the death of Niâz-ul-Mulk) about the month of December, A.D. 1749, after a reign of 50 years. He was succeeded by his adopted son, Râm Râja, the grandson of Târâ Bâi, power resting with the minister or Peshwâ. Before his death he entrusted the Peshwâ with the sole management of the Marhatta empire, and directed that Kolhâpûr, then governed by Sambhâjî, the son of Râja Râm, should be always considered as an independent kingdom. The headship of the Marhatta tribes passed permanently to the Peshwâs from this time.

Sahu (سahu), also called Abba Sâheb, was the son of Trimbakjî Bhosla, and adopted the son of Râm Râja, whom he succeeded on the masnud of Sitâra on the 12th December, A.D. 1777. He was always kept a close prisoner. After his death, his son Partâp Singh succeeded him.

**Saib Mirza (صایب مرزا)**, the poetical name of Mirzā Muhammad 'Alī of Tabrēz, a celebrated poet of Persia, who, in the latter part of the reign of the emperor Jahāngīr, came to India as a merchant. He became intimate with Zafar Khān, a nobleman of the court, who, being appointed governor of Kashmīr in those days by Shāh Jāhān, took him along with him to that country. From Kashmīr he returned to Isfahān, where he was honoured with the title of Malik-ush-Shū'rā, or the king of poets, by Shāh Abbās, king of Persia. He wrote Ghazals in an entirely new style, and may therefore be considered as the founder of the new school. He died in A.D. 1669, A.H. 1080, and was buried at Isfahān. His Diwān in Persian contains 80,000 verses.

**Saib Mirza (صایب مرزا)**, a Hindūstāni poet and author of the *Mirat-ul-Jamāl*, or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

**Saidai Gilani (سیدائی گلانی)** came to India in the time of Jahāngīr, and as he was very clever and of great abilities, he was made a Darogah of the Zargār Khāna or goldsmith's shop, and received the title of Bedil. He is the author of a Diwān, *Nukat Bedil*, *Rukāt Bedil* and *Chahar Ansūr*. He died about the year A.D. 1116.

**Sa'id-bin-Mansur (سعید بن منصور)**, author of the works called *Sunan* and *Suhd*. He died in A.D. 842, A.H. 227.

**Sa'id-bin-Masa'ud of Shiraz (سعید بن مسعود شیرازی)**, author of the *Tarjuma Maulūd*, a complete history of Muhammad, translated from the Arabic about the year A.D. 1358, A.H. 759.

**Sa'id-bin Muhammad (سعید بن محمد)**, author of the works called *Minhāj-ul-'Abidin* and *Sa'id-nāma*, which contain moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, etc.

**Sa'id-bin-Musayyab (سعید بن مسیب)**, son-in-law of Abū Hurayra. He was one of the seven Fighas of Madīnah, made forty pilgrimages to Mecca, and died in A.D. 713, A.H. 94.

**Sa'id-bin-Zand (سعید بن زند)** was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year A.D. 671, A.H. 51.

**Sa'id Hirwi (سعید هروی)**, a poet who was a native of Herāt and contemporary with Qāzī Shams-uddīn Tibsi.

**Sa'id Khan, Hakim (سعید خان حکیم)**, a physician of Kaem who lived in the time of Shāh 'Abbās II. of Persia, and is the author of a Diwān.

**Sa'id Khan Muhammad (سعید خان محمد)**, Nawāb of Rāmpūr in 1858.

**Sa'id Khan Qureshi (سعید خان قریشی)**, whose proper name was

Shaikh Muhammad, was a native of Multān. He was a good poet and a wit, and was employed by the prince Sultān Murād Baksh, son of Shāh Jāhān, at the time when he was governor of Gujrāt; and afterwards by prince Dārā Shikoh, after whose death he was employed by the emperor 'Alamgīr. He died in November, A.D. 1676, Ramazan, A.H. 1087, at Multān, where he was buried in a monument which he had built whilst living. He is the author of a Diwān.

**Sa'id Muhammad Kirmani (سعید محمد کرمانی)**, author of the *Siar-ul-Aulia*, containing the memoirs of all the principal Sūfi Shaikhs and saints. Written in A.D. 1594, A.H. 1003.

**Saifi of Bukhara, Mulla (سیفی بخاری)**, He is the author of two Diwāns, one of Ghazals, and the other for the use of tradespeople.

[*Vide* the following article.]

**Saifi of Naishapur (سیفی نیشاپوری)**, a poet who flourished in the reign of Alāuddīn Takash of Khwarizm. There are several other poets of this name, such as Saifi of Bukhārā, Amir Hāji Saif-uddīn Saifi, a nobleman at the court of Amir Taimūr, etc. One of them is the author of a small work on the art of writing poetry, called *Urūz Saifi*, which he wrote in the year A.D. 1491, or A.H. 896. This work was translated into English in A.D. 1872, by H. Blockmann.

**Saif Khan (سیف خان)**, a nobleman of the reign of the emperor 'Alamgīr, who was appointed governor of the Sūba of Āgra in September, A.D. 1659, A.H. 1070.

**Saif Khan** (سیف خان), the brother of Zain Khān Kōka.

**Saif Khan** (سیف خان بن ابراهیم خان),

son of Ibrāhīm Khān, Fatha Jang, governor of Bengal, by a sister of the empress Nūr Jahān, named Malika Bāno Begam. His aunt the empress, having no sons by Jahāngir, adopted Saif Khān as her own, and he was from his tender years brought up at court by the empress. He was subsequently made governor of Bardwān, where, after some years, as he was riding on an elephant through the street, a child was accidentally trodden to death. The parents loudly demanded an exemplary punishment on the driver. Saif Khān refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khān to make them ample amends for their loss; but Saif Khān threw them into prison, which coming to the ears of the emperor, he sent for Saif Khān to Lāhore, and for his disobedience had him trodden to death in the presence of the child's parents.

**Saif Khan Koka** (سیف خان کوکہ),

eldest brother of Zain Khān Kōka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammād Husain Mirzā at Ahmadābād Gujārāt in the year A.D. 1572, A.H. 980.

**Saif-uddaula** (سیف الدوّله), a prince of Hamdān who reigned about the year A.D. 967, A.H. 356.

**Saif-uddaula** (سیف الدوّله), whose proper name was Mīr Najābat 'Ali Khān, was the second son of Mīr Ja'far 'Ali Khān, governor of Bengal, Behar and Īrisā. He succeeded his brother Najm-uddaula, who died of small-pox in May A.D. 1766, Zil-hijja, A.H. 1179, and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the office of Nazim managed by deputy. He lived after this three years and ten months, and died on the 10th March, A.D. 1770, 8th Zi-Qa'da, A.H. 1183. He was succeeded by his younger brother, Mubārik-uddaula, a minor.

**Saif-uddaula** (سیف الدوّله). This man, who was a faithful follower of Mīrza Najaf Khān, was a Hindū Rājpūt called Rathor, a native of Bikaner. Having been in service at Allahābād under the brother of the late wazīr, father of Muhammād Qulī, he became a Muhammādan about the year 1866, and was appointed to the charge of districts returning 20 lakhs a year, with the title of Saif-uddaula.

[*Vide* Keene's *Meghul Empire*, p. 110.]

**Saif-uddaula or Saif-uddin** (سیف الدوّله), son of 'Alā-uddin Hasan

Ghōrī, whom he succeeded in the kingdom of Ghōr and Ghaznī A.D. 1156, A.H. 551, and made over the latter province to his cousin Ghayās-uddin Muhammād, the son of Sām. He was slain in a battle he fought against the Ghizān Turkmans A.D. 1163, A.H. 558, after a reign of seven years, and was succeeded by his cousin Ghayās-uddin.

**Saif-uddin Asfarikati** (سیف الدین اسفریکاتی), a poet who was a native

of Asfarikat, a town in Māwarunnahr. He flourished in the time of one of the Sultāns of Khwārizm, named Alp or Apal Arsalān, who reigned after Atsiz and died in A.D. 1166, A.H. 561. Saif-uddin has left a Diwān containing 12,000 verses.

**Saif-uddin Lachin, Amir** (سیف الدین لچین امریر), a Turk of the tribe of

Lāchīn, came to India about the year A.D. 1253, A.H. 651, and served under several emperors of Dehli. He is the father of 'Azz-uddin 'Ali Shāh, Hisām-uddin Abhām, and of Abū'l Hasan, who is commonly called Amir Khusro, the celebrated poet of Hindūstān.

**Saif-uz-zafar Naubahari** (سیف الظفر نوبھار), author of a work called

*Durr-ul-Majālis*, containing anecdotes of various persons from the earliest ages to the time of Abū Sa'id Abū'l Khair, who died in A.D. 1048, A.H. 440, together with a description of heaven and hell. He is also called Sayyūf Zafar Naubahāri.

**Sajawandi** (سجاوندی). *Vide* Sirāj-

uddin Muhammād bin-'Abdur Rashid-al-Sajawandi.

**Sajjad, Mir** (سجاد میر), an Urdū poet of Āgra, who was a pupil of Shāh Najm-uddin 'Abrū.

**Sakha** (سخا), poetical name of Zāhid 'Ali Khān, an author.

**Sakhawi** (سخاوی), author of the *History of the Qāzīs of Egypt*.

**Sakhi Sarwar** (سخی سروار), a Muhammādan saint. *See* Sultān Sakhi Sarwar.

**Sakhun** (سخون), a poet of Agra, named Mir Abdus Samad, who died in A.D. 1727, A.H. 1140.

**Sakina** (سکینہ), daughter of Imām Husain. After her father's death she was married to Misaab, the brother of 'Abdullāh, the son of Zubeir.

**Sakina Bano Begam** (سکینہ بانو بیگم),

sister of Mirzā Muhammad Hakim, half-brother to the emperor Akbar. She was married to Shāh Ghazi Khān, the nephew of Nokib Khān.

**Sakkaki** (سکاکی). This word, which is in Arabic, signifies a cutler, was the surname of Abū Ya'qub Yusaf bin-Abū Bakr, who was also called Sirāj - ud-dīn al-Khwārizmī. He was a great author and master of Zāhidī. One of his works is called *Misbāh-ul-Ulām*. He was born in A.D. 1160, A.H. 555, and died in the year A.D. 1229, A.H. 626.

**Salabat Jang** (صلابت جنگ), the third son of Niżām-ul-Mulk 'Asif Jāh, was placed by the French on the masnad of the Deccan after the assassination of Muazzaffar Jang, his nephew, which took place on the 3rd February, A.D. 1751, 17th Rabi' I. A.H. 1164. The Marquis de Bussy, a French General, was created by him a nobleman of the empire, and the Northern Sircars granted in jagir to his nation. Bussy continued to conduct the affairs of the Deccan till, by the intrigues of Niżām 'Ali, brother to Salābat Jang, his counsellor, Haidar Jang, being assassinated on the 12th May, A.D. 1758, 3rd Ramazān, A.H. 1171, and the English who had patronized Muhammad 'Ali Khān in the province of Arkāt growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Niżām 'Ali, being without a rival, deposed and imprisoned Salābat Jang on the 26th June, A.D. 1762, 4th Zil-hijja, A.H. 1175, and assumed the government. Salābat Jang remained in confinement till his death, which happened on the 29th September, A.D. 1763, 20th Rabi' I. A.H. 1177.

[*Vide* Malleson's *French in India*.]

**Salabat Khan** (صلابت خان), a nobleman, who held the office of Mir Bakhshi or Paymaster-General in the time of the emperor Shāh Jahān. He was stabbed in the presence of the emperor by a Rājpūt chief, named Amar Singh Rājhor, the son of Gaj Singh, on the evening of Thursday the 23rd July, A.D. 1644, 8th Jumādā I. A.H. 1054, in the fort of Agra. His tomb is still to be seen in the vicinity of Agra. Amar Singh was pursued and cut down near one of the gates of the fort, which goes after his name, Amar Singh Gate.

**Salabat Khan** (صلابت خان), a nobleman, who on the accession of the emperor Ahmad Shāh to the throne of Dehli in A.D. 1748, A.H. 1161, was raised to the rank of Mir Bakhshi or Paymaster-General with the title of Zulfikār Jāng.

**Saladin.** *Vide* Sālah-uddin Yūsaf, the son of Ayyūb.

**Salah** (صالح), author of the *Masnawī* or poem called *Nāz wa Nayāz*, which he composed about the year A.D. 1523, A.H. 930.

**Salah bin-Mubarik-al-Bukhari** (صالح بن مبارک), author of the *Mugāmāt Khwāja Bahā-uddin*, containing the memoirs of the celebrated Shaikh Bahā-uddin, founder of the Naqshbandi Order.

**Salah, Mir Kashfi** (صالح میر کشفی), styled Kashfi, was the son of 'Abdullāh Miskin. He died in the year A.D. 1650, A.H. 1060, at Agra, and lies buried there.

[*Vide* Kashfi.]

**Salah-uddin Yusaf** (صالح الدین یوسف),

the son of Ayyūb (the same who is called by Christian writers Saladin), a celebrated Sultān of Syria and the first king of Egypt of the Ayyūbīte family, equally renowned as a warrior and legislator. He was of Kurd extraction, and born at Tahrat, in Mesopotamia, about A.D. 1137. He rose in the service of the Fātimīte Khalīfs of Egypt, and conducted operations against the Syrians under Nur-ul-din (q.v.), on whose death he became Sultān of Egypt and Syria. He had all the qualities of his position, and the influence of his amiable character prevailed against the united efforts of the chief Christian potentates of Europe, who carried on gratuitous attacks against him, under the false appellation of Holy Wars. In A.D. 1187 he overthrew the Crusaders at Tiberias, and followed up the victory by capturing Jerusalem, their capital. He was, however, no mere soldier, as some of his public works, still extant, are enough to show. He reigned over Egypt and Syria from A.D. 1173 to A.D. 1193, A.H. 565 to A.H. 588, and in the year following he died at Damascus, leaving seventeen sons, who divided his extensive dominions. He was succeeded by his son Malik-ul-'Azīz 'Usmān in the government of Egypt, but as none of his successors possessed the enterprising genius of Sālah-uddin, the history of Egypt from that time to the year A.D. 1250 affords nothing remarkable. At this time the reigning Sultān, Malik-al-Sālah, was dethroned and slain by the Mamlūks, a kind of mercenary soldiers, who served under him. In consequence of

this revolution the Mamlüks became masters of Egypt, and chose a Sultān from among themselves.

[*Vide* Mamlük.]

*Sultāns of Egypt of the Ayyūbite family.*

	A.D.
Sālah-uddin Yūsaf bin - Ayyūb died 1194	
Malik - ul - 'Aziz 'Usmān, son of Sālah-uddin.	1197
Malik Mansūr Muhammād bin - 'Usmān	1200
Malik 'Adil Saif-uddin Abū Bakr bin-Ayyūb	1218
Malik Kāmil Muhammād, son of Saif-uddin	1237
Malik 'Adil Abū Bakr bin-Kāmil	1239
Malik Sālah Ayyūb Najm-uddin bin - Kāmil; he was slain in battle with the Franks	1249
Malik Muazzim Tūrān Shāh bin - Sālah	1250
Malika Shajrat-uddurr, a slave girl of Malik Sālah; she reigned three years, and	1255
Malik Ashraf Mūsa bin - Yūsaf, reigned five years.	

Malik Moizz 'Azz-uddin Aibak, a Turkoman slave or Mamlük of the Ayyūbite dynasty, married the queen Malika Shajrat-uddurr, and ascended the throne of Egypt. His descendants ruled for nearly one hundred years, and were called the Mamlükites.

**Salamat 'Ali (سلامت على),** the city

Munsif of Allahābād, who became a rebel and was hung in June, A.D. 1857, at that station.

**Salamat 'Ali Khan, Hakim (سلامت)**

عَلَى خَان حَكِيم, of Benares, author of a treatise on Music, who lived about the commencement of the 19th century.

**Salami or Salmi (سلمی).** This word,

which signifies a native of Baghdād, was also the surname of Abū'l Hasan Muhammād bin-Obeid-ullah, who was one of the most illustrious Arabian poets of his time. He lived at the court of 'Azd-uddula, a Sultān of the dynasty of the Bayāides, who reigned at Fārs and 'Irāq from A.D. 975 to A.D. 983.

**Salar Masa'ud Ghazi (سالار مسعود غازی).**

*Vide* Masa'ud Ghāzi (Salār).

**Salghar (سلغر),** from whom the

Atābaks of Fārs were descended, was a Turkish general in the service of the Saljūqi kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fārs and some adjoining

provinces. Salghur managed not only to keep his government during his life, but to transmit it to his descendants, seven of whom held Fārs as governors, viz.:—

1. Maudūd, the son of Salghur.
2. Fazlān-Shubān-Karra, who received the government from Alp Arsalān, rebelled, but was subdued by Nizām-ul-Mulk, the prime minister of the Sultān.
3. Rukn-uddaula.
4. Atābak Jalāl-uddin Jawāli.
5. Atābak Kuraja, who built a college at Shirāz, and a palace called Takht Kuraja.
6. Atābak Mankūs.
7. Būzāba, who is said to have been a just and wise governor. After the death of Būzāba, who was the last of these governors, Atābak Sunqar, the great-grandson of Salghur, succeeded in A.D. 1148, and became a powerful ruler.

[*Vide* Sunqar and Mużaffar.]

**Salhahan or Salivahana (صالهان)**

is said to have been the son of a potter and to have lived at Patar on the Godavari. His era is still in use in the Deccan; its date is A.D. 78.

**Salibi or Thalibi, Imam (شالبی),** author of the *Tarikh Ghadr-us-Siar* and *Tarikh Arāes*.

**Salīha Bano (صالحہ بانو),** the daughter of the Kāsim Khān and wife of the emperor Jahāngir, who gave her the title of Bādshah Mahal.

**Salik (سالک),** poetical title of Shāh Ibrāhīm.

**Salik Qazwini and Salik Yezdi (سالک)**

قزوینی سالک یزدی. These two poets, one from Qazwin and the other from Yezd, flourished in the time of the emperor Shāh Jahān, and both died in the reign of 'Alamgir. Sālik Qazwini died in A.D. 1699, A.H. 1080, and the other, one year after him.

**Salim حاجی محمد (سالم حاجی محمد),** author of a *Diwān*, which he completed in A.D. 1701, A.H. 1082. His proper name is Hajī Muhammad Aslām.

**Salim (سالم),** the poetical title of Muhammad Quli, who came to India from Persia during the reign of Shāh Jahān and was employed by Islām Khān, wazir. He was the author of a *Diwān* and also of a *Masnavi*, which he wrote in Persia, and in which he

describes Lahijān. But when he came to India he altered the heading and called it a description of Kashmère. He died in the year A.D. 1647, A.H. 1057.

**Salim میر محمد**, Mir Muham-

mad Salim of Patna, a merchant who died at Murshidābād in A.D. 1781, A.H. 1195, and left a Maṣnawī in Urdū.

**Salim I. Sultan سالم سلطان**, em-  
peror of the Turks of Constantinople, and the  
greatest monster of that monstrous race, was  
the second son of Bāyezid II. whom he  
defeated in a battle, and after poisoning  
him and murdering eight of his brothers  
or nephews, ascended the throne of Turkey  
on the 6th April, A.D. 1512, 18th Ṣafar, A.H.  
918. He subverted the Mamlūks of Egypt,  
bringing it—with Palestine, Syria and Arabia—  
under the yoke of the Turks. He invaded  
the kingdom of Persia; subdued and slew  
Aladeulus, the mountain king of Armenia,  
and reduced his kingdom to the form of a  
Turkish province. He repressed the forces  
of the Hungarians by a double invasion;  
but, when intending to turn all his forces  
upon the Christians, he was suddenly seized  
with cancer on his back, of which he died  
on Friday the 21st September, A.D. 1520,  
6th Shawwal, A.H. 926, on the very spot  
where he had formerly unnaturally assaulted  
his aged father. He was succeeded by his son  
Sulaimān I. surnamed "The Magnificent."

**Salim II. Sultan سالم سلطان**, suc-  
ceeded his father Sulaimān I. surnamed "The  
Magnificent," as emperor of the Turks in  
September, A.D. 1566, Ṣafar, A.H. 974. He  
was an idle and effeminate emperor; but his  
deputies took from the Venetians the isle of  
Cyprus, and from the Moors the kingdom  
of Tunis and Algiers. Over this emperor  
the Christians were victorious in that famous  
sea-fight called the battle of Lepanto, when  
he lost above 35,000 men besides his fleet.  
Devoting his time to the enervating pleasures  
of his seraglio, he died, little respected, on  
the 9th December, A.D. 1574, Shaban, A.H.  
982, aged 52, and was succeeded by his son  
Sultān Murād III.

**Salim III. Sultan سالم سلطان**, son  
of Mustafā III. was born in A.D. 1761, and  
succeeded to the throne of Turkey on the death  
of his uncle Abmad IV. in April, A.D. 1789.  
He began his reign with a war with Catherine  
II. of Russia, in which peace was purchased  
by great sacrifices of territory. At a later  
period Egypt was invaded by the French;  
but they were defeated, and compelled to quit  
the country, by the English, in 1801. A revolt  
of the Jannissaris deposed Salim on the 28th  
July, A.D. 1807, Jumāda I. A.H. 1222, and  
raised Mustafā IV. to the throne; but he  
was deposed after a reign of one year, and  
Mahmūd II. made emperor A.D. 1808.

سلیم چشتی شاikh (شیخ), of Fathapūr Sikri, surnamed

Shaikh-ul-Islām, a Muhammadan saint, who  
during his life was greatly revered by the  
emperor Akbar. It is said that by his prayers  
the king was blessed with several children.  
His father Bahā-uddin was a descendant of  
Shaikh Farid Shaksarganj. He was born at  
Dehli in A.D. 1478, A.H. 883, was a disciple of  
Khwāja Ibrāhīm Chishti, and resided on a  
hill close to the village of Sikri about 20  
miles from Āgra. By the liberality of the  
emperor, he was enabled to build a splendid  
Masjid or mosque on the hill, called the  
Masjid of Fathapūr Sikri, which was com-  
pleted in A.D. 1571, A.H. 979, at a cost of  
6 lakhs of rupees. He died a few months  
after its completion on the 13th February,  
A.D. 1572, 27th Ramazān, A.H. 979, aged  
96 lunar years, and was buried on the top of  
the hill, where his tomb is to be seen to this  
day. He was one of the chief saints of  
Hindūstān, and some of his sayings have been  
found worthy of commemoration. After his  
death his son Badr-uddin succeeded him to  
the gaddi. His pedigree runs thus: "Shaikh  
Salim Chishti, the son of Bahā-uddin, the  
son of Shaikh Sulaimān, the son of Shaikh  
'Adam, the son of Shaikh Mūsa, the son of  
Shaikh Maudūd, the son of Shaikh Badr-  
uddin, the son of Shaikh Farid-uddin of  
Ajādhān, commonly called Shakarganj." Twenty-four times Salim Chishti is said to  
have gone on a pilgrimage to Mecca and  
returned again. His bread was made of  
singhāras (water-nuts) that were produced in  
the reservoir of Sikri. His son Qutb-uddin  
was killed in Bengal by Sher Afkan, first  
husband of Nur Jahān. His grandson Islām  
Khān, the son of Badr-uddin, was raised by  
the emperor Jahāngir to the rank of an Amīr  
and was appointed governor of Bengal in  
A.D. 1601, A.H. 1017.

[*Vide* Islām Khān.]

**Salim Shah Sur شاد سور**, more  
properly called Islām Shah, was the younger  
son of the emperor Sher Shah. His elder  
brother, 'Adil Khān, being absent at his  
father's death, Jalāl Khān (as he was then)  
ascended the throne in the fortress of Kalinjar  
on the 29th May, A.D. 1545, 17th Rabi' I.  
A.H. 952, and assumed the title of Islām  
Shah, which by false pronunciation was  
turned to that of Salim Shāh. He reigned  
nine years and became afflicted with a fistula,  
of which he died at Gwāliar A.D. 1554, A.H.  
961, in which year also died Mahmūd Shāh,  
king of Gujrat, and Burhān Nizām Shāh,  
king of Ahmadnagar. In commemoration of  
the remarkable circumstance of these monarchs  
dying almost at the same time, Maulānā 'Alī,  
the father of the celebrated historian Firishta,  
wrote a short epitaph, in which the words  
"the ruiu of kings" exhibit the Hijri year  
A.D. 961. The remains of Salim Shāh were  
conveyed to Sahsārām and buried close to his  
father's tomb. Salim Shāh was succeeded by

his son the prince Firoz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Sür, at Gwāliar. He had not reigned three days (some say three months) when Mubāriz Khān, the son of Niżām Khān Sür, at once the nephew of the late Sher Shāh and brother-in-law of Salim Shāh, assassinated the young prince, and, ascending the throne, assumed the title of Muhammad Shāh 'Adil.

### Salima Bano Begam (سلیمه بانو بیگم),

the daughter of Sulaimān Shaikh, the son of Dārā Shaikh, was married to Prince Muhammad Akbar, Aurangzeb's fourth son. Their offspring was Nekusiyar, who was proclaimed emperor at Agra and imprisoned by Ruknuddaula.

### Salima Sultan Begam (سلطانہ سلیمه بیگم)،

The mother of this lady was Gulruk̄ Begam, the daughter of the emperor Akbar Shāh, who gave her in marriage to Mirzā Nūr-uddin Muhammad, by whom she had Salima. Salima was married to Bairām Khān Khānān in A.D. 1558. The marriage took place at Jalandhar with the consent of the emperor Akbar, who was present at the nuptials. After the death of Bairām Khān in 1561, she became the wife of the emperor, by whom she had a daughter named Shāhzāda Khānam and a son named Sultān Murād. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jahāngīr A.D. 1612, A.H. 991.

### Salimi or Hasan Salimi, Maulana

(سلیمی حسن مولانا), a poet who died and was buried at Sabzwar, in the year A.D. 1450, A.H. 854. He has left a Diwān.

### Saljuq (سلجوچ). *Vide* Saljūqī.

### Saljuqi (سلجوقی), a dynasty of Tartar

kings who derive their name from Saljūq, a chief of great reputation, who had been compelled to quit the court of Bighū Khān, the sovereign of the Turks of Qapchāk. Saljūq, who had proceeded with his tribe to the plains of Bukhārā, embraced the religion of Muhammad and acquired the crown of martyrdom in the war against the infidels. His age of an hundred and seven years surpassed the life of his son Mikāil. Saljūq adopted the care of his two grandsons Tughral and Ja'far, the eldest of whom, at the age of 45 years, was invested with the title of Sultān in the royal city of Naishāpūr. It is said that Mikāil became known to Sultān Mahmūd of Ghaznī, and was greatly honoured by that monarch. It is related that on Mahmūd asking the ambassador of their chief what force they could bring to his aid: "Send

this arrow," said the envoy, presenting one of two which he held in his hand, "and 50,000 horse will appear!" "Is that all?" exclaimed Mahmūd. "Send this," he said, presenting the other, "and an equal number will follow." "But suppose I was in extreme distress," observed the monarch, "and want your utmost exertions?" "Then," replied the ambassador, "send my bow, and 200,000 horse will obey the summons!" The proud conqueror heard with secret alarm this terrifying account of their numbers; and we are told that he anticipated the future overthrow of his empire. Tughral Beg and his brother served for several years under Sultān Mahmūd. In A.D. 1036, A.H. 429, the former resisted Sultān Masa'ud, the son of Mahmūd, and received investiture as Sultān of Khurāsān from the Khalifa of Baghldād. *Vide* Tughral Beg, who was the first king of the Saljūq dynasty of Persia. Kadard was the first of the Saljūq dynasty who reigned in Kirmān; Sulaimān or Qutlāmish, the first Sultān of the Saljūq dynasty who reigned in Rūm or Anatolia.

### Salman (سلمان), a poet who died in A.D. 1530, A.H. 937.

### Salman, 'Aqa (سلمان آقا), also called

Mirzā Hisābī, is the author of a commentary on the Preface of the Gulistān of about 3000 lines. He devoted himself to Sufism and wrote a treatise thereon. He also compiled an Arabic commentary on Qūsānji's Persian treatise on astronomy: another work of his is called *Ausaf-ul-Bilād*. He was living in A.D. 1585, A.H. 993.

### Salman Farsi (سلمان فارسی), or the

Persian. Is said to have been a native of a small place near Isfahān, and that on passing one day by a Christian Church he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert of Muhammedanism. This Salman rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammed in compiling his doctrines. He died at Madiān in Persia in A.D. 653, A.H. 33.

### Salman Sawaji (سلمان ساوجی), a

celebrated Persian poet, native of Sūwa, surnamed Jalāl-uddin Muhammad, who flourished in the time of Amīr Shaikh Hasan Jalāyer, also called Hasan Buzurg, and his son Sultān Aweis, rulers of Baghldād. In the latter period of his life he became blind, and

having retired from the world died in the year A.D. 1377, A.H. 779. He is the author of a poem entitled *Jamsheid-wa-Khursheid*, and of the *Firāq-nāma*, and several other works, and also of a *Diwān*.

**Sam** (سَام), the son of *Narīmān*, and grandfather of *Rustam*, the celebrated hero of Persia.

[*Vide Zāl* and *Manūchehr*.]

**Saman** (سامان), the great-grandfather

of *Ismā'il Sāmānī*, the first king of the *Sāmānidēs*. His grandson *Nasr Ahmād* was appointed governor of *Bukhārā* by *Mōtamid*, the *Khalifa* of *Baghdād*, in A.D. 874, A.H. 261.

[*Vide Ismā'il Samānī*.]

**Samani** (سامانی), a dynasty of Mu-

hammadan kings who reigned over Transoxiana, holding its court at *Bukhārā*. Its power extended over *Khwārizm*, *Māwar-un-Nahr*, *Jurjān*, *Siwāstān* and *Ghaznī*. This dynasty continued to reign in *Bukhārā* for a period of 128 years, when it became extinct by the death of its last prince, *Abdulmalik II.* in A.D. 999, A.H. 389. The first king of this race was *Ismā'il Sāmānī*, great-grandson of *Sāmān*, a robber-chief, from whom this dynasty took its name.

**Samani or Samnani** (سامانی), an

Arabian author who, in the 6th century of the Hijri, wrote a dictionary of the names of all the Arabian authors, entitled *Fi'l Ansāb*, which in the succeeding century was abbreviated by *Ibn-al-Asir*, and this extract again shortened by *Sayūti*.

[*Vide Jalāl-uddin Sayūti*.]

**Samanini** (شامانینی), commonly called

so, but his proper name is *Abū'l Qāsim 'Umar*, and his father's name *Sabit*. He was an excellent Arabic grammarian and died in A.D. 1050, A.H. 442.

**Sama-ullah, Shaikh** (سما الله شیخ),

or *Samā-uddīn*, one of the great *Mashāikh* of India, and brother of *Shaikh Iṣbāq*. He lived in the time of *Sultān Bahīl Lodi*, and died according to *Abdul Haq* in A.D. 1496, A.H. 901, and lies buried on the banks of the *Hauz Shamsi* at *Dehli*.

**Sambhaji** (سمبھاجی), the son of

*Sewājī Bhosla*, the *Marhatta* chief and second *Rāja* of *Sitāra*. He was at *Parnāla* when his father died, and a faction endeavoured to secure the succession to *Rāja Rām*, a son of *Sewājī* by another wife. But *Sambhājī*, supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor *'Alamgīr*,

established his sovereignty. He behaved with great cruelty to his opponents, imprisoned *Rāja Rām*, and reigned nine years. He succeeded his father in April, A.D. 1680, generally spent his time in female society and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conceited opinion of his own abilities, and chose for his favourite *Kab Kalās* or *Kalūsāh*, a *Brāhmaṇ*, with whom he acted such scenes as made him hateful to the world. He was taken prisoner together with his minion by the officers of the emperor *'Alamgīr*, who ordered them to be executed. *Sambhājī*'s eyes were first destroyed with a hot iron, his tongue cut out, and he was at last beheaded along with his favourite. This event took place in July or August, A.D. 1689, A.H. 1100. His son *Sāhji*, also called *Sāo* or *Sāhū*, an infant, was acknowledged *Rāja* by the *Marhattas*, but he was soon afterwards taken prisoner by *'Alamgīr* and confined till the death of that monarch, when he was released.

[*Vide Sāhji II.*]

**Sambhu Singh** (سمبھو سنگھ),

Maharana of *Udaipūr* and *Mewar*, who was invested a G.C.S.I. on the 6th December, A.D. 1871, and died on the 7th October, A.D. 1874, at the early age of 27. He succeeded to the *gaddi* of *Mewar* by adoption in 1862. His elevation was great and sudden, as his father, a brother of the late *Rāna Sarūp Singh*, had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid *Sarūp*; and, while the father died under the hands of assassins in a prison within the walls of the palace, the son, along with other members of the family, suffered for several years the most cruel persecution.

**Samdīk** (سامدیک),

<sup>۱۵</sup>*Nrī Birmīdr*, king of Siam, who came to Hindūstān in the beginning of 1872, and was received in *Calcutta*, *Lucknow*, *Bombay*, etc., with all the honours due to high rank.

**Sam Mirza** (سام مرزا), the son of

*Shāh Ismā'il I.* He is the author of the work called *Tuhfa Sāmī*, being a biography of the contemporaneous poets of Persia, compiled in A.D. 1550, A.H. 957. His poetical name is *Sāmī*.

**Sammughar** (ساموگھر), a place near

*Āgra* founded by the emperor *Akbar*. It was the scene of *Aurangzeb's* victory over his brother *Dara* 20th or 30th May, 1658.

**Samnani** (سمانانی), one of the chief

followers of the *Sūfi* sect. He died in A.D. 1325, A.H. 736, six years before *Khwāja Kirmāni*.

[*Vide Ata-uddaula Samnāni*.]

**Samrat Jagannatha** (شمرات جگناتھ), a Brâhman, who made a version of Euclid's Elements by order of Sewâj Jai Singh, Râja of Jaipûr, in Sanskrit and called it *Rekhi Ganita*.

**Samru or Sombre** (سامرو). *Vide* Shamrû.

**Samsam-uddaula** (صمصام الدوله), title of Shâhnawâz Khân, which see.

**Samsam-uddaula** (صمصام الدوله), the son of Mirzâ Nasir, who came to India from Mâzindaran in the reign of the emperor Shâh Alam. Samsâm-uddaula, whose original name was Malik Muhammad Khân, received the title of Nawâb Samsâm-uddaula Malik Muhammad Khân Dilair Jang from Nawâb Najaf Khan. He died in Jaipûr in A.D. 1804, A.H. 1219.

**Samsam-uddaula or Samsam Jang** (صمصام الدوله صمصام جنگ), the son of Samsâm-uddaula Shâhnawâz Khân, who received the same title after his father's death. Both of them held distinguished positions in the court of the Niżâm of Haiderâbâd.

[*Vide* Shâhnawâz Khân.]

**Sam Sultan Bahadur** (سام بادار), a native of Gujrât, and author of the *Târikh Bahâdur Shâhî*.

**Sana'** (سانے), poetical name of Shaikh Niżâm-uddin Abnâd, commonly called Basî Miân. He flourished about the year A.D. 1738, A.H. 1151.

**Sanai, Husain** (شای حسن). *Vide* Khwâja Husain Sanâi.

**Sanai, Shaikh** (شای شیخ), commonly called Hakîm Sanâi, a celebrated poet and native of Ghaznî, who flourished in the reign of Bahrâm Shâh, son of Masa'ûd Shâh of Ghaznî. He is the author of several poems. His last work, which he dedicated to Bahrâm Shâh, is called the *Hadîqa*, or *Hadîqat-ul-Haqâeq*, the Garden of Truth, a very beautiful poem on the unity of God and other religious subjects, said to contain 30,000 verses. This book he finished in A.D. 1131, A.H. 525, in which year he is supposed to have died, aged 62 years. He is also the author of a small work containing about 280 verses, entitled *Ramuz-ul-Anbia wa Kanûz-ul-Aulia*, and of a Diwân.

**Sanai, Maulana** (شناشی مولانا), author of a poem entitled *Bâgh Iram*.

**Sana-ullah, Maulana** (شنا الله مولانا), Qâzi of Panipat, flourished about the year A.D. 1539, A.H. 946, and is the author of the commentary called *Mazharî* and other works, one of which is called *Saif-ul-Maslûf*.

**Sandhal Deo** (شندھال دیو), one of the Râjas of Amîr, now called Jaipûr; after him reigned Gokul or Kantal, and after him Pâjandeva or Pajûrji about the year A.D. 1185. He married the daughter of Prithi Râja. After him Malesi; after him the following Râjas reigned in succession: — Bijalji, Rajdeo, who was defeated by Mahmûd II. A.D. 1251, Kilan, Kantal, who built the city of Amîr, Jûnsi, Udaikaran, Nar Singh, Banbir, Üdhîrao, Chandarsen, Prithiraj, murdered by his son Bhîm, Askarân; after him reigned Bharamal, also called Pûrnamal and Biharmal, which see.

**Sangham Lal** (سنگھم لال), a Hindû whose poetical name was Izzat. He was a pupil of Mirzâ Jân Jânâñ Mazhar, and was living at Âgra in A.D. 1760, A.H. 1174.

**Sangram Shah** (سنگرام شاد), Râja of Kharakpûr in South Bihâr, defied the Mughal armies in the time of Akbar, lost his life in a struggle, and his son and successor were forced to become converts to Islâm.

**Sanjar, Mir** (سنجیر میر), also called Shâh Sanjar Bijâpûri, was the son of Mir Haidar Kâshî the punster. He was an excellent poet and flourished in the time of Suljân Ibrahim 'Adil of Bijâpûr. He died in A.D. 1612, A.H. 1021, and left a Diwân.

**Sanjar Shah** (سنجیر شاہ), the son of Tughan Shâh II. He was contemporary with Takash Khân, who married his mother and adopted him; but when he rebelled against him, Takash blinded him.

**Sanjar, Sultan** (سنجیر سلطان), the third son of Suljân Malikhshâh Saljûqî. He held at his father's death, A.D. 1092, the government of Khurâsân, and took little concern in the troubles that ensued on that event; but after the death of his brother, Suljân Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahrâm Shâh, a monarch of the race of Ghaznî, whose capital was Lâhore, to pay him tribute; and Alâuddîn, prince of Ghôr, who had defeated Bahrâm Shâh and taken Ghaznî, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisoner and tributary to the house of Saljûq. But Sanjar,

after a long reign marked by singular glory and success, was destined to experience the most cruel reverses of fortune. In the year A.D. 1140, A.H. 535, he advanced far into Tartary to attack Gour Khān, the monarch of Qara Khatā, and suffered a signal defeat, in which almost his whole army was cut to pieces, his family taken prisoner, and all his baggage plundered. He next marched, A.D. 1153, A.H. 547, against the Turkman tribe of Ghuz, who had withheld their usual tribute of 40,000 sheep : an action ensued, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite, Sultān Khātān Turkān, at whose death in A.D. 1156, A.H. 551, Sanjar made an effort to escape and was successful ; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, A.D. 1157, 11th Rabi' II. A.H. 552, in the 73rd year of his age, and was buried in Marv. The Saljuq dynasty in Khurāsān ceased with his existence, and the greater part of his kingdom fell into the possession of Khwārizm Shāh Atēz ibn-Muhammad ibn-Anushtakim, the grandfather of Takash Khwārizm Shāh. The poets of his court were Adib Sābir, Rashid Wātawāt, Abdul Wāsa, Jabalī, Farid Kātib, Anwāri, Malik Imād Zauzāni, and Sayyad Husain of Ghaznī.

**Sanqa** (ستقا). *Vide* Rānā Sānqā.

**Sanqar** (سنقر). *Vide* Sunqar.

**Saqafī** (سقافی), or Thaqafī, whose original name is Abū Isā, was an excellent Arabic grammarian and author. He died in A.D. 766, A.H. 149.

**Saqqa** (سقہ بخاری), or Dervish Saqqā of Bukhāra. He died in A.D. 1555, A.H. 962, and is the author of a Diwān.

**Saqqa Bardwani** (سقہ برداوی), author of a Diwān found in the library of Tipū Sūlṭān.

**Saraj-uddin** (سراج الدین). *Vide* Sirāj-uddin.

**Sarakhsī or Al-Sarakhsī** (سرخسی). *Vide* Abū Bakr Muhammad-al-Sarakhsī.

**Sarbadal** (سربدال), a tribe of Afghāns of Sabzwār. *Vide* 'Abdul Razzāq.

**Sarbaland Khan** (سربلند خان), an Amir of the time of the emperor 'Alamgīr, who held the rank of 4000 and died in the year A.D. 1679, A.H. 1090.

**Sarbaland Khan** (سربلند خان), entitled Nawāb Mubāriz-ul-Mulk, was governor of Patna in the time of Farrukh-siyar, and was recalled to court about the year A.D. 1718, A.H. 1130. In the reign of the emperor Muhammād Shāh he was appointed governor of Gujrāt, A.D. 1724, A.H. 1137, but in A.D. 1730, A.H. 1143, was removed from his government on account of his consenting to pay the Marhattas the Chonth or part of the revenue of that province, and Rājā Abhay Singh, the son of Ajit Singh Rathor, was appointed to succeed him. Sarbaland Khan made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahābād, A.D. 1732, A.H. 1145, when he deputed his son Khānāzād Khan to command, himself residing at court. He died in A.D. 1745, A.H. 1158.

**Sardar Singh** (سردار سنگھ), present Rāja of Bikaner (1857).

**Sarfraz Khan, Nawab** (سرفراز خان) (نواب), entitled 'Alā-uddaula, was

the son of Nawāb Shuja-uddaula or Shuja-uddin, governor of Bengal, whom he succeeded on the 13th March, A.D. 1739, 13th Zil-hijja, A.H. 1151. He reigned one year and two months, and was slain in an attack made by Alahwardi Khan Mahābat Jang on the 29th April, A.D. 1740, 13th Safar, A.H. 1153. The cause of this murder is thus recorded: " 'Alā-uddaula having accidentally met the niece of his wazir, Mahābat Jang, a young lady who bore the repute of being the most beautiful woman of the age, first commanded and then entreated her to withdraw her veil, that he might enjoy one look at her face. The modest damsels, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleading eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then, dropping the drapery, he asked forgiveness for his rudeness, and, paying the beauty some princely compliment, passed on. The unhappy girl fled in tears to her father, 'Atāullah, and to her uncle the wazir, and with mixed indignation and shame declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Suffice it to say that the prince became their victim within a few hours."

**Sarfī Sawaji** (صرفی ساوچی), a poet named Shaikh Yaqūb, who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amir Fath-

ullâh Shirâzi and Ilâkîm Abû'l Fâtha Gilânî, both of whom died in A.D. 1589, A.H. 997. He was a native of Sâwâ in Persia and came to India, where he died in A.D. 1595, A.H. 1003, and left a Diwân.

### Sarfoji (سرفوچی), Râja of Tanjore, a

descendant of Ekkoji, the brother of the celebrated Siwâjî, the Marhatta chief. By the treaty of the 25th October, A.D. 1799, the English Government decided between two rival claimants to place Sarfoji upon the masnad, on condition that he transferred the management of his territory to the British, consenting to receive in lieu of its revenue an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself were at the same time guaranteed to the prince. Sarfoji died in A.D. 1832, and was succeeded by his only son Siwâjî, who reigned 23 years, and died on the 29th October, A.D. 1855, leaving no legitimate son to succeed him. The surviving family consisted of the following persons, viz.: the Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 54 collaterals.

### Sarhindî Begam (سرہندی بیگم), one

of the wives of Shâjhâhân, who built a garden at Âgra, no traces of which are left now.

### Sari Saqtî (سری سقتی), a

celebrated Musalmân saint, called Saqtî because he formerly dealt in metals, but afterwards became a disciple of Sharîf Karkhî. He was the uncle of Shaikh Junaid as well as his master. The following anecdote is related on good authority: Sari Saqtî said that for thirty years he never ceased imploring divine pardon for having once exclaimed "Praise be to God;" and on being asked the reason he said: "A fire broke out in Baghdâd, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it showed that I wished better to myself than to others." He died on Wednesday the 9th August, A.D. 870, 6th Ramazân, A.H. 256, and was buried at Baghdâd. Some authors say that he died three years before that period.

### Sarkhush (سرخوش), the poetical

name of Muhammad Afzal, who was born in A.D. 1640, A.H. 1050, flourished in the time of the emperor 'Alamgîr. He wrote a biography of the poets of his own time, entitled *Kalmât-us-Shu'ârâ*, the letters of which, if taken according to their numerical values, will give the year in which it was produced, viz. A.D. 1682, A.H. 1093. He was a good poet, and had the good fortune to become acquainted with almost all men of talents of his day. He died at the advanced

age of 76 years, about the year A.D. 1714, A.H. 1126, and left, besides the above-mentioned work, four *Masnawis* or poems, viz. *Husn-o-Ishq*, *Nûr-i-'Alî*, *Sâqî-nâma*, and *Shâh-nâma Muhammâd 'Azîm*.

### Sarmad or Muhammad Sarmad (سرمد)

Qazi of Seringapatam in the time of Tipû Sultân, by whose request he translated into Persian a work in the Dakhani dialect, and called it *Khulâsa Sultânî*.

### Sarmad (سرمد), the poetical name of

an Armenian merchant who came to India in the reign of the emperor Shâh Jahân. In one of his journeys towards Thatta, he fell so passionately in love with a Hindu girl that he became distracted and would go about the streets stark naked. He was well versed in the Persian language and was a good poet. In the beginning of the reign of 'Alamgîr he was put to death on account of his disobeying the orders of that emperor, who had commanded him not to go about naked. This event took place about the year A.D. 1661, A.H. 1072. Some say that the real cause of his execution was a Rubâ'i which he had composed, the translation of which is: "The Mullas say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jamâ Masjid at Dehli.

### Sarmadi (سرمدی), takhallus of Mu-

hammad Sharif of Isfahân. He died A.D. 1606, A.H. 1015.

### Sarsabz (سارسابز), poetical name of

Mirzâ Zain-ul-Abidin Khân, son of Nawâb Salar Jang. He is the author of a Diwâu.

### Sarshar (سرشار), the poetical name of

Murshid Quli Khân Rustum Jang, son-in-law of Nawâb Shujâ-uddin, of Bengal. He was living in the time of Nawâb Ala Virdi Khân.

### Sarup Chand (سروپ چند), a Hindû

who is the author of a history called *Sâhih-ul-Akhbar*.

### Sarup Singh, Rana (سروپ سنگھ رانا),

ruler of Udaipûr (1857), died A.D. 1862.

### Sarwar (سرور), poetical name of 'Azim-

uddaula Nawâb Mir Muhammad Khân Bahâdur, a son of 'Azim-uddaula Abû'l Qâsim Muzaffar Jang. He died in A.D. 1834, Shawwâl, A.H. 1250, and left besides the *Tazkira* called *Umda-i-Muntakhibâ*, a thick Diwân.

**Sarwat (سروت).** *Vide* Jugal Kishōr.

**Sassan**, grandfather of Ardisher Bābagān, the founder of the Sassanian dynasty, who ruled Persia for four centuries, during which the empire was kept at its fullest strength and extent; and was probably the best and longest of Oriental powers.

[*Vide* Ardisher.]

**Sata (سات).** takhallus of a poet.

**Satesh Chandar Rae Bahadur (ستش راء بهادر).**

(چندر رائے بهادر), Mahārāja of Nadea, the great-grandson of Rājā Kishan Chandar Rae, who aided the English in despoiling Siraj-uddaula, died November, A.D. 1870.

**Sauda (سودا).** His real name was Mirzā

Muhammad Rafīq, to which he subsequently added his poetical title of "Soudā," and is now commonly known by the appellation of Mirzā Rafīq Soudā. He was a native of Dehli but resided at Lucknow, and his Diwān and Qasād contain a variety of poems on various subjects; also Idyls, Elegies, and other miscellaneous pieces in Hindustāni verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the Nawāb 'Asaf-uddaula of Lucknow, and many other persons of high rank and power both at Lucknow and Dehli, not the least remarkable of which is an enlogy on the well-known Mr. Richard Johnson. The satires of this poet are also numerous and admirable; but having created him many enemies, to avoid the consequences of their anger, he feigned himself insane, and took the poetical name of Soudā, or madman, but he is frequently known by the appellation of Malik-us-Shinārā, or King of the poets. He died at Lucknow in the year A.D. 1781, A.H. 1195, aged 70 years. 'Asaf-uddaula of Lucknow gave him a stipend of 6000 rupees a year. He was a pupil of Sirāj-uddin 'Ali Khān 'Arzū.

**Saudai, Baba of Abiward (سودای بابا).**

(ابیوردی), a poet who had formerly assumed Khāwāri for his poetical title, but as he used to go about the streets without turban or shoes, people gave him the title of Saudā, i.e. distracted, which he subsequently used in all his compositions. He lived in the time of Shāhrukh Mirzā. He died A.D. 1448, aged 80 years.

**Saydat Khan (سیدات خان).** brother of Ismā'īl Khān, a nobleman of the reign of Shāh Jahan; he died in the month of July, A.D. 1659. He was the father of Fazl-ullāh Khān.

**Saydat, Mir Jalal-uddin (سیدات میر جلال الدین).** a son of Mir Jamāl-uddin Muhibbāt. He flourished about the year A.D. 1670, A.H. 1081, and is the author of a Diwān.

**Saydi, Mir (صیدی میر).** a poet of Persia, who in A.D. 1654, A.H. 1064, came to India in the reign of Shāh Jahān. It is said that in one instance he received a present of 5000 rupees from Jahān 'Arā Begam, the daughter of the emperor, and in another one lakh for his poems. He died in A.D. 1672, A.H. 1083, and is the author of a Diwān containing 4000 verses.

**Sayuf Zafar, Naubahari (سیوف ظفر نوبهاری).** This is his correct name; however, see under Saif-uz-zafar Naubahārī.

**Sayuti (صیوطی).** *Vide* Jalāl-uddin Sayūti.

**Sayyad (سید).** The Sayyads who are also called Mirs, are the descendants of 'Ali, the son-in-law of the prophet.

**Sayyad Abdullah (سید عبداللہ).** son of Sayyad 'Abdul Kādir Gilānī, the great saint of Baghdād. His tomb is in the city of Tatta in Sindh.

**Sayyad Ahmad (سید احمد).** brother of the celebrated Sayyad Jalāl Bukhārī. He was left in charge of Gnjrat by Dārā Shikoh in A.D. 1659. His elder brother's name was Sayyad Jaśar Khān. His tomb is near Tajganj at Agra.

**Sayyad Ahmad (سید احمد بریلی).** of

Bareili, who raised a religious war with the Sikhs in the Panjab and was killed at Balākot. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a sawār serving with Amīr Khān's freebooting horse in Mālwā. Quitting that service, he repaired to Dehli, and became a disciple of Shāh 'Abdul 'Aziz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout that side of India. It is frequently said by the natives, that it was from Shāh 'Abdul 'Aziz that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the design which he adopted of preaching a religious war. It is at least certain that the chief of his first disciples and the most constant associates of all his fortunes were two near relatives of 'Abdul 'Aziz, one his nephew, Maulwī Muhammād Ismā'īl, author of the *Sirāt-ul-Mustaqim*, the other his son-in-law (and

also partially a contributor to the book), named Maulwi 'Abdul Hai. By that school Muhammad Ismā'īl is generally esteemed to have been a man of much talent and learning. The extreme honour which he and his brother Maulwi paid to Sayyad Ahmad, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the vulgar. They rendered him almost menial offices, running, it is said, with their shoes off, by the side of his palankeen, when he moved out with his servants. From his first leaving Dehli he assumed the character of a religious teacher, and commenced to spread his religious doctrines. The general spirit by which these were animated (identical nearly with that of the tenets of the Arabian Wahābis, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian imitation) was the ardent profession of Muhammadanism in its primitive simplicity and fervour, and the utter rejection of all idolatrous or superstitious innovations, whencesoever derived. The manner in which they were at first actually received was, however, highly favourable. When Sayyad Ahmad at last came down to Bengal, he had got together many followers and had established an extensive reputation. He arrived in Calcutta with a considerable retinue towards the end of A.D. 1821, and immediately a great majority of the Muhammadans of the place, of all ranks and stations, flocked to become, or to profess themselves, his disciples. In the early part of A.D. 1822 he proceeded with his friends, the two Moulwies, to Mecca, from whence he returned in October of the next year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success in gaining numerous followers was nearly as remarkable as in Calcutta. In December, A.D. 1823, he again started for Upper India. The next important event of his career, his commencing a religious war in the Lāhore territories, did not occur till after a considerable interval, though the enterprise was one in which he had long openly announced his intention to engage. Its date is given in the *Targhib-ul-Jihād*, or *Ineitement of Religious War*, a little treatise written in Hindūstānī during the continuance of the struggle by a Maulwi of Qanaūj with the view, as its name purports, of rousing the Faithful to rally round the standard which had been raised in the Panjab. "The tribe of Sikhs," says the indignant Maulwi, "has long held sway in Lāhore and other places. Their oppressions have exceeded all limits. Thousands of Muhammadans they have unjustly killed, and on thousands have they heaped disgrace. The 'Azā, or summons for prayer, and the killing of cows, they have entirely prohibited. When at length their insulting tyranny could no longer be borne, Sayyad Ahmad, going to the direction of Kabul and Qandahār, roused the Muhammadans of those countries, and, nerving their courage for action in the service of God, some thousands of believers became ready at his call to tread the path of God's service; and on the 21st December,

A.D. 1826, 20th Jumāda I. A.H. 1242, the Jihād against the Kāfir Sikhs began." The events of this war were watched with a natural interest by the Muhammadan population of India generally, whether followers of Sayyad Ahmad or not. Many of the inhabitants of our Western provinces went in bodies to range themselves under his standard; and his emissaries gathered large contributions of money and jewels, even from our own distant Presidencies, and from the principal Muhammadan towns of the Deccan. The prominent occurrences of the war, the perseverance with which it was kept up, the temporary and occasional successes which Sayyad Ahmad met, and his ultimate death in battle, are well known. With his death the struggle appears to have entirely ceased.—*Jour. As. Soc. of Bengal*, vol. i. p. 450. [This story is chiefly interesting as an instance of what may be done in India by an ardent fanatic.]

### سید احمد کابر (Sayyad Ahmad Kabir)

بکیر), grandfather of Sayyad Jalāl Bukhārī, and a Musalmān saint, whose tomb is in Bijāimandī, near the tomb of Shāh Muhammād Khayālī at Dehli.

### سید احمد منصف دہلی (Sayyad Ahmad Mansif of Dehli)

Munsif of Dehli in the British Government service, was the son of Sayyad Muhammād Muttaqī Khān Bahādūr, and author of the work called *Āsār Sānādīd*, containing a description of old Dehli and Shājhānahābād, and also of another work, entitled *Silsilat-ul-Malāk*. The native place of his ancestors is Arabia. They removed afterwards to Herāt, and during the reign of Akbar the Great they came into India. Ever since that period they have enjoyed titles and dignity. Under the British Sayyad Ahmad has been made Khān Bahādūr and K.C.S.I. His greatest work is the Anglo-Muhammadan College, Aligarh; and he will have a place in Indian history as the greatest Muhammadan Reformer of modern times. His *Life* appeared in 1885, written by Lieut.-Col. Graham. [See also Dowson's *Elliot*, vol. viii.]

### سید علی ہمدانی (Sayyad 'Ali or Sayyad 'Ali Hamdani)

who fled to Kashmīr from his native city of Hamdān, where he had incurred the wrath of Amir Taimūr. Seven hundred Sayyads are said to have accompanied his flight to Kashmīr in the reign of Sultān Qutb-uddin. He arrived in that province in A.D. 1380, A.H. 782. He remained at Kashmīr six years and named it the "Garden of Solomon" (*Bāgh Sulaimān*). He died at Pakli whilst on his return to Persia. His son Mir Muhammād Hamdānī, also a fugitive, brought in his train three hundred Sayyads to Kashmīr, where he remained twelve years. These two immigrations of fugitive Sayyads

fixed the religion of the country, and were doubtless the chief cause of the religious persecutions which ensued in the following reign.

**Sayyad 'Ali bin-Shahab-uddin Hamdani** سید علی بن شہاب الدین (همدانی), author of the *Taskirat-ul-Maluk*, treating upon religion, articles of faith, duty of kings to their subjects, etc.

**Sayyad 'Ali Shirazi** سید علی (شیرازی), the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date A.D. 1776, A.H. 1190.

**Sayyad Husain** سید حسین خنک (خنک), commonly called *Khink Sawār*.

It is mentioned in the *Akbar-nâma* that Sayyad Husain came to India with Shahâb-uddin Ghôrî, who, after his conquest of India in A.D. 1192, A.H. 584, left him behind as governor of Ajmir, where he died some years afterwards, and was buried on the hill where the fort of Ajmir then stood. He is now venerated by the Muhammadans as a saint.

**Sayyad Husain or Mir Husain** سید حسین (حسین), a celebrated Muhammadan of Ghazni, who died at Herât in December, A.D. 1317, Shawwâl, A.H. 717, aged 117 lunar years. He is the author of works called *Nâzhat-ul-Aruâh* and *Kanz-ul-Ramûz*.

**Sayyad Husain, Mukhdum** سید حسین مخدوم (حسین مخدوم), a contemporary of Shaikh Nigâm-uddin Aulia, and author of the work called *Siar-ul-Aulia*. [Vide Wajih-uddin Mubârik Kirmâni.]

**Sayyad Husain Shahid, Amir** سید حسین شہید امیر (حسین شہید امیر), a Muhammadan saint or martyr, who was slain on the 9th May, A.D. 1538, 9th Zil-hijja, A.H. 944, in the time of the emperor Humâyûn, and is buried at a place called Nâiki Mandî at Agra, where his tomb is to be seen to this day bearing a Persian inscription in verse.

**Sayyad Ismail Shah** سید اسماعیل (شاہ), commonly called Pir Chattar, a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gates of the city of Broach on the northern bank of the Narbada. The tomb is said to be upwards of three hundred years old. It

is built of the ordinary form in a small enclosure. It is shaded by a Khizni tree, which grows by the side of the eastern wall out of the enclosure. In the middle of the tomb is a reservoir about 5 feet 4 inches by 1 foot 8 inches, and in depth about 1 foot 2 inches. In the midst of the water there rises, about one inch above it, a small island, or the inner tomb, of 4 feet by 1. This miraculous reservoir is always full to the brim of very cold water. Hundreds of visitors go to the shrine every Thursday, and drink a tumbler full of the water, but it never diminishes nor increases.

**Sayyad Ja'far** سید جعفر (زمبرپوری) of Zamîrpûr or Zambirpûr, was a descendant of Sayyad Namat-ullah Wali. His poetical name was Rûhi. He died on the 30th October, A.D. 1741, 1st Ramazân, A.H. 1154, and is buried at Zambirpûr, a place situated thirty miles from Lucknow.

**Sayyad Ja'far Khan** سید جعفر (خان), the eldest son of Sayyad Jalâl Bukhari and brother of Sayyad Ahmad. After his father's death he sat on the masnad of Irsâd as a spiritual guide. He lived in the time of the emperor 'Alamgîr.

**Sayyad Jalal Bukhari** سید جلال (بخاری). Vide Shaikh Jalâl.

**Sayyad Jalal Bukhari** سید جلال (بخاری), son of Sayyad Muhammad Bukhari and a descendant of Sayyad Ahmad Kabir, a very proud and learned Musalmân who held the rank of 6000 in the reign of the emperor Shâh Jahân. He was born on the 11th February, A.D. 1595, 11th Jumâda II, A.H. 1003, and died in A.D. 1647, A.H. 1057, and is buried near the gate of the city of Dehlî. Some say his tomb is near Tâj-ganj at Agra.

**Sayyad Kabir, Sayyad** سید کبیر (سید). His tomb is still to be seen at Agra near a place called Sultânganj, and, from the inscription on the tombstone, we learn that he died in A.D. 1609, A.H. 1018.

**Sayyad Muhammad** سید محمد (Rind), a poet whose poetical name was Rind. Vide Rind.

**Sayyad Muhammad or Said Muhammad** سید محمد (سید محمد), author of an Arabic work on Theology called *Asrâr 'Ulûm*.

**Sayyad Said** سید سعید (Sultân of Oman and Imâm of Muskat, who, at the age of 16, ascended the throne in A.D. 1803. The connection of the British with Muskat

commenced in the beginning of the present century, when, in conjunction with the then Imām, Sayyad Said, the English were engaged in suppressing the Wahabi pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Said lived to a great age, and filled the throne of Muskat for about fifty years. He died in A.D. 1856, and was succeeded by his son Thowavni, who was murdered by his son Salim. The old Imām left several sons, one of whom received as his share the kingdom of Zanzibār, and the other, Sayyad Turki, another chiefship.

In the year A.D. 1868, one Azan bin-Ghais, aided by the other potentates, having attacked and driven the Sultān from the throne, occupied it himself. Sultān Salim fled to Baudar Abbās, where he is now. The new ruler, Azan bin-Ghais, was no doubt connected with the Wahabis and supported by them.

**Sayyad Sharif Jurjani** (سید شرف جرجانی). *Vide* Sharif Jurjānī.

**Sayyad Tehrani** (سید طہرانی), author of a Diwān found in Tipū Sultān's Library.

**Seodasheo Bhao**, Marhatta general, son of Chinnājī, younger brother of the second Peshwā, Bājī Rāo I. When his cousin, son of Bājī, succeeded to the Peshwāship, Seodasheo Bhao became commander-in-chief, and after minor successes easily persuaded his cousin to undertake the conquest of Hindūstān after the murder of the emperor 'Alamgīr II. (q.v.). Defeated and killed at Pánipat, January, 1761.

[*Vide* Ahmad Shāh.]

**Sooji or Shioji** (سیوجی), a grandson of the renowned Jaichānd, the last Rājhor monarch of Qanaūj. He with a few retainers migrated in the year A.D. 1212, and planted the Rājhor standard in Mārwār. His successors in process of time, by valour, and by taking advantage of the times, enlarged the state, and in A.D. 1432 Jōdhā Rāo of Mārwār founded the modern capital of Jōdhpur, to which he transferred the seat of government from Mandor. The name of Mārwār is a corruption of Māruwār, also called Mārū-deis, or "the region of death." Anciently, and properly, it included the entire western desert, from the Satlaj to the ocean.

**Sewaji or Siwaji** (سیواجی), a celebrated chief of the Bhōsla family and founder of the Marhatta States in the Deccan, of whose origin we have the following account. Bhim Sen, rānā of Udaipūr, the first in rank among the Hindū princes, had a son named Bhāg Singh by a concubine of a tribe very inferior to his own. On the death of his

father, Bhāg Singh finding himself despised and neglected by his relations, the Sisodhia rājpits, who from the low caste of his mother regarded him only as a bastard, and not of their tribe, became weary of the indignities shewn him; and moved from Udaipūr to Khāndesh, where he embraced the service of a Zamindār, named Rājū 'Ali Mōhan. He afterwards retired into the Deccan, where he purchased a tract of land near the present Marhatta capital of Pūna, and settled upon it as Zamindār, in which situation he died. Bhāg Singh had four sons, two of whom, Mallūjī and Bambūjī, being of an enterprising spirit, entered into the service of Jādho Rāe, a Marhatta chief of distinguished rank at the court of Bahādur Nizām Shāh. Mallūjī had a son named Sāhī or Sāūjī, who married the daughter of Jādho Rāe, and thus the Bhōsla family became incorporated with the Marhattas, and are commonly esteemed as such in Hindūstān. Sāhī, after the death of his father, left Ahmādnagar with his followers and entered into the service of Ibrāhīm 'Adil Shāh, king of Bijāpūr, who gave him a jāgīr in the Karnatic, with a command of ten thousand horse. Soon after this, in May, A.D. 1627, his son Sewājī, afterwards so celebrated in the Deccan, was born, from the daughter of Jādho Rāe Marhatta. Sāhī, having disagreed with his wife, sent her, with the infant Sewājī, to reside at Pūna, of which and the vicinity he had obtained a grant. Sewājī, though neglected by his father, was properly educated, and at the age of seventeen excelled in every accomplishment. Military fame was his first passion; and the government of Bijāpūr being now weakened by intestine divisions and the encroachments of the Mughals, he had soon an opportunity of signalizing himself among other rebels. He raised banditti and plundered the neighbouring districts, and having now taken possession of the jāgīr, raised more troops, successfully levied contributions on several Zamindārs, and much extended the limits of his territories. At this crisis the prince Aurangzeb, governor of the imperial territories in the Deccan, was meditating the overthrow of his brother Dārā Shikoh, the favourite son of the emperor Shāh Jahān, who was now in a dangerous state of health. For this purpose he was preparing an army to march to Āgra; and, observing the enterprising genius of Sewājī, sent him an invitation to his service. Sewājī, pretending to be struck with horror at the rebellion of a son against a father, received the prince's messenger with indignity, drove him from his presence, and ordered the letter he had brought to be tied to the tail of a dog. Aurangzeb for the present stifled his resentment, but never would forgive Sewājī's insolence, and hence may be dated his tedious war in the Deccan, and finally the ruin of the Mughal empire by the Marhattas. Aurangzeb having left the Deccan in A.D. 1658, A.H. 1068, Siwājī resolved to turn the inactivity of the imperial troops, and the weakness of the Golkanda and Bijāpūr princes, to the utmost advantage. He took the strong fortress of

Rājgarh, which he fixed upon as the seat of his government. The Bijāpūr government having in vain desired his father Sāhī (who disclaimed all connection with him) to repress the excesses of his son, at length sent against him a considerable force under a general named Afzul Khān. Sewājī with artful policy invited him to come and receive his submission. Afzul Khān advanced without opposition to his tent, when he was stabbed by the treacherous Zamindār in embracing him. Upon a signal given, the Marhātas rushed from an ambuscade, attacked the unsuspecting army of Bijāpūr, which, deprived of their chief, was quickly defeated. Sewājī plundered their rich camp, and by this victory became master of all Kōkān, the Zamindārs of which flocked to acknowledge his authority, to save their possessions. The strong fortress of Sītārā and other places also opened their gates to receive him. In the course of only three years Sewājī became a powerful prince, his authority being acknowledged over almost the whole coast of Mārwār. He built palaces and erected fortifications in every part of his country; gave much trouble to the emperor 'Alamgīr; reigned more than twenty years, and left a character which has never since been equalled or approached by any of his countrymen. He died on the 14th April, A.D. 1680, 24th Rabi' I. A.H. 1091, but, according to Elphinstone's *History of India*, on the 5th April the same year, aged 53 years representing the difference between old and new styles. His funeral pile was administered with the same sacrifices as had been devoted the year before to the obsequies of the Mahārāja Jaswant Singh of Jodhpūr; attendants, animals, and wives, were burnt with his corpse. He was succeeded by his son Sambha or Sambhājī.

**شَبِيبُ بْنُ يَزِيدٍ بْنُ نَعِيمٍ**, the son of Yezid, the son of Nāim, was a Khārajite. It is related that his father, Yezid, was sent by 'Usmān the Khalif to assist the Syrian Muhammads against the Greeks in the twenty-fifth year of the Hijra. The Musalmāns obtaining the victory, the Christians were exposed for sale. Among the captives Yezid espied a beautiful maid, whom he bought and married. She proved with child of Shabib, who was born on the 10th of the month of Zil-hijja, being the day on which the pilgrims killed the sacrifices at Mecca. Yezid opposed Hajjāj, the governor of Mecca, for a long time, and was at last drowned in a river. His body being drawn out, his head was cut off and sent to Hajjāj. This happened in A.D. 696, A.H. 77.

**شَادَادٌ** (Shadād), poetical title of Rāe Chandra Lāl, an Amīr in the service of the Niqām of Haidarābād.

**شَادَادٌ** (Shadād), the Adite, was the son of 'Adād, the first king of the 'Adites, a

race of ancient Arabs; the smallest of their tribe is said to have been 60 cubits high, and the largest 100 cubits. 'Ad had two sons, Shāhid and Shaddād; on the death of their father, they reigned conjointly over the whole earth. At length Shāhid died, and his brother Shaddād ruled after him. Shaddād was fond of reading the ancient books, and when he met with descriptions of Paradise and of the world to come, his heart enticed him to build its like upon the earth. A pleasant and elevated spot being fixed upon, Shaddād despatched one hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the kings of Syri and Ounus to send him all their jewels and precious stones. Forty camel-loads of gold, silver and jewels were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took 500 years in the completion. To this paradise he gave the name of Irām. When finished Shaddād marched to view it, and when he arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shaddād, looking up, beheld a personage of majestic figure and stern aspect, who said, "I am the Angel of Death, commissioned to seize thy impure soul." Shaddād exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed, and destroyed the whole army of the infidel; and the rose-garden of Irām became concealed from the sight of man.

This paradise, though invisible, is still supposed to be standing in the deserts of Adeu, and sometimes, though very rarely, God permits it to be seen.

Crighton, in his *History of Arabia*, says that "The whole fable seems a confused tradition of Belus and the ancient Babylon; or rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects."

**شَادِيدٌ** (Shādid), an author, whose proper name is Muhammād bin-Fārāmūr.

**شَادِيدٌ قَاضِيٌّ** (Shādid Qāzī), an eminent Musalmān doctor and author, who died in the year A.D. 1447, A.H. 851.

**Shadman, Sultan** (شادمان سلطان), a poet who had assumed the title of Sultān on account of his being a descendant of the royal race of Gihkars, whose territory was between the countries of the Panjāb and Hasan Abdal. He flourished in the reign of the emperor Shāh Jahān, and is the author of a Diwān. He wrote some beautiful verses in praise of the peacock throne on its completion in the year A.D. 1635, A.H. 1044, for which he was very handsomely rewarded by the emperor. He died in the reign of 'Alamgīr A.D. 1668, A.H. 1079.

### شاد الملک یا سعد (Shad-ul-Mulk)

(الملک), a celebrated courtesan, whom Sultān Khalil, the grandson of Amīr Taimūr, had secretly married, and at last lost his kingdom on her account.

[*Vide Khalil (Sultān).*]

**Shafa'i** (شافعی), poetical appellation of a poet. *Vide Hanifā (Imām).*

**Shafa'i Hakim** (شفایی حکیم), poetical title of Sharaf-uddin Hasan, a physician and poet who is the author of several *Masnaviā*, one of which is called *Namakdān Haqiqat*, the Salt-cellar of Truth. He died in A.D. 1628, A.H. 1037.

[*Vide Sharaf-uddin Hasan Shafai.*]

**Shafa'i, Imam** (شافعی امام), surname of Abū Abdullah Muhammad bin-Idrīs, who was thus surnamed from Shafīa, one of his forefathers, who was a descendant of 'Abdul Mutallib, grandfather of Muhammad. It is from that origin that the Sunnis give to this doctor the title of Imām-ul-Mutallibī, as well as that of 'Arif Billāh, or learned in God. He was born at Ghaza, a city of Palestine, on the very day that Abū Hanifā died, A.D. 767, A.H. 150, and eventually became the founder of the third of the chief Sunni sects. He died in Egypt on Friday the 20th January, A.D. 820, 30th Rajab, A.H. 204, aged 54 lunar years. He is the author of several works, and is said by all Sunni writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. In his youth he was a pupil of Mālik ibn-'Aṣa. His followers were at one time very numerous in Khurāsān; but at present his opinions are rarely quoted, either in Persia or India. He is reputed to have composed two collections of traditions, namely the *Masnād* and the *Sunan*. Besides the works on the traditions, he is said to have composed a most excellent treatise on jurisprudence called *Al-Fiqh-ul-Akkār*; but it has been questioned whether he was the author.

**Shafari** (سفاری), one of the three authors who composed the poems entitled *Lamqāt-ul-Arab*.

**Shah Abbas I.** (شاه عباس). *Vide Abbās (Shāh I.).*

**Shah Abbas II.** (شاه عباس). *Vide Abbās (Shāh II.).*

**Shahab-uddin** (شہاب الدین), author of a medical work in Persian called *Aṣrār Atibba*.

**Shahab-uddin Abu'l Fazl Ahmad-al-'Usqalani** (شہاب الدین ابوالفضل) (احمد المسقلانی), author of a work on Traditions, entitled *Bulūgh-al-Marām*, an abridgment of which, called *Muntakhib Bulūgh-al-Marām*, was printed at Calcutta with an interlinear Urdu translation. 'Usqalānī died in A.D. 1448, A.H. 852.

[*Vide Ibn-Hajar.*]

### شہاب (Shahab Adib Sabir)

(الدین ادیب صابر), a celebrated poet at the court of Sultān Sanjar Saljuqi. He was a contemporary of Anwari and Rashīdi, and was drowned in the river Jaihān by order of Sultān Atsiz of Khwārizm, who was an enemy of Sultān Sanjar. When Atsiz raised in Khwārizm the standard of revolt against Sanjur, the latter sent Adib as a spy to the court of Atsiz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsiz despatched an assassin who was to murder Sanjur on Friday. Adib sent the intelligence of the plot and portrait of the assassin in advance to Sanjur. The plot was thus frustrated, but Adib paid with his life for his fidelity to his former patron. Atsiz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in A.D. 1152, A.H. 546. He has left a Diwān of Kasidas called *Qasidat Adib Sabir*.

**Shahab-uddin Ahmad** (شہاب الدین احمد), son of Muhammad Maqdisi of Jerusalem, author of the *Sharah Lāmia Shābiyah*. He died A.D. 1328, A.H. 728. There appears to be another Shahab-uddin, the son of Yūsuf Chilpī, who is said to be the author of the above work. He died in the year A.D. 1355, A.H. 766.

**Shahab-uddin Ahmad** (شہاب الدین احمد), author of the *Fatāwā Ibrāhim Shāhi*, which was composed by order of Ibrāhim Shāh of Jaunpur in the ninth century of the Hijra.

**Shahab-uddin Ahmad bin-Mahmud-al-Siwasī** شہاب الدین احمد بن مسیحی، author of a most

celebrated Commentary on the Sirājia of Sajawandī. He died A.D. 1400, A.H. 803.

**Shahab - uddin Ahmad bin - Yahia** شہاب الدین احمد بن یحیاً, an Arabian author who died in A.D. 1317.

**Shahab-uddin Ahmad Talash** شہاب الدین احمد تالاش, author of the

*Tarikh Mulk Asham*, which contains the account of an expedition undertaken against the kingdom of Asām in the 4th year of the reign of 'Alamgīr, A.D. 1661, by Muazzim Khān Khānán, written in 1663.

[*Vide* Mir Jumla.]

**Shahab-uddin Burhanpuri** شہاب الدین برہانپوری, author of the

Fountain of Truth, called *Ayn-ul-Maāni*, an essay on the knowledge of God, etc., written in the year A.D. 1518.

[*Vide* Majd-uddin Ahmād.]

**Shahab-uddin Burlusi** شہاب الدین بولسی, author of a work on Sūfiism called *Durr-ul-Ghauwās*.

**Shahab-uddin, Maulana** شہاب الدین مولانا, author of the marginal notes on the Qurān called *Hashia Shahab* *Hijāfi*.

**Shahab-uddin, Mu'a'mmai** شہاب الدین معماشی, or the Punster. He accompanied the emperor Bābar Shāh to India; was a good poet, and wrote a book of enigmas, on account of which he received the title of Mu'a'mmai or the Punster. He died in the reign of the emperor Humāyūn, A.D. 1535, A.H. 942, and Khūndamir, the historian, found the year of his death in the words "Shahab-ul-Sāqib," or Shahab the Sublime.

**Shahab - uddin Muhammad Ghori** شہاب الدین محمد غوری, sur-named Moizz-uddin Muhammad Sām. He was appointed governor of Ghaznī in A.D. 1174, A.H. 570, by his elder brother, Ghayās-uddin Muhammad, Sultān of Ghōr and Ghaznī. He defeated and took prisoner Khusro Malik, the last prince of the race of the Ghaznavides, A.D. 1186, A.H. 582, and subdued Khurāsān

and great part of India. He fought two battles with Pithoura, the Rāja of Ajmir, who was made prisoner and put to death along with Khāndē Rāe, king of Dehlī, in A.D. 1192, A.H. 588. His brother Ghayās-uddin died in A.D. 1203, A.H. 599, when he succeeded to the throne and reigned over Ghōr, Ghaznī and India three years. He was murdered by the Gikbars on his way to Ghaznī on the 14th March, A.D. 1206, 2nd Shabān, A.H. 602, after he had reigned 32 years from the commencement of his government over Ghaznī, and three from his accession to the throne. His remains were taken to Ghaznī and buried there in a new vault which had been built for his daughter. He was succeeded by his nephew Ghavās-uddin Mahmūd, the son of Ghayās-uddin Muhammād.

**Shahab-uddin, Qazi** شہاب الدین قاضی

of Daulatābād, author of the Commentary on the Qurān called *Bahr Mauej*, in Persian. He received the title of Malik-ul-'Ulmā, "king of the learned," from Sultān Ibrāhīm Sharqi of Jaunpūr, and died in the year A.D. 1437, A.H. 842. He is also the author of the work entitled *Munāqib-us-Saqdat*.

**Shahab-uddin Suharwardi** شہاب الدین سہروردی

generally called Shaikh Maqtūl and Qatil-ullāh, because he was put to death by the famous general Sālah-uddin (Saladin) of Aleppo, for having more philosophy than religion. According to the work called *Haft Aklim*, he was starved or put to death at Aleppo in A.D. 1189, A.H. 585, aged 36 or 38 years. He is the author of the Commentaries called *Sharah Hayākāl* and *Sharah Ayzāh*. In the 4th vol. of *Hāji Khāfī*, p. 236, he is said to be the author of another work called *Akt Surkh*.

**Shahab - uddin Suharwardi, Shaikh** شہاب الدین سہروردی شیخ

son of Abū Najib, was born at Suharward in January, A.D. 1145, Rajab, A.H. 539. He was a pious Shaikh, most assiduous in his spiritual exercises and the practice of devotion. He is the author of several works, among which is one called *Awārif-ul-Ma'ārif*, also called *Awārif-ul-Haqāiq*. He died on the 26th September, A.D. 1234, 1st Muharram, A.H. 632, in his 93rd year, at Baghdād, where he was buried. There is another work in Arabic found in the Library of Tipū Sultān, entitled *Hikmat-ul-Ashraq*, of which he is said to be the author.

**Shahab-uddin, Sultan** شہاب الدین سلطان, the son of Sultān 'Alā-uddin, whom he succeeded on the throne of Kash-

mere, A.D. 1356, A.H. 757. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Kashghar, Badakhshān and Kābul. He then, according to the historian Haidar Malik, invaded Hindūstān with an immense army, and is said to have worsted Firuz Shāh, king of Dehli, in a pitched battle on the banks of the Satlaj, the result of which was to cause that potentate to acknowledge his supremacy. Shahab-uddin then returned to Kashmīr, where his religious zeal led him to destroy the idol temples at Bijbihāri and elsewhere. He died after a reign of 19 years, A.D. 1376, and was succeeded by his brother Qutb-uddin, during whose reign the famous Sayyad 'Ali Hamdāni arrived at Kashmīr.

**Shahab-uddin 'Umar** (شہاب الدین عمر), son of Sultān 'Alā-uddin Sikandar Sānī, king of Dehli.  
[*Vide* Kāfür and 'Alā-uddin.]

**Shahadat** (شهادت), poetical name of Mirzā Sālah of Balkh, who died in A.D. 1742, A.H. 1155.

**Shah 'Alam** (شاہ عالم), king of Dehli, whose original name was 'Ali Gauhar, was the son of the emperor 'Alamgīr II. by Zinat Mahal, surnamed Bilāl Kūnwār; and was born on the 15th June, A.D. 1728, 17th Ziqā'da, A.H. 1140. In the year A.D. 1758, A.H. 1172, fearing he might be made a prisoner by 'Imād-ul-Mulk Ghāzi-uddin Khān, the minister of his father, he left Dehli to try his fortune in Bengal, the Nawāb of which province, Sirāj-uddaula, had been deposed by the assistance of the English, and Mīr Jafār set up in his room. He was in Behār when he received the intelligence of the murder of his father, and, having assumed the imperial authority, he ascended the throne on the 25th December, A.D. 1759, 4th Jumādā I. A.H. 1173, with the title of Shāh 'Alam. After the defeat of Shujā-uddaula, his prime minister, at Buxar, on the 23rd October, A.D. 1764, 26th Rabi' II. A.H. 1178, and his flight to the upper province, the king followed the English to Allahābād, where he granted the East India Company the Sanad of the Diwāni of Bengal, dated 12th August, A.D. 1765, 24th Šafar, A.H. 1179, on the Company agreeing to pay the emperor 24 lakhs of rupees annually from the revenues of the three provinces, viz. Bengal, Behār, and Orissa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor dare to disobey the disgraceful order. Shāh 'Alam continued to reside at

Allahābād under the protection of the English till the year A.D. 1771, A.H. 1185, when, growing weary of his retirement, he proceeded to Dehli, where he arrived on the 25th December of the same year, but not long afterwards fell into the power of Ghulām Kādir Khān, a Rohila chief, who put out his eyes on the 10th August, A.D. 1788, Ramazān, A.H. 1185. Shāh 'Alam, after this event, re-assumed the throne, and died on the 19th November, A.D. 1806, 7th Ramazān, A.H. 1221, aged 81 lunar years. Shāh 'Alam's poetical name was Aftāb. He was a good poet, and has left a Diwān called *Diuān-Aftāb*, in Persian and Urdu verse. His remains were deposited close to the tomb of Bahādūr Shāh, adjoining the Moti Masjid, near the Dargāh of Qub Shāh.

[*Vide* Keene's *Fall of the Mughal Empire*.]

**Shah 'Alam** (شاہ علم), a celebrated Muhammadan saint, was the son of Qub 'Alam, which see.

**Shah 'Ali, Hazrat** (شاہ علی حضرت), a pious Sayyāb, who is the author of several works on religion in Persian, Arabic, and Gujrātī. He died at Ahmadābād Gujrāt in A.D. 1565, A.H. 973, and was buried there.

**Shah 'Ali Muhammad** (شاہ علی موسیٰ رحمانی), author of the *Tajjaliāt Rahmāni*, an explanation of the Sūfi tenets and mystical phrases, etc.

**Shahbaz Banda Nawaz** (شاہباز بند نواز), author of two books called *Ishq-nāma* and *Sārdat-nāma*, containing essays on divine love, the soul, future state, etc.

**Shahbaz Khan Kambu** (شاہباز خان کمبو), a descendant in the sixth generation of Hāji Jamāl, who was a disciple of Shaikh Bahā-uddin of Multān. He passed the first part of his life as a Dervish or mendicant, but was afterwards employed by the emperor Akbar, and raised to the dignity of an Amir. He was appointed governor of Bengal in A.D. 1584, A.H. 992, and died in the 4th year of the reign of that monarch, A.D. 1599, A.H. 1008, aged 70 years. He was buried at Ajmīr, near the mausoleum of Khwāja Mo'in-uddin Chishtī. His liberality and the money he expended was so great, that it made the people think that he had in his possession the Philosopher's Stone.

**Shah Begam** (شاہ بیگم), the mother of Sultān Khusro, the son of the emperor Jahāngīr. [*Vide* Khusro (Sultān).]

**Shah Begam (شاد بیگم).**

This was the title conferred by Jahāngīr on his first wife, who was the daughter of Bhagwān Dās, the son of Rājā Behāri Mal. She was married to prince Salim (afterwards Jahāngīr) in A.D. 1584, A.H. 993, and became the mother of Sultān Khusrō, who was born in A.D. 1587, A.H. 995. When Jahāngīr rebelled against his father Akbar, and was living independently at Allahābād, he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son, Sultān Khusrō, whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their disputes so affected Khusrō's mother that she swallowed poison (opium) in A.D. 1603, A.H. 1012, and died at Allahābād, where she was buried in a place called Sultān Khusrō's garden, where her son Sultān Khusrō also was afterwards buried.

**Shah Begam (شاد بیگم), a daughter**

of Muhammad Muqīm, brother of Shāh Beg Arghūn, governor of Qandahār and afterwards king of Sindh. She was married to Qāsim Kōkā, who was killed in the wars of the Uzbaks. On the conquest of Qandahār by Bābār Shāh, she was taken away to Kābul.

**Shah Begam (شاد بیگم), mother of Khān Mirzā,** of Badakshān, traced her genealogy to Alexander the Great.**Shah Beg Arghun or Urghun (شاد بیگ ارغون)**

king of Sindh and founder of the Arghūn family, was the son of Mirzā Zunnūn Beg Arghūn, the commander-in-chief and head of the nobles at the court of Sultān Husain Mirzā, king of Khurāsān, and governor of Qandahār and the provinces of Shāl, Sitānak and Arghūn. Mirzā Zunnūn met his death in attempting to resist an invasion under Muhammad Khan Shaibāni Uzbak. After his death the government of Kandahār devolved on his son Shāh Beg Arghūn. When the emperor Bābār Shāh invaded the province of Qandahār, Shāh Beg, unable to resist him, retreated towards Sindh, and having overcome Jām Firēz, the last king of the Samānīa dynasty, A.D. 1521, A.H. 927, he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year A.D. 1524, A.H. 930, and his eldest son, Shāh Husain Arghūn, succeeded him.

**Shah Dai-ullah, Shirazi (شاد داعی اللہ شیرازی)**

a pupil of Shāh Namatullah Wali. He was a mystical poet and a great saint. His tomb, which is at Shirāz, is a place of pilgrimage.

**Shah Ghulam Azim (شاد غلام عظیم),**

son of Shāh Abul Majālī, the son of Shāh Ajmal of Allahābād. He is the author of two Diwāns and a Masnawī.

[*Vide Afzal.*]

**Shah Girami or Mirza Girami (شاد گرامی)**

, a poet who lived in the dress of Kalandar and Dehli, and died in the year A.D. 1743, A.H. 1156.

**Shah Gul (شاد گل).** *Vide Wahdat.***Shah Hatim (شاد حاتم),** surname of

Shaikh Zahir-uddin, a Hindūstānī poet. *Vide Hātim.*

**Shah Husain Arghun (شاد حسین ارغون),** king of Sindh, succeeded his

father, Shāh Beg Arghūn, in A.D. 1524, A.H. 930. He reigned 32 years, and died in A.D. 1555, A.H. 962. After his death the government of Sindh was divided between two rivals, Mahmūd, the governor of Bakkar, and Mirzā Isa Turkhan, governor of Thatṭa, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Lāhore reduced the whole of the province of Bakkar exclusive of the fort, till at last Mahmūd was willing to give it up, and Akbar deputed Geisū Khan to receive it, but Mahmūd died before his arrival, A.D. 1574, A.H. 982, after a reign of 20 lunar years, and Akbar thus became possessed of Upper Sindh, and put an end to the hopes of the race of Mahmūd. Isa Turkhan, who took possession of Thatṭa after the death of Shāh Husain, died after a reign of 13 years in A.D. 1567, A.H. 976.

**Shah Husain Safwi (شاد حسین صفوی)**

succeeded his father, Shāh Sulaimān, king of Persia, in A.D. 1694, A.H. 1134. In the year A.D. 1722 Mahmūd, an Afghan chief of Qandahār, besieged Isfahān and compelled Sultān Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd October the same year, A.H. 1135, and the unfortunate Sultān was confined in a small palace, where he remained seven years, when a reverse of fortune, which threatened their downfall, led his enemies, whose chief was Ashraf, the successor of Mahmūd, to put an end to his existence. This melancholy event took place in November, A.D. 1729, A.H. 1142. The Safwian family may be said to have actually terminated with Sultān Husain. His son Tahmasp assumed the title of king, and struggled for a few years with his fate,

but a weak, effeminate, and debauched youth was unsuited for such times; and he only merits a place in history as his name furnished a pretext for the celebrated Nâdir Shâh to lay the foundation of his great power.

**Shah Husain Sayyad** (شاد حسین سید). *Vide Haqîqat.*

**Shahi** (شاهی), poetical title of Prince Mirzâ Nûr-uddin, the son of Mirzâ Khân Bakht, the son of Mirzâ Sulaimân Shikoh.

**Shahi Beg Khan Uzbak** (شاهی بیگ خان اذبک), also called Shaibâni

Khân, who, after he had conquered Transoxiana, invaded Khurâsân, took Herât in A.D. 1507, A.H. 913, and extinguished the principal branch of the house of Taimûr. He was, however, defeated and slain in a battle against Shâh 'Ismâ'il I. Safwi, in A.D. 1510, A.H. 916, when his skull was overlaid with gold, and made into a drinking cup by that monarch. After his death Taimûr Sultân succeeded him and Jâni Beg Sultân and 'Abdullah Khân divided Bukhârâ between themselves. The Uzbaks were Tartars who came from the borders of Russia, where they had been governed by a race of princes descended from Shaibâni, the grandson of Changez Khân; but they derived their name from Uzbak, the seventh of their race, who introduced the Muhammadan religion among them. The last prince of this tribe was Burgû Khân, who was slain by Shâh Bakht, upon which the Uzbaks quitted their ancient habitation, and conquered Khurasân, Khwârism, etc.

**Shahid** (شاهد). *Vide Ghulâm Imâm Shahid.*

**Shahidi** (شاهدی), poetical name of Mir 'Abdul Wâhid of Bilgrâm, which see.

**Shahidi Qummi** (شاهدی قمی), an author, who was a native of Qumm, and died in A.D. 1529, A.H. 935.

**Shahi, Mir or Amir** (شاهی میر), poetical name of 'Aqâ Malik, son of Jamâl-uddin Firozkohî. His mother was the sister of Khwâjâ Muwyâyad, a chief of the race of Sarbadâls of Sabzwâr. He was himself a native of Sabzwâr and a very learned man. He wrote a beautiful hand, and was a good musician and painter. He flourished in the time of Baisanghar Mirzâ and Sultân Bâbar,

and died at Astrabâd in A.D. 1450, A.H. 854, aged more than 70 years. He was buried at his own request at Sabzwâr. He is the author of a biography of poets called *Majmâ'a-us-Shu'arâ*, and of a Diwân entitled *Diwân Shâhi*.

**Shah Jahan** (شاد جہان), emperor of

Dehlî, surnamed Shahâb-uddîn Muhammad Sâhib Qirân Sâni, was the third son of the emperor Jahângîr. He was born at Lâhore on the 5th January, A.D. 1593, 29th Rabi' I. A.H. 1000, and named Mirzâ Khurram. His mother, Balmati, was the daughter of Râja Udai Singh, son of Râja Maldeo, of Jodhpûr, and sister to Râja Sûraj Singh. At the time of his father's death he was absent in the Deccan, but the throne was secured for him by his father-in-law, 'Asuf Khân, the wazîr, the brother of Nûr Jahan Begam. He marched towards Lâhore on hearing of the throne being at his disposal, and began his reign 4th February, A.D. 1628, 8th Jumâda II. A.H. 1037. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies, and other appropriate jewels, which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports that it cost nearly six millions and-a-half sterling. His greatest splendour was shown in his buildings. He founded a new city at Dehlî, called after him Shâhjâhânbâd, but of all the structures erected by him there is none that bears any comparison with the Tâj Mahal at Agra, a mausoleum of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any edifice, either in Europe or Asia. Tâj Mahal is a corruption of Mumtâz Mahal (Arjuman Begam, q.v.), the name of Shâh Jahan's favourite wife, whose sepulchre it forms. Shâh Jahan reigned thirty years, but was deposed and confined in the fort of Agra by his son 'Alamgîr Aurangzeb on the 9th June, A.D. 1651, 17th Ramazân, A.H. 1068, and died at Agra, after an imprisonment of 7 years and 10 months, on Monday night, the 23rd January, A.D. 1666, 26th Rajab, A.H. 1076, aged 76 lunar years 3 months and 17 days, and was buried in the Tâj close to his wife's tomb. There were living at the time of his imprisonment four of his sons and four daughters. Of the sons the eldest was Dârâ Shikoh, the second Sultân Shujâ, the third 'Alamgîr, and the fourth Murâd Baksh; but 'Alamgîr, who succeeded his father, murdered two of his brothers, viz. Dârâ and Murâd, and the third, Sultân Shujâ, died in Arracan, or was murdered by the Râja of that country. His daughters were Arjuman 'Arâ, Gaitî 'Arâ, Jahân 'Arâ, and Dahr 'Arâ (or Roshan 'Arâ).

Inscription on a gold coin of Shāh Jahān of great size and value, struck in A.H. 1064.

## OBVERSE.

سکه بر مهر دو صد مهری زد از لذت الله  
ثانی صاحب قربن شاه جهان دین پناه  
روی زر باد از نقش سکه اش عالم فروز  
تاشود از پرتو خورشید روشن روی ماه

## REVERSE.

از صدق ابوبکر شد ایمان انسور  
اسلام قوی دست شد از عدل عمر  
ذین تازه شد از شرم و حیا عثمان  
از علم علی یافت ولایت زبور

[Vide *Turks in India*; also S. Lane-Poole's *Catalogue of Mughal Coins*.]

**Shah Jahan Begam of Bhopal** (شاد

(جاہان بیگم) succeeded to the principality of Bhopāl on the death of her mother, Sikandar Begam, on the 30th October, A.D. 1868. Her Highness in A.D. 1871 married her prime minister, Muhammad Sādīk Hasan Khān, by the advice or consent of the Supreme Government. He was her second husband. She commanded that in future he should be addressed thus: Motamid-ul-Muhārūn Muhammad Sādīk Hasan Khān Sahib Bahādūr, second minister of the State of Bhopāl.

**Shah Jalal** (شاد جلال), a Muhammadan saint of great sanctity, whose tomb is in Sylhet. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there are held as sacred as the birds within the temple of Mecca.

**Shah Karak** (شاد کرک), a celebrated

Muhammadan saint, who is buried at Kara, a city in the province of Allahābād, and whose tomb is still held sacred by the Musalmāns. It is mentioned by Firishta, that the day before the assassination of Sultān Jalāl-uddin Firoz, in A.D. 1296, Sultān 'Alā-uddin visited the holy man, who, rising from his pillows repeated the following extempore verses: "He who cometh against thee shall lose his head in the boat, and his body shall be thrown into the Ganges;" which, they say, was explained a few hours afterwards by the death of the unfortunate king, whose head fell into the boat upon this occasion. Shāh Karak died between the years A.D. 1296 and A.D. 1316.

**Shah Madar** (شاد مدار), a celebrated Muhammadan saint, whose proper name was

Bādī-uddin. He was a disciple of Shaikh Muhammad Taifūrī Bastāmī, and is the founder of the sect called Mādarīa in India. Many curious anecdotes are related of him. He died on the 20th December, A.D. 1434, A.H. 838, aged 124 years, and is buried at Makanpur in Qanauj, where a great assembly is held every year at his tomb. He was a contemporary of Qāzī Shahāb-uddin Daulatbādī, who lived in the time of Sultān Ibrāhīm Sharqī of Jaunpur.

**Shah Mahmud of Isfahan** (شاد محمود)

(اسفهانی). *Vide* Shāh Shujāā.

**Shah Mansur** (شاد منصور), last

Sultān of the dynasty of the Muzaaffarians, was the son of Shāh Muhammad Muzaaffar. He reigned in 'Irāq and Fars after Shāh Zain-ul-'Abidin, whom he deprived of sight, and took possession of Shirāz. He was defeated by Amir Taimūr, who put him to death on Thursday, the 22nd May, A.D. 1393, 10th Rajab, A.H. 795.

**Shah Mansur** (شاد منصور). *Vide* Khwāja Mansūr.

**Shah Mir** (شاد میر), also called Miān,

whose proper name was Shaikh Muhammad, was a descendant of the Khalif 'Umar, and a very pious Musalmān. He is reckoned amongst the Muhammadan saints. He was born at Shīstān A.D. 1550, A.H. 957, came to Lāhore, where he resided 60 years, and died there on Tuesday, the 11th August, A.D. 1635, 7th Rabi' I, A.H. 1045, aged 88 lunar years. He is buried at a place called Hāshimpār, near Lāhore. He had numerous disciples, one of whom was Mullā Shāh, the spiritual guide of the prince Dārā Shikoh, the eldest son of the emperor Shāh Jahān. He is the author of the work called *Ziyād-ul-Ayūn*, or the Light of the Eyes, containing the rules for propriety of conduct through life.

**Shah Mir** (شاد میر), first Muhammadan

king of Kashmere. The original inhabitants of Kashmere appear to have been the followers of Brahmā. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rājā Seīna Dēva, about the year A.D. 1315, A.H. 715, when a person called Shāh Mir, coming to Kashmere in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the Rājā he was appointed prime minister to his son and successor, Rājā Ranjan. When this Rājā died Anand Dev, who succeeded him, also made Shāh Mir his minister. The whole of this family not only gained great ascendancy over the Rājā, but also over the minds of the people, till the Rājā, becoming jealous of their power, for-

bade them in court. This exclusion drove Shah Mir into rebellion, when, having occupied the valley of Kashmere with his troops, most of the officers of the Rāja's government also joined him. This insurrection soon brought the Rāja to the grave, and in the year A.D. 1327, A.H. 727, he died of a broken heart, leaving his widow regent. Shāh Mīr, after some years, married Kaula Devī, the wife of the Rāja, who embraced the Muhammadan faith, an event which secured to him the country which he had before nearly usurped. It is related by another author, that when preparations for the marriage commenced, the devoted princess, despairing and ignorant, surrounded by her train of maidens, advanced into the presence of the usurper and, unbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished, by her own hand, the last Hindū sovereign of Kashmere, and Shāh Mīr, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultān Shams-uddin in the year A.D. 1341, A.H. 742. He died in A.D. 1344 or A.D. 1349, A.H. 745 or A.H. 750, and was succeeded by his son Jamshid.

*List of the Muhammadan Kings of Kashmere.*

1. Sultān Shams-uddin Shāh Mīr.
2. Jamshid, son of Shāh Mīr, reigned 14 months, and was expelled by his younger brother, 'Alā-uddin 'Alishir, and slain.
3. 'Alā-uddin 'Alishir, son of Shāh Mīr, reigned 13 years.
4. Shahāb-uddin, son of 'Alā-uddin, reigned 19 years, and died A.D. 1376.
5. Qutb-uddin, brother of Shahāb-uddin, during whose reign the famous Sayyad 'Ali Hamdāni arrived in Kashmere. He reigned 15 years.
6. Sikandar, surnamed Butshikan, who destroyed all images and subverted the Hindū religion, was the son of Qutb-uddin, and a contemporary of Amir Taimūr. He reigned about 25 years.
7. 'Ali Shāh, the son of Sikandar, reigned nearly 7 years.
8. Zain-ul-'Abidin, brother of 'Ali Shāh, reigned 52 years, and died about the year A.D. 1474.
9. Haidar Shāh, son of Zain-ul-'Abidin, reigned little more than a year, and was killed by a fall from his palace.
10. Sultān Hasan, son of Haidar Shāh, reigned 12 years in excess and drunkenness.
11. Muhammad Shāh, a child of seven years of age, son of Hasan Shāh. He had several battles with Fatha Khān, and after a reign of 11 years was imprisoned by his uncle.
12. Fatha Khān, who took the title of Fatha Shāh, reigned 10 years.

Muhammad Shāh re-ascended the throne in A.D. 1596, and reigned two months, and then Fatha Shāh one year, after which Muhammad Shāh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to

the throne, and died in A.D. 1533 after an interrupted reign of 50 years.

Ibrāhīm, the son of Muhammad, reigned five years.

Mubārik Shāh, also called Nāzuk and Barbak, son of Ibrāhīm, ascended the throne and, after a reign of three months, was expelled by the army of the emperor Humāyūn, who, being defeated by Sheir Shāh in A.D. 1541, had fled his country, and had retreated to Lāhore, whence he sent an army under the command of Mirzā Haidar Doghlat, who, invading Kashmere, conquered that province, and reigned there 10 years.

Mirzā Haidar Doghlat, after a reign of nearly 10 years, was killed in a night attack in A.D. 1551, A.H. 958. After his death the leading men divided the country into three principalities among themselves, though for form's sake Nāzuk, the son of Ibrāhīm, was again seated on the throne, and was again deposed the second time, by his brother.

Ibrāhīm II. was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother

Ismā'il was raised to the throne in A.D. 1556. He reigned nearly two years, and was succeeded by his son

Habib, who ascended the throne and reigned three years, after which he was imprisoned by Ghāzī Chak.

Ghāzī Chak declared himself king and assumed the title of Ghāzī Shāh, and reigned four years, when, being attacked by a leprosy, he abdicated the throne in A.D. 1563.

Husain Shāh, his brother, mounted the throne, reigned six years, and was compelled to abdicate in favour of his brother 'Ali Khān in A.D. 1569.

'Ali Shāh ascended the throne in A.D. 1569, and in the year A.D. 1572 Mullā Ishqī and Qāzī Sadr-uddin came as ambassadors from the court of Dehlī, the result of which was that Akbar was proclaimed emperor of Kashmere in the public prayers; and 'Ali Shāh, at the request of Akbar, sent his niece, the daughter of his brother Husain Shāh, to be married to the prince Salim. In the year A.D. 1578, 'Ali Shāh was killed by a fall from his horse, after a reign of nine years, and was succeeded by his son

Yūsaf Chak, who proceeded to the court of Akbar in 1586, and his son

Yaqūb Chak succeeded to the throne in consequence of his father's detention at the court of Dehlī. In the year A.D. 1587, A.H. 995, Akbar appointed Muhammad Qāsim Khān, Amīr-ul-Bahr (Admiral), to march and subdue Kashmere. Yaqūb was defeated and at last seized and sent to Dehlī in 1588, where Akbar enrolled Yūsaf Shāh and his son Yaqūb among the nobles of his government. Each of them received estates in the province of Behār, and from that period the kingdom of Kashmere has been a province of Dehlī.

**شاد محمد خلیفہ**, author of the book called *Inshâe Jâma-ul-Qacânin*, commonly called *Inshâe Khâifa*, containing forms of letters.

**شاد مور (میرزا).** *Vide Murad Mirzâ.*

**شاہنواز خان (شاد)**, son of 'Abdul Rahîm Khân Khânân. His daughter was married to prince Shâh Jahân. He died in the year A.H. 1028.

**شاہنواز خان (شاد)**, a nobleman of the reign of the emperor Shâh Jahân, was the son of 'Asaf Khân, wazir, and father-in-law of the emperor 'Alamgîr, and of his brother prince Murâd Baksh; though the author of the *Mâsir-ul-Umrâ* says that he was the son of Mirzâ Rustam Qandahâri. He was appointed governor of Gujrat in the room of the prince Murâd Baksh, who was imprisoned by order of his brother 'Alamgîr in July, A.D. 1658. When Dârâ Shikoh, through various adventures, after his flight from Multân, came to Ahmedabad Gujrat, Shâhnawâz Khân, his maternal uncle, was then in that city, and his daughter, the wife of Murâd Baksh, was in his palace. Her bitter supplications against 'Alamgîr, the impending murderer of her husband, prevailed on him to join the cause of Dârâ, for whom he levied an army, and marched with him towards Ajmir, where on their arrival a bloody battle ensued between the armies of Dârâ and 'Alamgîr, on Sunday, the 13th March, A.D. 1659, Jumâda II, A.H. 1069, which ended in the defeat and flight of Dârâ and death of Shâhnawâz Khân, who fell by the lance of Dileir Khan. He was buried by the orders of 'Alamgîr in the mausoleum of Khwâja Mo'in-uddin Chishtî at Ajmir.

**شاہنواز خان (شاد)**, a nobleman of Shâh 'Alam's court, author of the book called *Miraat-i-Aftâb-numai*, a work on the history of modern Dehli.

**شہنواز خان سمس (شاد)**, entitled Samsâm-uddaula.

The original name of this nobleman was 'Abdul Razâk; he was descended from the family of Sadât of Khawâf in Khurâsân, but his great-grandfather Amîr Kamâl-uddin left Khawâf, and came to Hindustân in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Âgra. Mirak Husain, the son of Kamâl-uddin, held a situation in the service of the State, in the reign of Jahângîr. The son of Mirak Husain, Mirak Mo'in-uddin, commonly called Amânat Khân, was in great favour with Shâh Jahân, and rose to the first rank. He retained also the patronage

of 'Alamgîr, was appointed by him to various important governments, as those of Lâhore, Multân, Kâbul and Kashmîre. Amânat Khân was the ablest man in the court, and a great favourite of 'Alamgîr. When the emperor resided in Upper India, he bestowed the Sûbadârî of the Deccan on Khân Jahân Bahâdur Kokaltâsh about the year A.D. 1670, A.H. 1081, and Amânat Khân was appointed Diwân of the Deccan, or Paymaster-General, and Historiographer. He had four sons of eminent character: the first, 'Abdul Qâdir Dayânat Khân, was the keeper of the Privy Purse; the second, Mir Husain Amânat Khân, was the public treasurer and governor of Sûrat; after his death the latter post was assigned to his elder brother; the third son was Mir 'Abdul Rahmân Wizârat Khân, who was promoted to the Diwân of Mâlwâ and Bijâpur; he was an excellent poet and composed a Diwân under the poetical title of Bikrâmi; the fourth son, Qâsim Khân, was Diwân of Multân. Mir Hasan 'Ali, the son of Qâsim Khân, was the father of Nawâb Samsâm-uddaula Shâhnawâz Khân. He was born on the 10th March, A.D. 1700, 29th Ramaçân, A.H. 1111, at Lâhore, but repaired to 'Aurangâbâd at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizâm-ul-Mulk 'Asâf Jah, under whom, and his son Nasîr Jang, he served as Diwân of Beîrâ for several years. In the time of Salâbat Jang he was raised to the rauk of 7000 with the title of Samsâm-uddaula. On the 12th May, A.D. 1758, 3rd Ramaçân, A.H. 1171, the day on which 'Abdul Rahmân Haidar Jang, the counsellor of Monsieur Bussy, the French general, was assassinated by the instigation of Nizâm 'Ali, the brother of Salâbat Jang, he also was murdered in the confusion, together with his youngest son, Mir 'Abdul Nabi Khân, but his two other sons, Mir 'Abdur Salâm and Mir 'Abdul Hai, escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurangâbâd. The chronogram of this event gives the following: "We have been murdered by 'Abdul Rahmân." Shâhnawâz Khân is the author of the work called *Mâsir-ul-Umrâ Taimûria*, containing the memoirs of the nobility who served in Hindûstân and the Deccan under the house of Taimûr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death the manuscript was scattered in various directions, and was considered as lost; some short time afterwards Mir Ghulâm 'Ali Azâd, a friend of his, collected the greater portion of the missing leaves, and restored the work to its entire form with a few additions, amongst which was the life of the author. At a subsequent period again, his son Mir 'Abdul Hai Khan, who had received the title of Samsâm-uddaula Samsâm Jang after his father's death, completed the work in the form in which it now occurs, in the year A.D. 1779, and died on the 28th April, A.D. 1782, 15th Jumâda I, A.H. 1196.

**Shah Nur (نور شاہ)**, a celebrated Dervish and saint who died on the 2nd February, A.D. 1693, and was buried in the vicinity of Aurangâbâd, where his tomb is still visited by the Muhammadans.

**Shah Nur Ashhari (شاہ نور اشہری)**, a famous poet, who was a pupil of Zahir-uddin Fâryâbî, and flourished in the reign of Sultan Muhammad Khwârizm Shâh, son of Takash. He died at Tabrez in A.D. 1201, A.H. 600.

**Shah Qasim (شاہ قاسم)**, a pious and learned Musalmân, who died in the year A.D. 1584, A.H. 992, and Khwâja 'Abdul Razâ wrote the chronogram of the year of his death.

**Shah Qudrat-ullah (الله قدرت شاہ)**. *Vide* Qudrat.

**Shah Quli Khan Mahram (شاہ قلی خان محرم)**, a nobleman of the court of the emperor Akbar. He held the rank of 6000, and was sent with prince Sultân Salim to Ajmir, accompanied by Râja Mân Singh, to chastise the Amîrs under the Râja of Udaipur in A.D. 1598, A.H. 1007. The emperor Jahângîr says, in his Memoirs, that in the first year of his reign, A.D. 1605, he gave the daughter of Mirzâ Handâl, named Sultân Begam, in marriage to Shah Quli Khan Mahram, but his death is mentioned in another work, viz. *Mâsir-ul-Umrâ*, to have taken place in the month of December, A.D. 1600, 18th Azar, A.H. 1009, at Âgra.

**Shahristani (شهرستانی)**. *Vide* 'Abû'l Fatha Muhammad-ash-Shâhristani.

**Shahruk, Mirza (مرزا شاہرخ)**, the son of Razâ Quli and grandson of Nâdir Shâh. His father's (Razâ Quli) mother, Fâtima Sultân Begam, was the daughter of Shah Sultân Husain Safwi. Shahruk was raised to the throne some time after the death of his grandfather, but was soon afterwards seized and deprived of sight. He retired to Mashhad, which province he was allowed to hold in his possession till the time of his death, which happened at Dâmgâhân in A.D. 1796. His death was the consequence of the tortures that had been inflicted upon him by 'Aqâ Muhammad, king of Persia, who by this act extorted from him many precious stones of great value which had once belonged to Nâdir Shâh.

**Shahruk, Mirza (مرزا شاہرخ)**, was the fourth son of Amir Taimûr, and held the government of Khurâsân at his father's death, which took place in February, A.D. 1405. After the imprisonment of Sultân

Khalil, his nephew, ruler of Samarcand, A.D. 1408, A.H. 811, he marched from Khurâsân to take possession of his dominions. His authority was immediately acknowledged, not only in Samarcand, but over all Transoxiana. He was brave and generous, but not an ambitious prince; and during a reign of 42 years we hear of no wars in which he was engaged, except with the Turkman tribes of Asia Minor, whose power Taimûr had overcome, but not destroyed. Mirzâ Shâhrukh was born at Samarcand on the 21st July, A.D. 1377, 14th Rabi' I, A.H. 779, and died at Fishâward in the province of Rei, on the Persian new year's day, viz. Sunday, the 12th March, A.D. 1447, 25th Zil-hijja, A.H. 850, aged 71 lunar years. He reigned 42 years, during which the conquests of his father in India seem to have remained in subjection to his authority. At his death he left five sons, viz. Mirzâ Ulagh Beg, Ibrâhim Mirzâ, Mirzâ Bâisanghar, Sayûrghâmish, and Muhammad Jûgi. He was succeeded by his son Mirzâ Ulagh Beg.

**Shahruk Mirza (مرازہ شاہرخ)**, a descendant of Amir Taimûr, was the son of Ibrâhim Mirzâ, the son of Mirzâ Sulaimân, ruler of Badakhshân. His mother's name was Muhtarîn Khânâm. About the year A.D. 1575, A.H. 983, he forcibly took possession of Badakhshân from his grandfather, and reigned there about 10 years, after which, in A.D. 1585, A.H. 993, that province was conquered by 'Abdullâh Khân Uzbak, and Shahruk compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shakar-un-Nisa Begam in marriage in the year A.D. 1593, A.H. 1001, and raised him to the rank of an Amir of 5,000. In the time of Jahângîr the rank of 7,000 was conferred on him. He died at Ujjain in A.D. 1607, A.H. 1016, and was buried there.

**Shahruk Mirza or Mirza Shahruk (مرازہ شاہرخ شارک)**, who had a jâgîr in Gujrât, was murdered by his younger brothers in the year A.H. 1032.

**Shahryar (شهریار)**, a king of Persia of the Sassânian race, who reigned in Persia a few months in A.D. 629. *Vide* Shirôya.

**Shahryar, Sultan (شهریار سلطان)**, the youngest son of the emperor Jahângîr, was married to a daughter of Nûr Jahân Begam by her former husband, Sher Afghan Khân. On the death of Jahângîr in A.D. 1627, A.H. 1037, this prince, who was then at Lâhore, seized the royal treasure, brought over the troops, and forming a coalition with the two sons of his uncle, the late prince Daniâl, marched out to oppose 'Asaf Khân, the wazîr, who had released prince Dâwûr Bâkhsh, surnamed Bulâqi, the son of Sultân Khusrû, from prison, and proclaimed him king. The

battle ended in Shahrvär's defeat. He fled, but being given up by his adherents, was imprisoned and blinded. He was, after three months, put to death, together with Dāwar Bakhs̄h and the two sons of Daniāl, named Tahmūr and Hoshang, by order of Shāh Jahān (q.v.). Shahrvär was famous for the beauty of his person as also for his mental imbecility, on which latter account he was called "Nāshudani" (the Inefficient), answering to the O. E. "Niddering."

### Shah Sadr (شاد سادر), a Muhammadan

saint, whose tomb is situated at the foot of a large mountain of Siwistān, at the distance of about 300 yards from the village of Lakki in Sindh, which belongs to the Sayyads of that place. This famous saint, says Lutf-ullah in his Autograph, originally came from Arabia, and brought thousands of infidels to the light of Islām from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nādir Shāh, king of Persia, in A.H. 1155. Tradition states that Nādir in a dream was invited by this saint to come to Amarkote, where he was to find a very large treasure. Nādir, having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount as a tribute from the Amirs of Sindh. Nādir then bestowed a large sum of money upon the Sayyads of the village, and directed them to have the edifice built over the remains of the saints. This they carried into execution, and an inscription at the door of the shrine, of which translation follows, gives the date of its completion:—

"I inquired of intellect the year of its date,  
"Inspiration informed me, It is the  
Paradise of the members of the sacred  
house." A.D. 1742, A.H. 1155.

All Sayyads of Sindh that are called Lakki Sayyads, I am informed (says Lutf-ullah), the descendants of this saint, whose parentage ascends up to the Imām 'Ali Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imām.

### Shah Safi (شاد صفی), grandson of

Shāh Abbās the Great, king of Persia. His father's name was Safi Mirzā and his original name Bahrm̄ Mirzā. He succeeded his grandfather in January, A.D. 1629, Jumāda I. A.H. 1038, and took the title of Shāh Safi. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, A.D. 1642, Ṣafar, A.H. 1052, and was succeeded by his son, Abbās II.

### Shah Sharaf-uddin (شاد شرف الدین), a Muhammadan saint, who died in the year

A.D. 1379, A.H. 781, and is buried in Behār, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Kūfi character over the entrance to the dargāh, which however time has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in A.D. 1569, A.H. 977. The dargāh is held in great veneration by the Muhammadans, who at the 'Urs or anniversary of the death of the saint, assemble from all parts of the country, it is said to the number of 50,000. He is also called Makhdi-ul-Mulk Shāh Sharif-uddin and Shaikh Sharif. The emperor Sikandar Shāh, the son of Bahlōl Lodi, went to visit his tomb about the year A.D. 1495, A.H. 900.

[*Vide* Sharaf-uddin Ahmad 'Ahia Manerī.]

### Shah Sharif or Sharif-uddin (شاد شریف). *Vide* Shāh Sharaf-uddin.

**Shah Shujā'** (شاد شجاع), Sultān of the Muqaffarians, whose capital was Shirāz. It is said that this prince was in such a manner plagued by a malady called Jū'l Baqar, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father, Muhammād Muzaffār, of his sight in A.D. 1359, and held the reins of government in his own hands. His brother Shāh Mahmūd of Isfahān besieged Shirāz in 1364, took possession of that country, and died before his brother in A.D. 1375, 9th Shawwāl, A.H. 776, after a reign of 16 years. Shāh Shujā' died on Sunday the 9th October, A.D. 1384, 21st Shabān, A.H. 786. He was succeeded by his son Zain-ul-'Abidin, who, on the approach of Amir Taimūr to Shirāz, retired to Tishtar, where his uncle, Shāh Mansūr, seized him and deprived him of his sight. Shirāz was bestowed by Amir Taimūr on Shāh Ahia, the son of Muzaffār, but it was soon afterwards taken by Shāh Mansūr, in whose possession it remained till it was retaken by that conqueror in A.D. 1393, A.H. 795. There is a garden near Shirāz called Haft-tan, which contains the remains of Shāh Shujā', and has on one side of it a small building ornamented with a variety of pictures.

### Shah Shujā' or Shujā'-ul-Mulk (شاد شجاع يا شجاع الملک), king of

Kābul, was the youngest son of Taimūr Shāh, the son of Ahmad Shāh Abdāli. He was sent to Kashmēr by his brother Muhammād Shāh and imprisoned in the fort of the Kōh-i-Mārān in A.D. 1812, from which place he was released in 1814 by Ranjīt Singh and detained at Lāhore as a prisoner, till his escape to the British territories. He was placed by the British Government on the throne of Kābul on the 8th May, A.D. 1839, and was murdered by his nephew, a son of Zamān Shāh, on the 2nd May, A.D. 1842. He is the author of a

biographical sketch of his own life, written at Lüdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the *As. Jour.* vol. xxx. p. 6, under Asiatic Intelligence.

[*Vide Keene's History of India*, ii.]

**Shah Sub-han** (شاہ سوبان), a Muhammadan saint, who died in A.D. 1200, A.H. 596.

**Shah Sufi** (شاہ صوفی), a Muhammadan saint, whose shrine is at a village called Süfipur, in the Pargana of Firozabād in Ágra. It is related by the Khádims of the dargáh that in the reign of the emperor Akbar, Shah Súfi, a faqír of some celebrity, wandered from Isfahán to India, and took up his hermitage among the Jamna ravines near the city of Chandwár, then the county town of the Pargana of the same name, and which, from the remains which still cover the surrounding country for miles, ruined mosques, dilapidated octagon mausolea, fallen entrance gates, and such like works of costly strength, must have been an important post in a fiscal and military point of view. All the time from which the fable of Shah Súfi's miracles commence, Rája Chandarsen was the lord of the fort of Chandwár, and a troublesome tributary of the Delhi court. Non-compliance with the royal demands for payment of revenue brought upon the Rája the investment of his fort by the army of Akbar, who is said to have commanded his forces in person, and to have prosecuted his attack with no approach to success for a period, which the credulous or imposing Khádims of the establishment have exalted into a term of ten years. In the language of Oriental metaphor, the emperor is said to have planted a mango tree on the commencement of the siege, and to have eaten the fruit of it ere his success was secured. This success he owed to the anchorite of the ravines, Shah Súfi. During a severe land storm the lamps of the entire camp were put out, and the light of the Shah's hut alone glimmered in the surrounding darkness. This extraordinary fact led to the Shah's being visited by some of the courtiers. The miraculous character of the event being much commented on by visitors, the Shah acknowledged himself to be under the special favour of heaven; and in the end the conversation turned upon the difficulties of the siege, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Shah promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the Rája, the Shah acted effectually upon his superstitious fears; told him that the fort was destined to fall; and proffered his own miraculous powers to secure for the Rája a safe and honourable retreat for himself, family, and valuables. The whole were accordingly passed invisible through the

besieging camp, and the Rája quitted Hindústán for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwár on the Shah. The place assumed the name of Sútipur, and has since been inhabited by the descendants of the Shah. The decease of Shah Súfi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order, and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwár and Firozabād. Its pretty dome and minarets, commanding as they do the heights of the Jamna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landswards the building is an object of interest and beauty, which (says Mr. Mansel, Collector of Ágra, in a letter to the Commissioner of Revenue at Ágra, 29th May, 1839, No. 125) all would regret to see lost to the country. There are several dáláns, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repair by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed, the Rája, who, under the name of Chandarsen, was ousted from Chandwár, lived, it is supposed by those best acquainted with the annals of Firozabād, in the reign of 'Alá-uddín, and his descendants were the party who fell under the displeasure of Akbar.

**Shah Sulaiman Safwi** (شاہ سلیمان صفوی), the son of Shah Abbás II. king of Persia, whom he succeeded on the 26th August, A.D. 1666, 6th Rabi' I. A.H. 1077. He reigned over Persia 29 years, and died A.D. 1694, A.H. 1106. He was succeeded by his son Shah Husain Safwi.

**Shah Tahir Junaidi** (شاہ طاہر جنیدی) also called Dakhnáni, was the youngest brother of Shah Jafar. He came to India in the time of the emperor Humáyún, and went afterwards to the Deccan, and was appointed minister to Burhán Nizám Shah I. of Ahmadnagar. He was of the Sháa sect, and succeeded in converting his sovereign to the Shíá persuasion in the year A.D. 1537, A.H. 944, and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of 'Ali. Shah Tahir died in the Deccan A.D. 1545, A.H. 952. He was an excellent poet and is the author of several works.

**Shah Taqi or Shaikh Taqi** (شاہ تقی شیخ تقی), a Muhammadan saint, who died between the years A.D. 1413 and A.D. 1421, and is buried at a place called Jhúsi in the province of Allahábád, where a great crowd of Musalmáns assemble every year and make offerings on his tomb.

**Shah Turkman** (شاد ترکمان), a Muslim saint who died in February, A.D. 1241, 24th Rajab, A.H. 638, and lies buried in Shâbjahânbâd (Dehlî) at a place called Dargâh Shâh Turkman.

**Shah Wali Muhammad** (شاد ولی محمد), a saint whose dargâh is in Agra.

**Shah Wali Ullah** (شاد ولی الله). *Vide* Ishtiyâq.

**Shahzada Khanam** (شاہزادہ خانم), a daughter of the emperor Akbar by Salima Begam. She was living in the commencement of the reign of her brother Jahangîr.

**Shahzada Sultan** (شاہزادہ سلطان). *Vide* Sultân Shâhzâda.

**Shah Zaman** (شاہ زمان). *Vide* Zaman Shâh.

**Sha'ib** (شعیب), the name of Jethro, the father-in-law of Moses.

**Sha'ib** (شعیب), the title of a poet of Isfahân, who wrote the poem called *Wâmik and Uzra*.

**Shaibani** (شیبانی), an author whose proper name was Abû Amrû Is-hâk. He died at Baghdâd in the year A.D. 828, A.H. 213.

**Shaibani Khan**, (شیبانی خان). *Vide* Shâhî Beg Uzbak.

**Shaida** (شیدا), poetical appellation of Mir Fatha 'Ali of Lucknow, author of the story of the Owl and the Grocer, entitled *Bîm-o-Baqgâl*. He was contemporary with Fidwî, author of an *Yûsaf* and *Zaleikha* in Urdu.

**Shaida, Mulla** (شیدا), title of a poet who flourished in the latter part of the reign of Jahângîr and commencement of the emperor Shah Jahân. He was one of the Sheikhhâzâdas of Fathapûr Sikri, and a contemporary of the poets Tâlib Kâlim, Qudsî, Hâkim Hâzik, and Nawâb Islâm Khân wazir. His works contain more than 50,000 verses. He has left a *Masnavi* of 12,000 verses in the style of the *Makhzan-ul-Anrâr* of Nizâmi. He died in A.D. 1652, A.H. 1062, in Kashmire, and was buried there. He also had a home at Agra.

**Shaikh 'Alai** (شیخ علائی), a philosopher of Bayana, who made a great stir in the world in the reign of Sultân Salim Shâh by introducing a new system of religion. He called himself Imâm Mahdi, who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, and converted some thousands by force and persuasion. After being twice banished by the king, he returned and kindled fresh troubles, for which he was scourged to death at Agra, by order of the king, A.D. 1548, A.H. 955. He remained firm to his doctrine in the agonies of death; but his religion was not long maintained by his disciples.

[*Vide* *Ain Translation* (Abû'l-Fazl's Biography).]

**Shaikh 'Alam** (شیخ عالم), who wrote a book on the Music of India, and called it *Mâdkhânal* or *Mâdkhô Nâek*, after the name of the musician who first wrote it in Hindi.

**Shaikh 'Ali** (شیخ علی), author of the *Jauâhir-ul-Samania*.

**Shaikh Buhlul** (شیخ بھلول), the brother of the saint Muhammad Ghâus of Gwâlîr. He was put to death in Agra by Mirzâ Handal, the brother of the emperor Humayûn, about the year A.D. 1539, A.H. 945. His tomb is on a hill near the fort of Bahâna.

**Shaikh Farid Bhakari** (شیخ فرید بھکری), a native of Bhakar, and author of the work called *Zakkîrat-ul-Qâwâniñ*, which he composed in the time of the emperor Shah Jahân, A.D. 1650, A.H. 1060.

**Shaikh Farid Bukhari** (شیخ فرید بخاری), a nobleman, who, in the first year of Jahângîr, was raised to the rank of 5000, with the title of Murtazâ Khân, and appointed Paymaster-General of the army. He died in the year A.D. 1616, A.H. 1025.

**Shaikhî 1st** (شیخی), a poet, on whom Murâd I. had conferred a wazirship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikhî suffered much from a complaint in the eyes, and, being very poor, he was so inconsequent as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and in paying for it laid down two aspers. "I charge but one asper," said Shaikhî, "do you

not know that?" "Certainly I know it," said the stranger, "and therefore you see I give you a second." "Give me a second!" replied Shaikhī angrily, "for what?" "To enable you to buy one of your own bottles, my friend," replied the other coolly, "and cure yourself?" The poet shrugged his shoulders and shut up his shop. He flourished about the year 1395.

**Shaikhī 2nd**, a Turkish poet, who was contemporary with Aḥmadi.

**Shaikh Ibrahim** (شیخ ابراهیم), an uncle of the poet Hazīn. He is the author of the *Rāfi' ul-Khilāf*, which contains glosses on various works, and of the *Kāshī ul-Ghawāshi*, being glosses on the Kashshāf as far as the 49th Sūra, and of a commentary on Euclid. He died at Lāhiyān in A.D. 1707, A.H. 1119.

**Shaikh Jalal** (شیخ جلال), surnamed Makhdūm Jahānīyah Jahāngash̄; a celebrated saint of Multān, the son of Sayyad Aḥmad Kabīr, the son of Sayyad Jalāl' Bukhārī. He was the disciple of Shaikh Rukn-uddin Abū'l Fatha, grandson of Shaikh Bahāuddin Zikaria. He is said to have travelled all over the world, and is on that account called Jahāngash̄. He made seven pilgrimages to Mecca, and brought from there a stone bearing the footprint of the prophet, which he made over to Sultan Firuz Shāh Tughlaq, who became one of his disciples. Shaikh Jalal was born on the 8th February, A.D. 1308, 14th Shabān, A.H. 707, and died on Wednesday, the 3rd February, A.D. 1384, 10th Zil-hijja, A.D. 785, aged 78 lunar years; he was buried at Ucheha in Multān. The Persian inscription is engraved on the gate of his mausoleum, which is annually visited by the pilgrims of distant countries. It is a popular belief that a fool can get restored to perfect sense by eating the earth of his tomb. He is the founder of the sect of Malang and Jalāli Faqīrs in India, and is the brother of Sayyad Rajū Qattāl. His memoirs were written by one of his disciples and is called *Kitāb Kūtbī*.

[*Vide* Thomas, *Chronicles of the Pathān Kings*, p. 91, note.]

**Shaikh Jalal of Thanesar** (شیخ جلال بخاری), a celebrated pious Musalmān who lived in the time of the emperor Akbar, and died on the 10th January, A.D. 1582, 14th Zil-hijja, A.H. 989, and lies buried at Thānesar.

**Shaikh Jamali, Maulana** (شیخ جمالی), was a native of Dehlī and an excellent Persian poet. He at first took for his poetical title Jalālī, but subsequently

at the request of his *mursid*, Shaikh Samā-uddin, changed into Jamālī. From Dehlī he proceeded on a pilgrimage to Mecca, and on his return he came to Herāt in the time of Sultan Husain Mirzā, where he resided for several years, and became acquainted with the celebrated Maulwi Jāmī. He is the author of the work entitled *Sīar-ul-'Arīfīn*, or Lives of the Pious, as also of a *Diwān*. He died in the time of the emperor Hūmā-yūn, A.D. 1555, A.H. 942, and lies buried at old Dehlī, where his tomb is still to be seen. His son, Shaikh Gadaī Kambūh, served under Bairām Khan for several years, rose to a suitable rank, and died in A.D. 1568, A.H. 976.

**Shaikh Jun or Jiwan bin-Abi Sa'id-al-Makki** (شیخ جون), author of the *Nūr-ul-Anwār fi Sharh-al-Manār*, a law treatise.

**Shaikh Mir** (شیخ میر), a nobleman and one of the best generals of 'Alamgīr, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother, Dārā Shikoh, at Ajmir, on Sunday the 13th March, A.D. 1659, 29th Jumādā II, A.H. 1069. He was buried by the orders of 'Alamgīr close to the tomb of Khwāja Mo'in-uddin Chishti at Ajmir.

**Shaikh Mir of Lahore** (شیخ میر). He is also called Shāh Mir, and is said to have been a pious Musalman and spiritual guide of Mullā Shāh. He died in August, A.D. 1635, A.H. 1015, and is buried at Lahore.  
[*Vide* Shāh Mir.]

**Shaikh Mubarak of Nagor** (شیخ مبارک ناگوری), father of Shaikh Faizi and Abū'l Fazl, the celebrated wazir of the emperor Akbar. He is the author of the Commentary on the Qurān called *Munba-ul-Ayīn*, and of another work entitled *Jauāma-ul-Kalām*. He was born in the year A.D. 1505, and died at Lahore on the 6th August, A.D. 1593, 17th Zil-Qa'da, A.H. 1001, and was buried at Agra, where, in the same compound, it is supposed Faizi, Abū'l Fazl, and Ladli, their sister, were buried. His father's name was Shaikh Mūsā, who was a Turk by birth.

**Shaikh Mufid** (شیخ مفید). *Vide* Abū 'Abdullāh Muhammad bin-Muhammad-al-Nāmāni.

**Shaikh Muhammad** (شیخ محمد), author of a work on Sufiism, in Persian, called *Chehal Risāla*, or Forty Chapters.  
[*Vide* Muhammad (Shaikh).]

**Shaikh Muwyayad** (شيخ مويبد). *Vide* Abū'l Qāsim of Hullā.

**Shaikh Nizam** (شيخ نظام). *Vide* Niẓām (Shaikh).

**Shaikh Razi** (شيخ رضي), son of Hasan, author of the Sharīh on the Kāfiyah and Shāfiyah of Ibn-Hājib. He died in A.D. 1287, A.H. 686.

**Shaikh Saduq** (شيخ صدوق), also called Abū Jafar Muhammad bin-'Alī Babawia. *Vide* Babawia.

**Shaikh Safi or Safi-uddin** (شيخ صفي), the celebrated founder of the sect of Sūfis in Persia, from whom were descended the royal Safi family. He dwelt in Ardibail, in Media, and died there. His son Shaikh Sadruddin Mūsa was held in such high estimation that he was honoured by a visit from the great conqueror, Amir Taimur. That monarch was so much pleased by the Shaikh's conversation that, at his request, he released all the prisoners taken in Asia Minor and Turkey. Many of the captives were persons of wealth and family, who afterwards enriched their benefactor by costly presents and acknowledged him as their tutelar saint. Their respect, and that of their descendants, was continued to him and his posterity. Shaikh Safi died at Ardibeil on the 7th August, A.D. 1335, 17th Zil-bijja, A.H. 735.

**Shaikh Sharif** (شيخ شريف). *Vide* Shāh Sharaf-uddin.

**Shaikh Taqi** (شيخ تقى). *Vide* Shāh Taqi.

**Shaikh Yusaf** (شيخ يوسف). *Vide* Yūsaf (Shaikh).

**Shaiq** (شایق), poetical name of Yūsaf Beg, a poet of Dehlī, who passed a retired life, although his other brothers were mansabdārs in the service of the emperor 'Alamgir. He died A.D. 1687, A.H. 1098.

**Shaiq** (شایق), poetical name of Mir Ghulām 'Ali bin-Sayyad Fathā 'Ali Razawi Jālisī. He flourished under Ghāzi-uddin Haidar, king of Audi, who reigned at Lucknow from A.D. 1814 to A.D. 1827, A.H. 1229 to A.H. 1243. He is the author of a Diwān.

**Shaiq Nazir-al-din Hasan** (شایق نذیر الدین حسن), poetical name of Nazir-uddin Hasan, son of Shāh

Ghulām Muhi-uddin Aweiṣī. He is the author of a work called *Masdar Fayūz*, a grammar to learn the Persian language, which he wrote at Bareili in the year A.D. 1815, A.H. 1230, when in the service of Nawāb Ahmad Yār Khān.

**Shaista Khan, Amir-ul-Umra** (شاہستہ خان امیر الامرا)

His original name was Abū Tālib, or Mirzā Murād. He was the son of 'Asaf Khān, wazir, and grandson of 'Imād-nddaula (q.v.). After the death of his father, A.D. 1641, he was appointed wazir by the emperor Shāh Jahān. The large Jamā Masjid which stood (till 1857) on the banks of the Jamna river to the west of the fortress of Allahābād, was built by him in the time of Shāh Jahān and completed in the year A.D. 1646, A.H. 1056. His son Khudābanda Khān also held high rank in the time of 'Alamgir, and was appointed Faujdār of the Karnatic Bijāpūr, and subsequently, after the death of Ruh-ullah Khān, he held the post of grand steward of the household. Shaista Khān was appointed governor of Bejjār by Shāh Jahān in A.D. 1638; and in A.D. 1652 to the more important command of Gujārāt. In A.D. 1656 he was employed by 'Alamgir (Aurangzeb), at that time viceroy of the Deccan, to serve as lieutenant to his eldest son, Sultān Muhammad, in the war of Golkanda. In the contentions of Shāh Jahān's sons for the throne in A.D. 1658, he served with Dārā Shikoh, whom he betrayed by giving intelligence and guides to Aurangzeb. He was appointed in July, A.D. 1659, governor of the Deccan in the room of Muhammad Muazzim, the son of the emperor 'Alamgir, who was recalled to the presence, and in A.D. 1666 as governor of Bengal. He kept his court at Dacca, and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golaghat, near Hugli. He died in the reign of 'Alamgir on the 31st May, A.D. 1694, 16th Shawwāl, A.H. 1105, aged 93 lunar years. Some traces of his Rauza and garden are still to be seen at Āgra on the banks of the Jamna.

**Shaista Khan, Nawab** (شاہستہ خان نواب), the son of Asaf Khān, the prime minister.

**Shakar-un-Nisa Begam** (شکران نسا بیگم), the daughter of the emperor Akbar, who gave her in marriage to Mirzā Shāhrukh, son of Ibrāhim Mirzā. She is buried in the mausoleum of Akbar at Sikandra in Āgra. Her mother's name was Bibi Daulat Shāh.

**Shakir** (شاکر), the poetical name of Niẓām-ul-Mulk 'Asaf Jāh.

**Shakir** (شاکر), the poetical name of 'Abdur Rahmān, author of the poetical work called *Gulistān Musarrat*, which he also named *Hadīek-ul-Maqāni*. He wrote this book at Lucknow during the reign of Amjad 'Ali Shāh in A.D. 1845, A.H. 1261, and finished it in the time of Wājid 'Ali Shāh.

**Shali** (شالی), author of a *Dīwān*, which goes after his name, *Dīwān Shāhī*.

**Shama'ul-Mulk** (شمع الملک), title of the ruler of Jurjān, named Qābūs.

**Shamgar** (شامگر). *Vide* Qābūs. He is called Shamgīr by Daulat Shāh.

**Shamru, Samru or Sombre** (شمرو),

whose real name was Walter Reinhardt, a person of obscure parentage in the Electorate of Treves. He entered early as a common soldier the service of the French, taking for his *nom-de-guerre* Summer, which his comrades, from his saturnine complexion, turned into Sombre, and the Indians, by corruption, Samrū and Shamrū. At length he repaired to Bengal, and enlisted in one of the Swiss Companies then employed at Calcutta; but at the end of eighteen days deserted to the French at Chandernagar, where he became a sergeant. Deserting this post he fled into the Upper Provinces, and was for some time a private trooper in the cavalry of Saifdar Jang, father to Shujāuddaula. This service he quitted and led a vagabond life in different provinces; but in A.D. 1760 was with the rebel Faujdār of Purnia Khādin Husain Khān. Upon his being expelled from Bengal, Shamrū left him and entered into the service of Gregory, an Armenian, then in high favour with Nawāb Qāsim 'Ali Khān and distinguished with the title of Gūrgin Khān. From him he had the command of a battalion of Sepoys, and afterwards obtained from the nawāb the addition of another. In this station he massacred the English captives at Patna in A.D. 1763. Some time previous to the battle of Buxar he treacherously deserted Qāsim 'Ali with his corps, and embraced the service of the Nawāb Shujāuddaula, who had gained him over by bribes. Upon the nawāb's defeat at Buxar he was entrusted with the protection of the Begams, and remained with nawāb till he made peace with the English, when, fearful of being delivered up to them, he retired to Āgra, and entered into the pay of the Jāt Rāja Jawāhir Singh; but quitted him for the service of the Rāja of Jaipūr, who soon dismissed him on a remonstrance from the English General. He then again served the Jājs; quitted them once more, and came to Dehli, from whence he followed the fortunes of Nawāb Najaf Khān, in whose service he died. Such are the outlines of the fortunes of this man, who had some

merit as a soldier, but wholly obscured by a treacherous and blood-thirsty disposition. His corps was continued after his death in the name of his son and a favourite concubine, who received for their maintenance the sum of 65,000 rupees per month. He died, or was murdered, in the year A.D. 1778, A.H. 1192, at Āgra, where his tomb is to be seen in the Roman Catholic burial-ground, with a Persian inscription in verse, mentioning the year of his death and his name.

[*Vide* next article.]

**Shamru Begam** (شمرو بیگم), the cele-

brated princess of Sardhana, whose native title was Zeb-un-Nisa, was the wife, or rather concubine, of Shamrū or Sombre. She held an extensive jagir at Sardhana, and died on the 27th January, A.D. 1836, 8th Shawwāl, A.H. 1251, aged 88 lunar years. She was buried in the church of Sardhana, of which she was the founder. She was one of the oldest and most sincere allies of the English. At her death she left upwards of six lakhs of rupees to various charitable and pious purposes, and gave instructions for founding a college for young men, to serve on the apostolic mission of Thibet and Hindūstān. Captain Mundy, in his *Journal of a Tour in India*, says that the history of her life, if properly known, would form a series of scenes such as, perhaps, no other female could have gone through. Colonel Skinner had often, during his service with the Marhattas, seen her, then a beautiful young woman, leading on her troops to the attack in person and displaying, in the midst of carnage, the greatest intrepidity and presence of mind. The Begam contracted a lawful marriage in A.D. 1793. Her first lord, Reinhardt, who bought her when a young and handsome dancing girl, married, and converted her to the Roman Catholic religion. Her second husband was a French adventurer, a soldier of fortune named Levassoult, who commanded her small army. It is of this man that the following anecdote is related, which is wondrous strange, if it be true. Skinner used to say that her husband had become possessed of wealth, power, and a numerous army; of these his ambitious wife coveted the undivided possession, and she then accomplished her purpose. A mutinous disposition, on the subject of pay, having manifested itself among his body-guard, the Begam, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and to dishonour his wife. They consequently arranged to escape together from the fury of the soldiery; and at night started secretly from their palace in palankeens. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort were overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her.

Soon afterwards the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palankeens. At this instant Levaissoult heard a scream, and his wife's female slave rushed up to him and exclaimed that her mistress had stabbed herself to death. The husband, true to his vow, instantly seized a pistol and blew out his brains. His tomb is at Sardhana. [So wrote Mr. Beale, but the Begam's collusion has never been proved.]

[Vide *Fall of the Moghul Empire*.]

### شمشیر بہادر I. (Shamshir Bahadur I.),

an illegitimate offspring of the Peshwā Bājī Rāo Marhatta by a Musalman concubine named Mastāni, who brought him up in the Muhammadan religion. He was severely wounded in the famous battle which took place between the Marhattas and Ahmad Shāh Abdālī in January, A.D. 1761, and got to Dīg, where Sūrajmal Jāt had his wounds treated with the greatest care, but he died soon afterwards, and was buried at Dīg.

### شمشیر بہادر II. (Shamshir Bahadur II.),

Nawāb of Banda, was the eldest son of 'Ali Bahādūr, the son of Shamshir Bahādūr I. The son of Bājī Rāo Peshwā. He succeeded to the territories of his father in Bundelkhand about the year A.D. 1802, but subsequently a pension or stipend of four lakhs of rupees annually was granted him in perpetuity by the British Government. He died on the 30th August, A.D. 1823, 24th Zil-Qa'da, A.H. 1238, and was succeeded by his brother Zulfiquar 'Ali Khān.

### شمشیر خان (Shamshir Khan), a

nobleman, at whose request a prose abridgment of the *Shāh-nāma* of Firdausi was made by Tawakkul Munshī in A.D. 1652, A.H. 1063.

### شمس شہاب (Shams Shahab 'Aff)

عفیف, the son of Malik Sad-ul-Mulk, who was Amaldār of Abūhār and Dibālpur in the reign of Sultan Ghayāsuddin Tughlaq. He was born the very day that Sultan Firoz Shāh came into the world, i.e. in the year A.D. 1309, A.H. 709, and was the grandfather of Shams Sirāj Afif, the author of the *Tārikh Firoz Shāhi*.

### شمس سراج عفیف (Shams Siraj 'Aff),

the grandson of Shams Shahab Afif, was an historian who flourished in the reign of Sultan Firoz Shāh Bārbak, king of Dehlī, who reigned from A.D. 1351 to 1388. He is the author of the entire history of that monarch, called *Tārikh Firoz Shāhi*, in which he relates that when that emperor built the city of Firozābād, adjoining to that of (old) Dehlī, in the year A.D. 1354,

A.H. 755, he (the author) was then 12 years of age, and that the red stone pillar in the Koskāh of Firozābād, near the mosque or Jama Masjid, was brought by that emperor in the same year, with great expense and labour, from a place called Naweira, in the vicinity of Sitaura, near Khizirābād, a city situated at the foot of a mountain, ninety cōs distant from (old) Dehlī, where it then stood. The whole length of this pillar, says the author, was 32 gaz, eight of which the king ordered to be buried in the earth or sunk in the building, and the remaining 24 to be above the surface. This pillar was called by the emperor, Minar Zarīn, i.e. the Golden Minar. The second pillar which the emperor set up within his hunting-place, called Shikārgāh Firoz Shāh, was brought from Mirath, and was somewhat smaller than the one just mentioned. This pillar is now called the Lāgh of Firoz Shāh. These two pillars were, even at that period, as they are still, believed by the Hindus to have been the walking sticks of a famous hero of antiquity named Bhīm Sen. The characters engraved round these two pillars the most intelligent and learned men of all religions were not able to decipher. They have now been shown to have been made by Asoka. The author was living at the time of Tamerlane's invasion of India in A.D. 1398, A.H. 801, whom he has mentioned in his work.

[Vide Dowson's *Elliott*, iii. p. 269.]

### شمس تبریز (Shams Tabrizi). Vide

Shams-uddin Muhammad Tabrizi.

### شمس طبسی (Shams Tibsi). Vide

Shams-uddin Tibsi (Qāzī).

### شمس الدین (Shams al-dīn)

احمد, author of the *Khulāsat-ul-Munākib*, containing the lives of ten celebrated Sufi Shaikhs.

### شمس الدین احمد خان (Shams-uddin Ahmad Khan)

(الدین احمد خان), a descendant of the Sayyads of Naishāpūr. He held the rank of 5000 in the reign of the emperor Akbar, and died in A.D. 1591, A.H. 999.

### شمس الدین علی خان (Shams-uddin 'Ali Khan)

علی خان), author of the *Muntakhib-ul-Hazāt*, which contains the history of the eighth Imām, viz. 'Alī Razā bin-Mūsa, also called 'Alī Mūsi Razā, who died A.D. 818, and whose tomb is at Mashhad (formerly called Tūs) in Khorāsān, and is still an object of pilgrimage to the Persians; also memoirs of his descendants. This work was translated from the Arabic of Abū Ja'far.

**شمس الدین الشافعی** (الشافعی), author of the Arabic work called *Ayān-ul-Asar*; containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals.

**شمس الدین Altimsh, Sultan** (الدین النعش سلطان), a king of Dehli, whose original name was Altimsh. In his childhood he was bought from a merchant by Sultān Qutb-uddin Aibak, king of Dehli, who afterwards gave him his daughter in marriage. He expelled 'Arām Shāh, the son of Qurb-uddin, from the throne of Dehli, A.D. 1210, A.H. 607, and declared himself king, with the title of Shams-uddin. He defeated and imprisoned Tāj-uddin Ildāz, king of Ghazni, who came to Lāhore with a large army in A.D. 1215. He besieged for a whole year the fortress of Gwāliar, and took it in A.D. 1233; and, after a reign of 26 years, died on the 30th April, A.D. 1236, A.H. 633. His son Sultān Rukn-uddin Firoz succeeded him. It is supposed that the Qub Minār in old Dehli, which is now commonly called the Jāh of Qutb Shāhīb, because it stands close to the dargāh of the celebrated saint Khwāja Qutb-uddin Bakhtyār Kāki, was built or completed by Sultān Shams-uddin Altimsh some time before the year A.D. 1236. A part of it was injured by lightning, and was repaired and completed on the 26th October, A.D. 1501, 13th Rabī' II, A.H. 907, by Fathā Khān Masnad 'Ali, in the reign of Sultān Sikandar Shāh Lodi.

**شمس الدین بهمنی سلطان** (الدین بهمنی), the son of Sultān Mahmūd Bahmani. He was placed on the throne of the Deccan on the 14th June, A.D. 1397, 17th Ramazān, A.H. 799, after the dethronement of his brother Ghayās-uddin by Lālchīn, who was now honoured with the title of Malik Nāib, or regent. Shams-uddin had reigned only five months and seven days, when Firoz Khān, the son of Sultān Dād Shāh, having deposed him, sent him, together with Lālchīn, to confinement, and ascended the throne, with the title of Firoz Shāh Rōzafzūn, on Thursday the 15th November, A.D. 1397, 23rd Šafar, A.H. 800.

**شمس الدین bin - Mubarik** (الدین بن مبارک), author of the *Sharah Hikmat-ul-Ain*.

**شمس الدین Faqir, Mir** (فقیر میر), a native of Dehli, and author of the work called *Hadāiq-ul-Balāghat*, or Garden of Eloquence, a treatise on the rhetoric, poetry and rhyme of the Persians.

**شمس الدین Kart I. Malik** (الدین کرت ملک)

Shams-uddin Muhammad Kart, the son of Abā Bakar Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commenced his reign in the year A.D. 1268, A.H. 666, over Herāt, Ghōr, Ghazni and Kābul. His mother was the daughter of Malik Rukn-uddin Ghōrī, who, before his death in A.D. 1245, A.H. 643, had named him to be his successor, and which was subsequently confirmed by Mangū Khān and Ḥalākū Khān, kings of Persia. His descendants continued to reign over those countries for 119 lunar years and two months, till they were extinguished by Amir Taimūr (Tamerlane) in A.D. 1381. He was a contemporary of Abaqā Khān, king of Persia, and died at Tabriz in January, A.D. 1278, Shaban, A.H. 676, after a reign of ten years, and was succeeded by his son Malik Shams-uddin II.

#### *Kings of the dynasty of Kart or Kard.*

1. Malik Shams-uddin Muhammad Kart I.
2. " Shams-uddin II. his son, also called Rukn-uddin.
3. " Fakhr-uddin Bahman, his son.
4. " Ghayās-uddin Kart, his brother.
5. " Shams-uddin Kart III. his son.
6. " Hāfiẓ, his brother.
7. " Moi'zz-uddin Husain, his brother.
8. " Ghayās-uddin, the son of 'Ali and grandson of Moi'zz-uddin, the last king of this race.

**شمس الدین Kart II. Malik** (الدین کرت ملک)

Shams-uddin Kart II. Malik (الدین کرت ملک), second king of the dynasty of Kart, was the son of Shams-uddin Kart I. whom he succeeded in January, A.D. 1278, A.H. 676. He was a contemporary of Abaqā Khān, the Tartar king of Persia, and reigned about 28 years over Herāt, Ghazni, Balkh, etc. He died on Thursday the 2nd September, A.D. 1305, 12th Šafar, A.H. 705, and was succeeded by his son Malik Fakhr-uddin Bahman.

**شمس الدین Kart III. Malik** (الدین کرت ملک)

Shams-uddin Kart III. Malik (الدین کرت ملک), the fifth Sultān of the dynasty of Kart, who reigned over Herāt, Balkh, Ghazni and Kābul. He succeeded his father, Ghayās-uddin Kart, in A.D. 1329, A.H. 729, reigned ten months and died in A.D. 1330, A.H. 730. He was succeeded by his brother Malik Hāfiẓ, who was slain in 1332. After him Moi'zz-uddin Husain, his brother, ascended the throne.

**شمس الدین Khan** (خان) (نواب)

Shams-uddin Khan (خان) (نواب), the nawāb of Firozpūr, was the son of Nawāb Ahmad Baksh Khān, a jagirdār of Pargana Firozpūr and Lohāri. It

was at his instigation that Karim Khan, one of his confidants, murdered Mr. W. Fraser, the British Commissioner of Dehli, on the evening of the 22nd March, A.D. 1835, for which act Karim Khan was hanged on the 26th August following, and subsequently the nawâb, being found guilty after a full investigation of the case, was executed on the 8th October of the same year at Dehli. Nawâb Shams-uddin was the Jagirdâr of Firozpur, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Dehli. He enjoyed a revenue variously estimated at from three to ten lakhs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate his murder, will, perhaps, ever remain a mystery. The supposition is that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziyya-uddin, the younger brothers of the nawâb, a part or whole of Lohâri, an extensive estate, to which the latter considered himself the most entitled.

### شمس الدین خواجہ (الدین خواجہ), the son of an

Amîr of Khawâfî, in Khurâsân, by name Khwâja 'Alâ-uddin. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Diwân of the Panjâb in A.D. 1599, A.H. 1008, but died after a few months at Lâhore.

### شمس الدین محمد (الدین محمد), author of the works called *Bakhtyâr-nâma* and *Sindbâd-nâma*.

### شمس الدین محمد عنکا خان (الدین محمد عنکا خان). Vide 'Azîm Khân.

### شمس الدین محمد عصار (الدین محمد عصار). Vide Assâr.

Shams-uddin Muhammad-bin-Abdullah-al-Ghazi, Shaikh (الدین محمد بن عبدالله الغزی), author of the *Tanwîr-ul-Abnâr*, which he composed in A.D. 1586, A.H. 995, and enriched with a variety of questions and decisions. It is considered to be one of the most useful books, according to the Hanafi doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled *Manh-al-Ghasâfîr*.

### شمس الدین محمد بن حمزہ (الدین محمد بن حمزہ), sur-

named Fanârî. He was an author, and died in the year A.D. 1431, A.H. 834. He wrote a commentary which is considered one of the best glosses on the *Sirâjâia* of Sajâwandi.

**Shams-uddin Muhammad bin-Killai**  
**(شمس الدین محمد فردیس-الفریقی),** author of the *Fardîs-ul-Fâriqâ*, a treatise on the Law of Inheritance, according to Shâfi'i's doctrine. He died in A.D. 1375, A.H. 777.

**Shams-uddin Muhammad ibn-Nasar**  
**(شمس الدین محمد ابن نصر),** author of the work called *Mujma-ul-Bahryn*. He lived in the time of Tâj-uddin Eldâz.

**Shams-uddin Muhammad Kuswi,**  
**Khwaaja (شمس الدین محمد کوسوی خواجہ),** a descendant of Shaikh

Ahmad Jâm. He died on Saturday the 31st March, A.D. 1459, 26th Jumâda I. A.H. 863, and is buried near the Jama Masjid at Herât, close to the tomb of Faqîh Abû Yezid Marghâzi.

**Shams-uddin Muhammad Sahib Diwan**  
**(شمس الدین محمد صاحب دیوان)** held the office of Diwân and

prime minister in the reign of Halâkâ Khân and his son Abâqâ Khân, the Tartar kings of Persia. In the first year of the reign of Arghûn Khân, the son of Abâqâ Khân, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Qara Bâgh of Tabrez, on Monday the 16th October, A.D. 1284, 4th Shabâr, A.H. 683. He was a good poet, and is the author of the work called *Risâla Shamsia dar ilm Mantag*, a work on the science of Logic. His brother Alâ-uddin, surnamed Atâ Malik, is the author of a history entitled *Jahân Kushâ*.

**Shams-uddin Muhammad Tabrizi,**  
**Maulana (شمس الدین محمد تبریزی مولانا),** commonly called Shams Tabrizi, a celebrated Muhammadan of Tabriz. He was the master of Jalâl-uddin Maulâ Rûmî, who wrote a book of odes in his name, entitled the *Dîvân* of Shams Tabrizi. He was murdered by 'Alâ-uddin Mahmûd, the son of the Maulâ, and thrown into a well, A.D. 1247, A.H. 645. He is considered by the Sufis to be one of the most celebrated martyrs of their sect. He was, they say, sentenced to be flayed alive, on account of his having raised a dead person to life. We are told that, after the law had been put into force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been excommunicated as

well as flayed, and no one would give him the slightest help. After four days he found a dead ox; but he could not obtain fire to dress it. Wearyed out with the unkindness of men, he desired the sun to broil his meat. It descended to perform the office; and the world was on the point of being consumed, when the holy Shaikh commanded the flaming orb to resume its station in the heavens.

### شمس الدین (پوربی) *Shams-uddin Purbi I.*

surnamed Bhangeira. His proper name was Khwāja Iliās. He ascended the throne of Bengal after the assassination of 'Alā-uddin Pūrbi, about the year A.D. 1343, A.H. 744. For 13 years he resisted with success the forces of the king of Dehlī, who could never succeed, during the whole of that period, in making any impression upon him. He died, after a reign of 16 years, A.D. 1358, A.H. 760, and was succeeded by his son Sikandar Shāh Pūrbi.

### شمس الدین (پوربی) *Shams-uddin Purbi II.*

ascended the throne of Bengal after the death of his father Sultān-us-Salātīn, A.D. 1383, and died, after an inglorious reign of three years, A.D. 1386, A.H. 788. He was succeeded by Rāja Kans Pūrbi.

### شمس الدین (تبریزی) *Shams-uddin Muhammad Tabrizi.*

### شمس الدین قاضی (طبسی) *Shams-uddin Tibsi, Qazi*, one of the learned men of Khurāsān, and an excellent poet, who attended the court of Nizām-ul-Mulk, wazir to Sultān Jalāl-uddin Malikshūh. He died about the year A.H. 473.

### شمس الامرا امیر کبیر نواب *Shams-ul-'Umra, Amir Kabir Nawab*

a nobleman or Amīr-ul-'Umra of the court of the Nizām of Haidarābād. He was born in A.D. 1780, and survived three successive Nizāms. The first was Nizām 'Ali Khān, by whom the nawāb was originally appointed commander of the household troops, during the troubled periods of Tipū Sultān's reign. On Nizām 'Ali's death in A.D. 1803, the nawāb lived to see Mir Akbar 'Ali, alias Sikandar Jāh, raised to the masnad, and subsequently, on the decease of this prince in 1830, saw him succeeded by Násir-uddaula, the late Nizām, from whom he received the title of Amīr Qabīr, in acknowledgment of his services to the State. As a geometerian he stood unrivalled, and the compilation styled after himself, *Shams-ul-Handisa*, besides other works published by him on the Arts and

Sciences, distinguish him as an author. He died on the 10th April, A.D. 1863, when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarābād. He left two sons, and both worthy of him. The elder of the two has inherited his father's vast estates and his official titles. The younger received most of his father's immense wealth during his lifetime, and many jagirs since his death.

### شمس النساء (بیکم) *Shams-un-nisa Begam*

the daughter of Hakīm Kamar-uddin Khān of Benāres, but her place of residence was at Lucknow. She is the author of a small Diwān, and was living in the year A.H. 1272.

### شانی (شانی) *Shāni*, a poet who flourished in the reign of Shāh Abbās I, king of Persia, and died in the year A.D. 1614, A.H. 1023. He is sometimes called Maulana Shānfī Taklū.

### شapur (شاپور) *Shapur*, a poet of Teherān, who died A.D. 1638, A.H. 1048. His tomb is at a place called Sirkhab, in Tabriz. He had the title of Malik-us-Shoārā, or king of poets.

### شapur or Shahpur I. (شاپور) (the Saporos of the Greeks), the second king of Persia of the Sasanian dynasty, was the son of Ardisher Babīgān. He began to reign about the year A.D. 240, and carried his arms into the Roman territories, gaining many important victories over that nation, whose emperor, Valerian, he made prisoner at the battle of Edessa, and flayed him alive. According to Persia historians Shāpūr reigned 31 years, and died about the year A.D. 273. He was not only a good general but a wise and beneficent ruler of his country. He was succeeded by his son Hormuz I. the Hormides of the Greeks. Shāpūr conquered Armenia and Georgia, which he added to the empire.

### شapur II. (شاپور) *Shapur II.*, surnamed Zū'l Aktāf, was the son of Hormuz II. king of Persia, and was born A.D. 310, a few months after the death of his father, on which account the Persian historians say that his reign was a few months longer than his life. He died A.D. 381, aged 71 years. During his long reign he raised his country to a state of the greatest prosperity; having defeated all his enemies, and extended the limits of his empire in every direction, adding Georgia, Armenia, and other provinces to the empire. He was succeeded by his son, Ardisher II.

### شapur III. (شاپور) *Shapur III.*, the son of Shāpūr II. and the uterine brother of Ardisher II. whom he deposed, and mounted the throne of Persia, A.D. 385. This prince, who is

described as virtuous and beneficent, reigned over Persia only five years. He was killed by the fall of his tent, the pole of which struck the monarch as he slept.

### شقيق بلخی (Shaqiq Balkhi), a cele-

brated pious Musalmān. He died on the 20th January, A.D. 791, 9th Ramazān, A.H. 174, in the reign of the Khalif Hārūn-al-Rashid, and was buried at Khatlān.

### شرف ابن شمس الدین (Sharaf ibn-Shams-uddin)

شمس الدین (Shems ad-Dīn), author of the *Sharaf-nāma*, a Persian History of the Dynasties which have governed in Kurdistān. It was translated into English by Professor Charmoy.

### شرف جهان، میرزا (Sharaf Jahan, Mirza)

میرزا (Mirza), an author whose father, Qāzī Jāhān, held a high appointment at the court of Shāh Tahmasp Safi, but, being suspected of being a Sunnī, he was deprived of it. Sharaf Jāhān died in A.D. 1561, A.H. 968.

### شرف قزوینی (Sharaf Qazwini), a poet

who was a native of Qazwin, and is the author of a Persian diwān. He came to the Deccan in the reign of Qutb Shāh, in whose service he died.

### شرف الدوّلہ (Sharaf ud-dawla), a noble-

man of the reign of the emperor Muhammad Shāh. He is the founder of the Masjid situated in the Dariba Bāzār at Delhi, which he built in the year A.D. 1723, A.H. 1135.

### شرف نواب (Sharaf ud-dawla, Nawab)

(Nawab), ex-prime minister of Audh, was a native of Kashmere. His ancestors were "Rafugurs" or shawl-darers. At an early age he travelled to the Deccan, where he obtained employment under the Nizām. He did not, however, remain long at Haidarābād; the reputed splendour of the court of Lucknow brought him to Audh, where he found he had an uncle, the celebrated Maulwi Ahia, the residency Wakil during the reign of Nāsir-uddin Haider. On the accession of Muhammad 'Ali Shāh to the throne in A.D. 1839, Maulwi Ahia was advanced to the post of prime minister, *viceroy* Hakim Mahdi, deceased, and Sharaf-uddaula was appointed residency Wakil, *viceroy* his uncle promoted. Maulwi Ahia dying soon afterwards, Sharaf-uddaula succeeded him as prime minister. He held the office up to the time of Muhammad 'Ali Shāh's death, which took place in May, A.D. 1842, when Amjād 'Ali Shāh succeeding to the throne, he nominated his favourite, Amin-uddaula, to the premiership, obliging Sharaf-uddaula to retire. By the Resident personally

the nawāb was so much esteemed that, after he lost office, he (the Resident) deemed him the fittest man in Lucknow to manage the very responsible and important concerns of the Husainabād Imāmbarāsh, of which he induced the king to make him Wasiqadār, or stipendary. Sharaf-uddaula was known by everyone to be the most sincerely attached friend the British had in Audh. He was, therefore, looked upon with much jealousy and rancour by all the courtiers, but especially by Nawāb 'Ali Naqī Khān, the father-in-law and prime minister of Wājid 'Ali Shāh, the last king. Viewing him always as his rival, 'Ali Naqī often contemplated his ruin, and at one time, in league with Nawāb Wāsi 'Ali Khān, one of the famous abominables of the court of Lucknow, he would have compassed his end, as he had succeeded in getting the king to issue an order of banishment against Sharaf-uddaula, with his whole family, but for the timely interference of the Resident, who had the order revoked. During the early part of the rebellion (in 1857) the insurgents surrounded his house, insisting that he should become prime minister of the rebel government. He refused, and tried to excuse himself in every way, but they forcibly installed him in the office, which he knew he only nominally held, since Mammū Khān was the ruling spirit with the Begam. On the arrival of General Havelock's force for the relief of the Lucknow garrison, he was in the Keisar Bāgh and received a bullet in the shoulder. When the final grand attack was made on the city by the Commander-in-Chief, which caused the Begam and her party to remove to the Mūsa Bāgh, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognized by some Sepoys, who bound him with cords, took him to Maulwi Ahmad-ullāh Shāh, who, after starving him for four days, had him put to death.

### Sharaf ud-dawla Ahmad Ahia Maniri,

### شف الدین احمد احیا (Shaikh Sharif ad-Dīn Aḥmad Āḥiyā)

منیری شیخ (Maniri), a celebrated saint of

Behār. He and his eldest brother, Shaikh Jalāl-uddin, were the disciples of Shaikh Najm-uddin Firdausi. Sharaf-uddin was a contemporary of Shaikh Nizām-uddin Aulia. He resided at Behār, and is the author of the works called *Mudān-ul-Manī* and *Mukātibat Ahia Maniri*; the latter contains the whole duty of a Sūfi in a series of 250 letters addressed to his disciples and friends. He died in the year A.D. 1379, A.H. 781, and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the junction of the river Sòn with the Ganges, and is still the resort of devout Muhammadians. He is called Maniri, because he resided in a town called Manir, near Patna. The tomb of his father, Shaikh Ahia or Yehia, is in the town of Manir.

[*Jour. As. Soc. of Bengal*, vol. xiv. pt. i. pp. 138-140. See also Shāh Sharaf-uddin.]

**Sharaf-uddin 'Ali Yezdi, Maulana,** شرف الدین علی یزدی مولانا), a learned man, and author of several works. He lived at the court of Sultan Ibrahim, the son of Shahrukh Mirza, at whose request he wrote, in a beautiful style, the *Zafarnama*, also called *Türkî Sâhib Qirâni*, a history of the celebrated conqueror Amir Taimur (Tamerlane), whose dominions extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Shahrukh Mirza, A.D. 1425, A.H. 828. It has been translated by P. De la Croix, and the heads of it may be found in Gibbon's sixth volume of the *Decline of the Roman Empire*. Sharaf-uddin may be considered as the panegyrist of Taimur, while the work of Ahmad ibn-Arabsah is a coarse satire on that conqueror. He is also the author of the *Sharb-i-Huda*. Sharaf-uddin, who used Sharaf for his poetical name, died about the year A.D. 1446, A.H. 850.

**Sharaf-uddin Ashrafi Samarqandi** (شرف الدین اشرفی سمرقندی), a poet of Samarqand, who died in the year A.D. 1199, A.H. 595.

**Sharaf-uddin Hasan Shafai of Isfahan** (شرف الدین حسن شفای). He is the author of the following Masnavis or poems, viz.: *Namakdân Haqiqat*, *Mehr-o-Muhabbat*, and *Dida Beidâr*. He died in the year A.D. 1628, A.H. 1038.

**Sharaf-uddin Husain, Mirza** (شرف الدین حسین مرزا), the son of Khwaja Mo'in, who was of the race of Khwaja Shakir Nasir-uddin 'Abdullah, one of the greatest saints of Turkistán. Sharaf-uddin Husain was the son-in-law of the emperor Humayûn, and was governor of Ajmir. He, with another chief named Abû'l Ma'ali, had revolted at Nâgor, before the Uzbak rebellion took place in Mâlwâ, about the year A.D. 1561, A.H. 969, had defeated the emperor Akbar's troops, and advanced towards Delhi. They were afterwards driven back in their turn, and forced to seek safety, the latter beyond the Indus, and the former to Ahmadâbâd, in Gujrât, where he joined the Mirzâs at Barouch, in the year A.D. 1568, A.H. 976.

**Sharaf-uddin Panipati** (شرف الدین پانی پتی). *Vide* Abû 'Ali Qalandar.

**Sharaf-uddin Rami, Maulana** (شرف الدین رامی مولانا), author of a *Diwan* and the *Hadâeq-el-Haqâeq*, which treats on

metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddin Watwât's *Hadâek-us-Sehr*. He flourished in the reign of Shâh Mansûr, and died A.D. 1393, A.H. 795.

**Sharaf-uddin Shafrawa** (شرف الدین شفروده), a poet of Isfahan, who flourished in the reign of Tughral III. and was contemporary with the poet Mujir. He is the author of the work called *Itbâk-us-Zâhab*, which he wrote in imitation of *Itwâk-us-Zâhab* of Zamakhshari.

**Sharaf-uddin, Shah** (شرف الدین شاد). *Vide* Shâh Sharaf-uddin.

**Sharif Maulana** (شریف مولانا), a native of Balkh, who was a physician, poet, and a good musician. He has written several panegyrics in praise of the king of Badakhshân.

**Sharif Jurjani, Mir or Sayyad** (شریف جرجانی میر), whose full name is

Sayyad Sharif 'Ali bin-Muhammad, is the author of the *Hâshia Kashshâf* and *Hâshia Tafsîr Anwâr-ul-Tauzîl*, also of an Arabic work on philosophy called 'Adab-ul-Sharîf, and the marginal notes on the *Sharah Mattâ-ul-Anwâr*, and on the *Mawârif-e-Asâfa*, a work on Jurisprudence in Arabic. He also wrote a Commentary on the *Sirâjia* of Sajâwandî, which he named *Sharîfa*. He was born in A.D. 1339, A.H. 740, and died in July, A.D. 1413, 6th Rabî' II. A.H. 816.

**Sharif Khan Amir-ul-'Umra** (شریف خان امیر الامراء), son of Khwâja Abdus

Samad, a nobleman of the reign of the emperor Jahângîr, who in the first year of his reign conferred on him the rank of 5000 and appointed him governor of Haidârâbâd, in the Deccan, where he died after some years. He was an excellent poet and has left a *Diwan*. His poetical name was Farsi.

**Sharif Muhammad** (شریف محمد), author of the Persian work on Jurisprudence called *Fatâwa Faerûz Shâhi*, dedicated to Firoz Shâh, king of Dehli.

**Sharif-uddin Muhammad Abdullah-al-Mousali-al-Basri** (شریف الدین محمد عبد الله الموصلي), author of a *Diwan*, which he called *Diwan Murtazâ Ali*.

**Sharm** (شرم). *Vide* Shams-un-Nisa Begam.

**شتاب رائے راجہ (Shatab Rai, Raja)**

was by caste a Kāyeth, and a native of Dehlī; in his youth he served 'Aqā Sulaimān, the favourite dependant of Samsām-uddaula, son of Khān Daurān, Amir-ul-'Umrā to the emperor Muhammad Shāh. Upon the death of Samsām-uddaula, he obtained the office of imperial Diwān at Patna. Attaching himself to the English in the several revolutions, he became their chief adviser in their connections with the country powers. He was an able statesman, and understood completely the direction of finance: under orders from the Court of Directors Warren Hastings held an enquiry into his official conduct, 1772, when Shatāb was completely exonerated. He died about the year A.D. 1777, A.H. 1187.

**شیورغمش، میرزا (Shayurghamish, Mirza)**

میرزا), a son of Shāhrukh Mirzā.

**شیرافگن خان (Sher Afkan Khan)**

a Turkman nobleman of high lineage and great renown, was the first husband of the celebrated Nūr Jahān Begam. He served in the wars of Akbar with extraordinary reputation, and had a jāgīr at Bardwān, where he was slain, A.D. 1607, A.H. 1015, in an encounter with the Governor, Qutb-uddin. His original names were Asta Fillo and 'Ali Kulil Beg, but having killed a lion, he was dignified with the title of Sher Afkan Khān or the Destroyer of Lions. The emperor Jahāngir married the widow some years afterwards, which gave rise to a legend of the emperor having caused his death.

**شیر علی افسوس، میر (Sher Ali Afsos, Mir)**

میر). *Vide* Afsos.

**Sher 'Ali Khan, Amir of Kabul**

شیر علی خان (Sher Ali Khan), the youngest son of Dost Mohammad Khān.

**Sheri Maulana (Sheri مولانا)**

a poet who flourished in the reign of the emperor Akbar. When the fortress of Chittor was taken by that monarch in December, A.D. 1567, Jumāda II, A.H. 975, and the fort of Rinthanpur on the 22nd March, A.D. 1569, 3rd Shawwāl, A.H. 976, in which year the fort of Āgra was also completed, Sheri was then living, and wrote the chronogram of all three. He was slain, together with Rājā Birbal and other officers of note, in a battle fought against the Yūsafzai Afghans of Swād and Bijūt in February, A.D. 1586, Rabī' I, A.H. 994. The author of the *Masir-ul-'Umrā* says that he was the nephew of Khwāja Jahān Hirwi, a nobleman of the court of Akbar, who died in November, A.D. 1574, Shaban, A.H. 982, and that Sheri died in A.D. 1581, A.H. 989. He is the author of a *Diwān*.

**شیرخان لودی (Sher Khan Lodi)**

the son of 'Ali Anjād Khān Lodi, who died on the 13th November, A.D. 1673, 14th Shaban, A.H. 1084. Sher Khān is the author of a *Tazkira* or biography of poets called *Mirat-ul-Khayāb*, or the Mirror of Imagination, which he wrote in the year A.D. 1691, A.H. 1102, in the reign of the emperor 'Alamgīr. It contains an account of the most celebrated poets and, besides, it treats on almost every science cultivated by the Musalmāns: music, medicine, cosmography, oneiroscopy, talismans, etc.

**Sheroya (شیرویا), the Siroes of the**

Greeks, was the son of Khusro Parwez, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered, A.D. 628, A.H. 7. He reigned only eight months, and died A.D. 629, A.H. 8. At the death of Sheroya, an ambitious noble raised Ardisher, the infant son of that prince, to the throne; but another noble of the name of Shahryār, disapproving this measure, marched from the province which he governed, seized Madiān, put Ardisher to death after he had reigned five months, and usurped the crown, which, however, he held only a few days, having been slain by the adherents of the royal family. These not being able to discover any heir male of the house of Sasān, elevated Tūrāndukht, the daughter of Khusro Parwez, to the throne.

**Sher Shah (شیر شاہ), a native of**

Hissar. His original name was Farid. His father, Hasan, was an Afghān of the tribe of Sūr, and a native of Roh beyond Peshawār, who had received from Jamāl Khān, the governor of Jaunpūr, the districts of Sahsārām and Tāndā its jāgīr for the maintenance of 500 horse. Farid was for some time in the service of Muhammad Lohāni, king of Behār, and on his killing a tiger, received from him the title of Sher Khān. He defeated the emperor Hūmāyūn once at Behār on the 26th June, A.D. 1539, 9th Safar, A.H. 946, and the second time on the 17th May, A.D. 1540, 10th Muhamarrā, A.H. 947, at Kanauj, when he pursued him through Āgra and Lāhore to Khūshab; from whence Hūmāyūn eventually retreated towards the Indus. Sher Khān by this victory became the sovereign of Dehlī, assumed the title of Sher Shāh, and ascended the throne on the 25th January, A.D. 1542, 7th Shawwāl, A.H. 948. In the 5th year of his reign he moved towards Kalingar, one of the strongest forts in Hindūstān. The batteries were advanced close to the walls, a breach was made, and a general assault was ordered, when a shell, which was thrown against the fort, burst in the battery in which the king stood. The explosion communicating to a powder magazine, several gunners were blown up, and the king so much scorched that his recovery was hopeless. In this position he encouraged the prosecution of the attack, and continued to give his orders till in the evening news was brought him of the reduction of the place. He then cried out,

"Thanks to the Almighty God!" and expired. His death happened on the 24th May, A.D. 1545, 12th Rabi' I. A.H. 952. His corpse was conveyed to Sahsaram, the family estate, where it was buried in a magnificent sepulchre, which is still to be seen standing in the centre of a reservoir of water, built during his own life. Tradition adds that, during his reign, such was the public security that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Salim Shah.

### Sher Singh (شیر سنگھ), ruler of the

Panjab, was the second son of Kharag Singh, the son of Ranjit Singh. After the death of his eldest brother, Nau Nihal Singh, which took place on the 17th November, A.D. 1840, his mother, Rani Chand Kunwar, managed the affairs of his country for two months, when Sher Singh, her second son, deprived her of that power and became the sole manager. On the 13th September, A.D. 1843, the royal palace was taken by a powerful body of troops, and Sher Singh and his son Partap Singh were murdered by Sardar Ajit Singh. Every child and all of Sher Singh's and Partap Singh's wives were brought out and murdered; amongst the rest, one of Sher Singh's sons, only born the previous evening. After Sher Singh's death, Raja Dalip Singh, the youngest son of Mahâraja Ranjit Singh, was placed on the Masnad.

[*Vide* Kharag Singh.]

### Sherzad, Sultan (شیرزاد سلطان), son

of Sultan Masaûd III. of Ghazni, whom he succeeded in A.D. 1114, A.H. 508, and was murdered after one year by his brother Arsalân Shah, who ascended the throne A.D. 1115, A.H. 509.

**Shia or Shia'** (شیعہ). Those Muhammadans who assert the rights of 'Ali, are called Shias or Shiites or Sectaries, whilst those who consider the first three Khalifas preceding 'Ali as the rightful successors of Muhammad, are called Sunnis or Samnites or Traditionists. The animosity which exists between the Shias and Sunnis fully equals that of the Protestants and Papists of former times. It was owing to their dissensions that Baghdad was taken, and the Khilâfat overthrown. The Turks and Arabs are Sunnis; the Persians and most of the Muhammadans of India are Shias. A complete history of the Shias will be found in a work called *Majalis-ul-Mominin*. The Shia doctrines were adopted by the Persians at the foundation of the Safwi dynasty in A.D. 1500, A.H. 905, and from that period until the present time have prevailed as the national religion and law of Persia, notwithstanding the violent efforts to substitute the Sunni creed made by the Afghan usurper Ashraf and the great Nâdir Shah.

**Shibli (شبلى).** *Vide* Abû Bakr Shibli.

**Shidi (شیدی),** an African.

**Shidi Foulad Khan (شیدی فولاد خان).**

*Vide* Foulâd Khân Shidi.

**Shikeibi, Maulana (شکیبی مولانا),** a

poet of Persia, whose proper name is Muhammad Razâ. He came to India in the reign of the emperor Akbar, and died in the time of Jahângir, A.D. 1614, A.H. 1023.

**Shimbhu (شمبھو),** a Brâhman, who is

the author of a *Zafar-nâma*, or book of victory, containing a poetical account of the military career of General Lake.

**Shinasi (شناسی),** title of a poet who

died in the year A.D. 1627, A.H. 1037, and is the author of a work called *Fazl-nâma*.

**Shio Ramdas (شیو رام داس),** a poet

whose poetical title was Hayâ, which see.

**Shirazi (شیرازی),** an author who wrote

a commentary on the *Tahrir-ul-Majasti* of Is-hâq bin-Husain, and named it *Hall Mushkilât Majasti*.

**Shirin (شیرین).** This word, which

signifies in Persian, sweet, charming or agreeable, is the name of a lady well known throughout the East. Some call her Mary, and others Irene. The Greeks only describe her as a Roman by birth, a Christian by religion; but she is represented as the daughter of the emperor Maurice in the Persian and Turkish romances, which celebrated the love of Khusro for Shirin, and of Shirin for Farhâd, the most beautiful youth of the East. This celebrated beauty has been accused of giving those affections, which a monarch so anxiously sought, to the lowly Farhâd, in whose breast her beauties kindled a flame, which deprived him of reason and life. We are told that the son of Khusro, after putting his father to death, sought the favours of his father's mistress, who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself.

[*Vide* Farhâd.]

**Shorish (شہریش),** a poet, whose proper

name is Gholâm Husain and who is the author of a biography of Urdu poets. He died in A.D. 1781, A.H. 1195.

**شوکت بخاری (Shoukat of Bukhara),**

a poet who died at Isfahan in A.D. 1695, A.H. 1107, and left a Diwan in Persian. His proper name is Muhammad Is-haq.

**شوق (Shouq),** the poetical name of

Mir Muhammad Bakir, father of Mir Muhammad 'Atā Husain Khan Tahsin.

**شوق (Shouq),** the poetical name of

Maulvi Kudrat-ullah, who has left a Diwan and a Biography of poets called *Tabqat-us-Shoora*.

**شوق (Shouq),** the poetical name of Rāe

Tansukh Rāe, which see.

**شوقی (Shouqi),** a poet of Tabriz, but

he is usually called Hirwi, i.e. of Herāt. He left the service of Sām Mirzā, son of Shāh Tahmasp Safwi, and went with the emperor Humāyūn to Kabul, where he died in A.D. 1546, A.H. 953.

**شوقی امیر (Shouqi Amir),** a noble-

man and poet, who lived in the time of the emperor Shāh Jahān. His proper name was Mir Muhammad Husain. He died in A.D. 1634, A.H. 1044.

**شہر (Shuhrat or Shahrat),** the

poetical title of Nawāb Hakim-ul-Mumalik. *Vide* Muhammad Husain (Shaikh.)

**شجاع Khan or Shujaa't Khan**

(شجاع خان), a relative of Sher Shāh, king of Dehli, who conferred the government of Mālwā on him after the expulsion of Mallū Khan entitled Qādir Shāh in A.D. 1542, A.H. 949. He governed Mālwā for a period of 12 years, and died in A.D. 1554, A.H. 962. After his death his eldest son, Malik Bāyezid, assuming the title of Bāz Bahādur, took the reigns of government in his own hands.

**شجاع سلطان (Shujaa', Sultan).** *Vide*

Sultān Shujāa.

**شجاعت Khan, Nawab**

(خان نواب), a nobleman in the service of the emperor 'Alamgīr (*vide* Fakhr-un-Nisa Begam). He was a mansabdar of 4000 in the time of Shāh Jahān. He had a house at Āgra, of which no trace now remains.

**شجاع الدوله (Shuja-uddaula), Nawab**

(نواب), who played a conspicuous part in the early history of British India, was

the son of Mansūr 'Ali Khan Saifdar Jang, governor of Audh. His original name was Jaiāl-uddin Haidar; he was born in the year A.D. 1731, A.H. 1144, and after the death of his father succeeded to the government in October, A.D. 1753, Zil-hijja, A.H. 1167. He was present in the famous battle which took place between Ahmad Shāh Abdāli and the Marhattas in January, A.D. 1761; was appointed wazir to the emperor Shāh 'Alam; was defeated at Buxar by the English on the 23rd October, A.D. 1764, 26th Rabi' II, A.H. 1178, and died at Faizābād, the seat of his government, in the midst of his victories and highest prosperity, on the 29th January, A.D. 1775, 24th Zi-Qa'da, A.H. 1188. By his own subjects he was sincerely beloved, and the sons of Hāfiẓ Rahmat Khan, whose country he had seized, wept at his death. He was buried at a place called Gulāb Bāri in Faizābād, and was succeeded by his eldest son, 'Asaf-uddaula. For a legendary account of his death see Keene's *Fall of the Mughal Empire*, p. 117.

**شجاع الدین نواب (Shuja-uddin Nawab),**

nawāb of Bengal, also called by some Shujā-uddaula, was a native of Burhānpur, and a descendant of a Turkish tribe of Afghāns in Khurāsān. During 'Alamgīr's campaigns in the Deccan he married Zeb-un-Nisā, the daughter of Murshid Quli Jafar Khan Sūbadār of Bengal, and accompanied him to that province. Jafar Khan, who died in the year A.D. 1726, A.H. 1138, left at his death the succession to his government to his grandson 'Alā-uddaula Sarfarāz Khan; but Shujā-uddin, his father, having more interest at the court of Dehli than his son, procured the Sūbadārī for himself, and in the year A.D. 1735, A.H. 1148, the province of Behār also was conferred on him by the emperor Muhammad Shāh. Shujā-uddin was celebrated for his clemency, justice, and good qualities. He died after 12 years' government of Bengal on the 13th March, A.D. 1739, 13th Zil-hijja, A.H. 1151, just at the time when Nādir Shāh was at Dehli. As there were only a few days remaining for the commencement of the Hijri year, A.D. 1152, at his death. He was succeeded by his son 'Alā-uddaula Sarfarāz Khan, a young prince whose character as a moral and religious man stands high on the pages of native history.

**شجاع الملک (Shuja-ul-Mulk, Shah شاد)** *Vide* Shāh Shujāa.**شکرالله (Shukrullah),** author of the history called *Bahjat-ul-Tawarikh*.**شکرالله Khan I. Nawab (Shukrullah Khan I. Nawab)**

(الله خان نواب), a nobleman in the service of the emperor Aurangzeb, who died about the year A.D. 1698, A.H. 1110.

**شکرالله خان II. Nawab (شکرالله خان نواب),** son of Shukr-ullâh Khân

I. was an Amir in the service of the emperor Aurangzeb 'Alamgîr. He was appointed governor of Mewât in A.D. 1702, A.H. 1114.

**Siamak (سیامک),** the son of Qay-

mûrs and the father of Hoshang, the second king of the Pishdadian dynasty of Persia.

**Stawakhsh (سیاوهخش),** son of Kaikâüs,

king of Persia of the Kayânian dynasty. He was murdered by Afrâsiâb, king of Turân.

**Sibuya (سیبویہ),** an author who received this name on account of his keeping an apple (sib) in his hand, and smelling it often, but his proper name was Abû Bashâr 'Umar. He died in A.D. 796, A.H. 180, aged 32 years.

[*Vide* Qutrib.]

**Sidi or Sayyad Maula (سیدی مولا),** a venerable sage, in a mendicant dress, who travelled from Jurjân towards the east and, arriving at Delhi, set up a great academy and house of entertainment for travellers and the poor of all denominations. Though he was very religious, and brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great that, as he never accepted any present, men were astonished whence his finances were supplied, and actually believed that he possessed the art of transmuting other metals into gold. He made nothing of bestowing two or three thousand pieces of gold to relieve the wants of any noble family in distress. In short, he displayed more magnificence in his feasts than the princes themselves. He expended daily upon the poor 1000 maunds of flour, 500 maunds of meat, 80 maunds of sugar, besides rice, oil, butter and other necessaries in proportion. He latterly began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. One of his followers, dissatisfied with the part assigned to him, went privately to the king (Jâlâuddin Firoz Khilji) and disclosed the plot. The king caused him to be apprehended and trodden to death by an elephant. This event happened in the year A.D. 1291, A.H. 690, and is accounted one of the most deplorable events that took place in the reign of that monarch, for many believed Sidi entirely innocent of the charge.

**Sidi 'Ali Kapudan (سیدی علی کپدان)** or Captain of the fleet of Sultân Sulaimân I.

emperor of Constantinople. He is the author of the work called *Mirat-ul-Mumâlik*, or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople; and of the *Muhît*, that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmâdiâbâd, the capital of Gujrât, in December, A.D. 1554, Muâjarram, A.H. 962. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the *Jour. As. Soc. of Bengal*, in 1837.

**Sihl or Sehl bin-Sa'd (سہل بن سعد),** one of the companions of Muhammad.

**Sijaj (سجاج),** a false prophetess contemporary with Musylîma, another impostor. She was a Christian of extraordinay talents and eloquence, and, being prompted by an aspiring ambition, she announced herself a prophetess and, uttering her string of rhapsodies in rhyme, declared that they came inspired from above. Struck by her success, Musylîma thought it advisable to temporize with her, and accordingly, having sent agents, invited her to a private conference. Sijâj consented and came to an interview; she was deceived, and, having forfeited all pretensions to that purity which is the highest attribute of her sex, she fell from her proud pre-eminence and became a mere debased and contaminated woman. She subsequently enrolled herself amongst the proselytes of the Qurân.

**Sikandar, Alexander the Great (سکندر, ذوالقرنین),** called by Muhammad in the Qurân, Zû'lqarnyn the Two-Horned Man; probably by reason of his head being figured as Ammon, with the Ram's Horns, on coins and medals. Eastern commentators have been at a loss to decide who is intended, but generally agree that he was a being favoured of, and who believed in, the true God; that, guided by the prophet Khîzîr, he reached the land of Darkness, near the Fountain of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died B.C. 327, at the age of 33 years. He conquered Darius, king of Persia, in B.C. 331, and in 327 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a Râja who is called by the Greek Poros, whose army was utterly routed.

[*Vide* Shea's Translation of *Mirkhond*.]

**Sikandar (سکندر),** poetical name of Khalifa Sikandar, who used to write beautiful Marsias in the Pûrbi, Mârwâri, and Panjâbi language, and is the author of a poem containing the story of the Fish, the Ferryman and king Dilkhwâr.

### سکندر عادل شاہ (Sikandar 'Adil Shah),

the last of the kings of Bijapur. He succeeded his father, 'Ali 'Adil Shah II. when an infant, about the year A.D. 1672, A.H. 1083, but never acquired any real power, being the tool of his nobles. In the year A.D. 1686, 4th Zi-Qa'da, A.H. 1097, on Monday the 13th September, Bijapur was taken, the young prince made prisoner, and the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor 'Alamgir. He died after three years' imprisonment.

### سکندر شاہزادہ (Sikandar Shahزادہ),

the son of 'Umar Shaikh Mirza, the son of Amir Taimur, after whose death he had several battles with his two brothers, Pir Muhammad and Mirza Rustam, and took possession of Fars and Isfahan, which they had received as inheritance from their grandfather; on which account his uncle Shahrukh Mirza, having defeated him in a battle, put out both his eyes. This circumstance took place in A.D. 1414, A.H. 817.

### سکندر بیگم (Sikandar Begum), the

ruler of Bhopal. She was born in A.D. 1816. Her father was one of the Pathan or Afghan soldiers of fortune, who, after the death of the emperor Aurangzeb, declared himself independent in Bhopal. On his death his wife was declared Regent by his troops, and his daughter Sikandar Begum heir. She married her cousin Jahangir, in spite of her mother, upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband, Jahangir, died in A.D. 1845. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, A.D. 1868. Her Highness had conducted the administration of her principality since the year 1847, when she was first appointed Regent, with ability and success until the day of her decease. Her eldest daughter, Shahjahan Begum, succeeded her.

### سکندر جاہ نواب (Sikandar Jah Nawaab),

nawâb or Niqâm of Haiderabad, succeeded his father, Nawâb Niqâm 'Ali Khân, to the Masnad of the Deccan on the 16th August, A.D. 1802, 16th Rabi' II, A.H. 1217, and died on the 23rd May, A.D. 1829, 19th Zi-Qa'da, A.H. 1244, after a reign of 28 lunar years and some months. He was succeeded by his son Mir Farkhunda 'Ali Khân, who took the title of Nasir-uddaula.

### سکندر خان ازبک (Sikandar Khan Uzbak),

(اوزبک), a descendant of the royal house of that tribe, also called Sikandar Khân of Kashgar. He accompanied the emperor Humâyûn to India, and was created a noble-

man by that monarch. He accompanied Mirzâ Haidar, who took possession of Kashmere in A.D. 1543, and died at Lucknow in the reign of the emperor Akbar on the 18th September, A.D. 1572, 10th Jumada I, A.H. 980.

### سکندر منشی (Sikandar Munshi),

Secretary to Shâh Abbâs I. king of Persia. He is the author of the *Târikh 'Alam Arâb Abbâsi*, a history of that monarch, in three books, which he dedicated to him in A.D. 1616, A.H. 1025.

[*Vide* Iskandar Munshi.]

### سکندر قدر، میرزا (Sikandar Qadr, Mirza),

the son of Prince Khurshaid Kada. *Vide* Taskhir.

### سکندر شاہ (Sikandar Shah), king of

Gujrât, succeeded his father, Muazzaffar Shâh II. in February, A.D. 1526, 19th Shabân, A.H. 932, and after a reign of only three months and seventeen days was assassinated on the 30th May the same year. After his death his younger brother, Nasir Khân, was raised to the throne under the title of Muhammad Shâh II.

### سکندر شاہ لودی (Sikandar Shah Lodi), Sultan

شاہ لودی (Shâh Lodî), whose original name was Niqâm Khân, was the son of Sultân Bahîl Lodi, whom he succeeded in July, A.D. 1489, Shabân, A.H. 895. He was the first Musalmân king who made Agra his capital. In his time a violent earthquake took place, when many houses were thrown down and several thousands of inhabitants lost their lives. This happened on Sunday the 6th July, A.D. 1505, 3rd Safar, A.H. 911. It was in his reign that the Hindus first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th February, A.D. 1510, 7th Zi-Qa'da, A.H. 915. Colonel Dow and General Briggs, in their translation of *Frishta*, say that Sikandar Shâh died in the year of the Hijri 923, corresponding with A.D. 1517, and that he reigned 28 years and some months; this is evidently a mistake, for the words "Târi Shud" show the year of his death to be A.H. 915, consequently the period of his reign was only 21 years. He was succeeded by his son Ibrâhim Husain Lodi. Sikandar Lodi in his time had built a small fort at Agra on the right bank of the Jamna, and called it Badalgâr. The emperor Akbar, in the 10th year of his reign, viz. in A.H. 972, having demolished this fort laid the foundations of another fort of redstone, which was completed in the course of eight years, superintended by Qasim Khân Mir Bahar. This fort had three gotis and two windows, and cost 36 lakhs of rupees. It was accidentally burned down in the time of Shâh 'Alam and Madhu Rao Sendhia.

**سکندر شاد پوری**

(پوری). He was raised to the throne of Bengal after the death of his father, Shamsuddin Bhangeira, about the year A.D. 1358, A.H. 760. He had not long entered on his rule before his country was invaded by Firoz Shah Tughlaq, king of Delhi, who was, however, induced to retreat on Sikandar Shah promising to pay an annual tribute. He reigned in peace for a period of nine years and died in A.D. 1367, A.H. 769, when he was succeeded by his son Ghayas-uddin Purbi.

**سکندر شاد سور (Sur).**

His original name was Ahmad Khan Sur, a nephew of Sher Shah. He ascended the throne of Delhi after defeating Sultan Ibrahim Sur in battle fought in May, A.D. 1555, Jumada II, A.H. 962. He had not long enjoyed his good fortune, however, when he was obliged to repair to the Panjab to oppose the emperor Humayun, who, having returned from a long exile, was now advancing to recover his dominions. He engaged Bairam Khan, the general of the army near Sarhind, was defeated on the 22nd June, A.D. 1555, 3rd Shabān, A.H. 962, and fled to the Sivalik Mountains, from whence he was afterwards expelled by the emperor Akbar, A.D. 1557, 27th Ramazan, A.H. 964. He sought refuge in Bengal, where he died after two years.

**سکندر شکور (Shukor),**

a cousin of Bahadur Shah II, king of Delhi. He was executed for the murder of his wife in July, A.D. 1838.

**سکندر سلطان (Sultan),** king

of Kashmere, surnamed But Shikan, or Destroyer of Idols, was the grandson of Shah Mir Darweish, who introduced the Muhammadan religion into Kashmere. Sikandar, with the assistance of his mother, succeeded his father, Sultan Qutb-uddin, A.D. 1393, A.H. 796, his authority being acknowledged by all the nobles and other officers, and became one of the most powerful kings that ever reigned in Kashmere. Various magnificent temples and images of the Hindus did this Sultan lay in ruins; which conduct obtained him the glorious title of But Saikam, or Iconoclast. He reigned 22 years and 9 months, and died in A.D. 1416, A.H. 819. In his time Tamerlane invaded India, and presents passed between him and Sikandar. He was succeeded by his son Sultan Ali Shah.

**سکندر ترکمان (Turkman).**

*Vide* Qara Muhammad.

**Silhaddi (سلہدی),** a Raja of Raisin,

who was made prisoner by Bahadur Shah of Gujrāt, and was forced to become a Muhammadan in the year A.D. 1531, A.H.

938, after which, when the fort of Raisin was surrendered by his brother Lachhman to the king, Rani Durgawati, the daughter of Rana Sanga, Rana of Chittor and wife of Raja Silhaddi, with a heroic fortitude, invoking curses on the heads of those who should not revenge her cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women. She then plunged into the flames, and they were all consumed. Silhaddi and Lachhman (his brother), with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrāt troops, and bravely met their fate the same year.

**سمی نیشاپوری (Simi Nishapuri),**

a very learned Musalmān of Nishapur. It is said that in one night and day he composed 3,000 verses. He flourished in the time of Prince Alauddaula (the son of Baisanghar Mirza), who reigned at Herat A.D. 1447.

**Sina, Abu Sina or Avicenna (سینا).**

*Vide* Abu Sina.

**Sindbad Hakim (سندباد حکیم),** author

of a Diwan or book of Odes, which he completed in the year A.D. 1374, A.H. 776, and dedicated to Shah Mahmud Bahmani.

**Sindh (سنڌ), Medieval history of.**

*Vide* Nasir-uddin Qabbacha.

**Sindhia (سندهیہ),** A distinguished

Maratha family. For Rajas of the Sindhia family, *vide* Ranoji Sindhia, Madho Rao, Daulat Rao, Shanko Rao, etc.

**Sipahdar Khan (سپہدار خان),** whose

proper name is Mirza Muhammad Salah, was a native of Tabriz, and his ancestors were reckoned among the nobles of that country. In the year A.D. 1592, A.H. 1000, he left Persia for Hindustan in company with Khwaja Beg Mirza, son of Masum Beg Safwi. On his arrival in India he obtained the honour of an interview with the emperor Akbar. Mansabs suitable to his dignity, as well as the government of Gujrāt, were conferred on him time after time. When, after the death of prince Murad in A.D. 1599, A.H. 1007, prince Daniyal went to the Deccan and captured the fort of Ahmadnagar, the capital of Nizam Shah, the government of that country was conferred upon Khwaja Beg Mirza and Sipahdar Khan.

**Sipahdar Khan (سپہدار خان)** was

the second son of Khan Jahān Bahādūr, the foster-brother of the emperor 'Alamgir. He was raised to the rank of 3000 by that monarch, A.D. 1691, A.H. 1103, with the

government of the province of Allahábád, which he held for several years. His brother Himmat Khán was killed by an arrow in an action with the Marhattas about the year A.D. 1698, A.H. 1110, and soon afterwards their father, Khán Jahān Bahādūr, died in the imperial camp.

### Siþehr Shikoh (سپهیر شیکوہ), third son

of Dara Shikoh. He was confined in the fort of Gwálíar by 'Alamgir who, in his 16th year, A.H. 1085, sent for him from Gwálíar, and married him to his daughter Badr-un-Nisa, of whom was born prince 'Ali Tabar.

[*Vide* Sulaiman Shikoh.]

### Siraj (سراج), takhallus of Siraj-uddin

Husain of Aurangábād, who is the author of the *Dīvān Muntakhib*, containing extracts from no less than 680 poets, and which he completed in A.D. 1756, A.H. 1169.

### Siraj Qummi (سراج قمی), a poet who

was a native of Qumm, in Persia, and contemporary with Salmān Sāwaji.

### Siraj - uddaula Muhammad Ghous Khan (سراج الدولہ محمد غوث خان),

titular Nawáb of Arkot, whose poetical name was 'Azim, the author of the work called *Tazkira Subh Watan*, being a biography of the poets of the Karmatik, compiled in A.D. 1842, A.D. 1258. It is an abstract of the *Tazkira of Rādg*, also called *Guldasta Karmatik*.

### Siraj-uddaula (نواب سراج),

Nawáb of Bengal, formerly named Mirzā Mahmúd, was the eldest son of Zain-uddin Ahmad, styled Haibat Jang, the nephew and son-in-law of Alahwardi Khán Mahābat Jang, governor of Bengal. On the death of his grandfather Mahābat Jang, which happened on the 10th April, A.D. 1756, 9th Rajab, A.H. 1169, he succeeded him in the government of that province, and immediately taking offence at the English, for their protection to a native officer said to have escaped from Dacca with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 146 European prisoners in a small military prison room called the "Black Hole," of which number 123 perished during the night. Mr. Drake, the governor of Calcutta, escaped on board a ship with a few Englishmen and retired to Madras. At that time Colonel Clive commanded the Company's forces in the province of Arkot. It was agreed by the government of Madras that he should repair with a force to Bengal and endeavour to regain the factory of Calcutta. Colonel Clive and Admiral Watson left Madras with 900 Europeans and 1500 Sepoys. They reached Falta on the

20th December, re-took Calcutta on the 2nd January, A.D. 1757, A.H. 1170, and forced Siraj-uddaula into a treaty, offensive and defensive, on the 9th February following. Clive subsequently made a secret treaty with Mir Ja'far, an officer of the nawáb, and advanced in June towards Murshidábād, the nawáb's capital. On the 23rd June, A.D. 1757, Clive fought the battle of Plassy against 18,000 horse and 50,000 infantry, and, aided by the treachery of Mir Ja'far, routed the nawáb's troops. Siraj-uddaula fled, but in a few days was seized and cruelly assassinated on the 4th July, A.D. 1757, 15th Shawwāl A.H. 1170, by order of Miran, the son of Mir Ja'far. Thus perished Siraj-uddaula in the 20th year of his age and the 15th month of his reign. On the 29th June Mir Ja'far was raised to the masnad, and from that date the influence of the British may be said to have become paramount in Bengal. His tomb is not far from that of Mahābat Jang.

**Siraj-uddin (سراج الدين), son of Nür-uddin**, author of the *Sharah Bakhři* and *Sharah 'Umda*. He died in A.D. 1401, A.H. 804. [*Vide* Bilqaiñi.]

### Siraj-uddin 'Ali Khan (سراج الدين علی خان عززو)

whose poetical title is 'Arzū, was a native of Akbariābād (Agra), and a descendant of Shaikh Muhammed Ghous of Gwálíar. He was an excellent poet and an officer of rank in the time of the emperor Farrukh-siyar. He is the author of several works, among which is a Diwān and a biography entitled *Majmūq-ul-Nafse*, which is also called *Tazkira 'Arzū*, containing the memoirs of the Indian poets who have written Persian, Hindūstāni and Deccani poems. 'Arzū, in A.D. 1734, A.H. 1147, met at Dehli the poet Hazin, who had just come from Persia. The jealousy between the two poets induced 'Arzū to write a treatise entitled *Tambih-ul-Ghafīlīn*, in which he points out the errors in Hazin's poems. He died at Lucknow on the 27th January, A.D. 1756, 23rd Rabi' II, A.H. 1169, and was buried there for some time, but afterwards his remains were removed to Dehli by his nephew Muhammed Husain Khán. Beside the above-mentioned works he is the author of the following :

*Mohibat Uzma.*

*'Atia Kubrā.*

*Siraj-ul-Lughāt.*

*Chiragh Hidāet.*

*Gharāeb-ul-Lughāt.*

*Khayābān.*

*Musilāhāt-us-Shurā.*

*Jawāb Yatarázat Munir.*

*Sharah Kasidéh 'Urifi.*

*Sharah Sikandar-nāma.*

*Sharah Mukhtasir-ul-Māoni.*

*Sharah Guikushī Mir Najāt.*

*Nawādir-ul-Alfarz*, a Hindūstāni

Dictionary.

**Sirajuddin Husain (سرج الدین حسین).** *Vide Sirāj.*

**Sirajuddin Muhammad bin-'Abdur Rashid-al-Sajawandi (سرج الدین محمد بن عبدالرشید آں شیزاوندی),**

author of the *Sirājia*, which is sometimes called *Farāez as-Sajawandi*. This book is of the highest authority on the law of inheritance amongst the Sunnis of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the *Kashf-uz-Zunūn*. The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the *Sharīfa*, by Sayyad Sharif 'Ali bin-Muhammad-al-Jurjāni. The original text of the *Sirājia*, together with that of the *Sharīfa*, was published in Calcutta in A.D. 1829. A Persian translation of the *Sirājia* and *Sharīfa* was made by Maulwi Muhammad Rāshid, by order of Warren Hastings, and published in Calcutta in A.D. 1812. The most celebrated Commentaries on the *Sirājia*, next after the *Sharīfa*, are: that by Shahāb-uddin Ahmad bin - Mahmūd-as-Siwāsi; one by Burhānuddin Haidar bin - Muhammad - al - Hirwi; another by Shams-uddin bin - Hamza-al-Fanāri; and lastly, a Persian Commentary entitled *Al-Farāez-at-Tūjīfi Sharīf Farāez-as-Sirājī*, by Abdul Karim bin-Muhammad-al-Hamdāni.

**Siraj-uddin Muhammad bin-'Umar Halabi (سرج الدین محمد)**, an author who died in A.D. 1446, A.H. 850.

**Siraj-uddin Sawai, Maulana (سرج الدین ساوی مولانا)**, one of the celebrated poets of Sāmāna, a city in the province of Dehli. He is the author of the work called *Khilji-nāma*. When Sultān Jalāl-uddin Firoz Khilji, before his accession to the throne, was governor of Sāmāna, the poet was ill-treated by some of his people, and, as the Sultān took no notice of it then, he wrote the above-mentioned book, in which he satirized the governor and the Khiljis. However, the Sultān, after his accession to the throne of Dehli in A.D. 1298, sent for the poet, and he, having tied a rope round his own neck, presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sultān.

**Siraj-uddin Shaikh (سرج الدین شیخ)**, a celebrated Muhammadan saint whose relics are deposited on an island in the

river Krishna, near the town of Kursi, in the district of Rāebāgh Bijāpūr, in southern Hindustān.

**Siraj-uddin 'Umar (سرج الدین عمر)**,

who, after the death of his brother Zain-ul-'Abidin Nujaim, completed the work called *Bahr-ar-Rāeq* about the year A.D. 1562, A.H. 970, and wrote another but inferior commentary on the *Kanz-ul-Daqāeq*, entitled the *Nahr-ul-Fāeq*.

**Sirati (سیرتی)**, a poet who wrote

Kasidas, of which some are panegyrics on Sadiq Khān and his son Jafar Khān Rāzi, kings of Persia, the latter of whom was murdered in A.D. 1785, A.H. 1199.

**Soz (سوز)**, the poetical name of Sayyad

Muhammad, who flourished in the reign of the emperor Shāh 'Alam, and is the author of a small Dīwān in Urdū. He became a Dervish or religious mendicant, and lived to the age of 80. He died in A.D. 1797, A.H. 1212. Another Soz is mentioned in the *Mirat-ul-Khayāl*, who lived in the time of 'Alamgīr. He was a native of Bukhārā and was brought up in India.

**Sozan (سوزان)**, poetical appellation of

Nawāb Ahmad 'Ali Khān Shoukat Jang, son of Nawāb Iftikhār-uddaula Mirzā 'Ali Khān, and nephew of Nawāb Sālār Jang. He lived in the time of Nawāb 'Asaf-uddaula of Lucknow, and is said to have been a good Urdū poet.

**Sozani, Hakim (سوزنی حکیم)**, sur-

named Shams-uddin Muhammad of Samāqand, a Persian poet who derived his origin from Salmān Fūrsi, one of the first companions of Muhammad. Some authors say he was a native of the city of Nakshab, and others pretend of Samāqand. It is said that when he was a student at Bukhārā, he conceived so great a friendship for the apprentice of a needle-maker that he himself learned that profession, and he therefore assumed the takhallus of Sozani (Sozan means a needle). He is considered the best humoristic poet of his time, and is the author of a poem called *Qasād Sōzani*, or elegies, written in a very devout style, containing nearly 8000 verses. During his youth he was a great debauchee; but when advanced in years he became very devout, made the pilgrimage of Mecca, and died in A.D. 1173, A.H. 569, at Samāqand, aged 80 years. One of his friends declared that he had appeared to him after his death (in a dream) and said that God had forgiven all his sins for the sake of one of his verses, in which, expressing his humility and contrition, he says, "O Lord, I offer unto Thee an oblation, not to be found in Thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."

**Subaktagin** (ناصر الدین، سبکتگین), surnamed Násir-uddín, a man of Turkish descent (according to the *Tábક-kát-i-Nasiri* descended from Yuzdijird, the last Persian king of the Sasanian dynasty), who, according to some historians, was purchased as a slave by Alaptagin Sultán of Ghazní. The latter, perceiving in him the promise of future greatness, raised him by degrees to posts of confidence and distinction; and his character obtained him the support of all the adherents and officers of that prince. He was raised to the throne of Ghazní after the death of Abú Is-hák, the son of Alaptagin, A.D. 977, A.H. 367. He enlarged its dominions, and became the first of a family, called Ghaznawi, and by us Ghaznavides, which outshone, at one period, the glory of the proudest dynasties of Asiatic monarchs. He conquered a part of India, which, when connected with his former possessions of Ghazní and Kábul, gave him a kingdom that extended from Khurasán to the Panjáb. Subaktagin reigned 20 lunar years, and died in August, A.D. 997, Shaban, A.H. 387, aged 56, near Balkh, from which place his remains were conveyed to Ghazní for interment. He was succeeded by his son, the celebrated Sultán Mahmúd. Including Subaktagin sixteen kings of his race reigned at Ghazní and Láhore. Their names are as follows:—

*List of the Ghaznavide dynasty of Persia and India, including Khurasán, Mawar-un-nahr, Bukhárā, etc. Capital, Ghazní.*

1. Násir-uddín Subaktagin.  
Ismail appointed successor, but displaced by his brother.
2. Sultán (Yemin-uddaula Abú'l Qásim) Mahmúd.
3. Muhammad, his son, deposed instantly and blinded.  
Muhammad, restored and again deposed.
4. Masa'íd I., another son, deposed and killed.
5. Maudád, son of Masa'íd.
6. Masa'íd II. reigned only six days.
7. Abú'l Hasan 'Alí, son of Masa'íd I.
8. Abdur Rashid, son of Mahmúd.
9. Farrukházad, son of Masa'íd.
10. Ibráhím, his brother.
11. Masa'íd III. son of Ibráhím.
12. Sheizád.
13. Arsalán Sháh.
14. Bahrám Sháh, fled to Láhore.
15. Khusro Sháh, ruled at Láhore.
16. Khusro Malik, ruled at Láhore.

#### *Kings of the family of Ghór.*

Alá-uddín Hasan Ghori.  
Malik Saif-uddín.  
Ghayás-uddín Muhammad Ghori.  
Shahab-uddín Muhammad Ghori.  
Taj-uddín Eldüz.

**Subhan Bakhsh, Maulwi** (سبحان بخشن مولوی), author of a modern history of juriéprudence, or rather of jurists,

in Urdú, compiled from the works of Ibn-Khalíkán and Sayútí, entitled *Tarjuma Tárikh-al-Hukmáء wa Tazkirat-al-Mufasirín*. It was published at Dehli in A.D. 1848.

#### **Sub-hani Maulana** (سبحانی مولانا), a

poet whose native country was Nafaj Ashraf, commonly called Káfa, from which place he never stirred all the time of his life. He lived at the same period in which Shaikh Faizi and Zahúri flourished, and wrote nothing but Rnbáis in the Persian language on different subjects, of which 12,000 were collected after his death.

**Sub-hi** (صباخی), a poet who served under Sultán Shujá, the son of Shah Jahán.

**Suchet Singh** (سچت سنہ), a Sikh chief, who joined the rebels after the murder of Máháraja Sheir Singh, was attacked by Hira Singh, near Láhore, his force dispersed and himself killed about the 6th April, 1844. On hearing of the death of this chief, no less than 95 females of his family sacrificed themselves at Lamba.

**Suda** (سودا), daughter of Zamaa, the second wife of Muhammad. He married her after the death of his first wife, Khudýja, and before his marriage with Ayesha, the daughter of Abú Bakr. She died in A.D. 674, A.H. 54, forty-three years after the death of Muhammad.

**Sudi** (سودی), a Turkish poet who wrote a commentary on the *Díván-i-Háfiz* in the Turkish language. The names of Shori, Sayyad 'Ali, Lamai, Surúri and Shamai occur also as commentators on *Háfiz*; but Sudi excels all as an enlightened and accurate critic, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the poet.

**Sufi** (سوفی), a sect among the Muhammadans. Kázi Nür-ullah of Shustar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Sufis and their doctrine in the *Majális-ul-Mominin*, a treatise on the Shia faith. "The Sufis" (he there says) "are of two classes: those who desire human knowledge and pursue it in the accustomed way, observing the common ordinances of religion, are called Mutakallam (advocates or observers); those who practice austerities and strive to purify their souls, are called Sufis." This word literally means *pure, clean*. The celebrated Moulwi Rúmi has the following play upon it in one of his lines: Sufi na Shawad Sáfi tár dar narasad jamí "The Sufi will not be pure till he takes one cup." This is said to have a mystical meaning.

**Sufi, Mulla Muhammad Sufi of Amol,** صوفی ملا محمد, author of a *Sāgi-nāma*, which he composed in the year A.D. 1592, A.H. 1000.

**Sufian Suri (صفیان ثوری),** whose proper name was *Abū 'Abdullah*, was born at Kūfa in A.D. 713, A.H. 95. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khalifa Al-Mahdi, about the A.D. 777, A.H. 160, and is buried at Basra, where he had concealed himself in order to avoid accepting the office of *Qāzī*.

**Suhyli Khurasani (سہیلی خراسانی),** whose full name is *Amir Shaikh Ahmad Suhyli*, also called *Nizām-uddin Ahmād Shykham*, was seal-bearer to Sultān Husain Mirzā of Herāt. The work called *Aneṣṭ Suhyli* was dedicated to him by Husain Wāez. He is the author of a *Diwān*. His death took place in A.D. 1501, A.H. 907.

**Sulaiman (سلیمان),** a *Khalif* of the house of Umayya, and son of 'Abdulmalik. He succeeded his brother Walid I. in Syria, A.D. 714, A.H. 96, and died, after a reign of three years, in A.D. 717, A.H. 99.

**Sulaiman (سلیمان),** the son of Bāiazid I. (Bajazet) was proclaimed emperor of the Turks in A.D. 1402, A.H. 805, at the time when his father was taken captive by Amir Taimur. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was dethroned and murdered in A.D. 1410 by his brother Mūsa, who in his turn was defeated and assassinated by another brother, Muhammad I. who ascended the throne in A.D. 1413. This Sulaimān is not reckoned among the Turkish Sultāns.

**Sulaiman II. Sultan (سلیمان سلطان) (نالی),** emperor of Turkey, who succeeded his brother Muhammad IV. in A.D. 1687, A.H. 1098, was a very indolent prince. He died in the year A.D. 1691, A.H. 1102, and was succeeded by his brother Ahmad II.

**Sulaiman Badakshi, Mirza (سلیمان بادکشی میرزا),** ruler of Badakhshān, was the son of Khān Mirzā, the son of Sultān Abū Sa'īd Mirzā, a descendant of Amir Taimur. When his father, Khān Mirzā, died in the year A.D. 1521, A.H. 927, he was then only seven years old, consequently that province fell into the hands of the emperor Bābar, who was then in Kābul; he appointed his son Humāyūn to take charge of that country; but when Bābar conquered Dehli in A.D. 1526, A.H. 932, he, after four years,

restored that kingdom to Mirzā Sulaimān, in whose possession it remained till the year A.D. 1575, A.H. 983, when it was usurped by his grandson Shāhrukh Mirzā, the son of Ibrāhim Mirzā, who intended to assassinate him. Mirzā Sulaimān was obliged to fly to India, where, on his arrival, he was received by the emperor Akbar with the greatest affection and kindness. He subsequently made a pilgrimage to Mecc and returned to India in A.D. 1587, A.H. 995, where, after two years, he died (at Lāhore) on Saturday the 12th July, A.D. 1589, 8th Ramaḍān, A.H. 997, aged 77 lunar years.

**Sulaiman Baiza (سلیمان بیضا),** an author.

**Sulaiman bin-Ahmad (سلیمان بن احمد),** author of the book called *Umdat*, a Turkish work on Navigation in the Indian Seas, written in the year A.D. 1511, A.H. 917, and five others of the same description called the *Façâid*, the *Havâia*, the *Tuhfat - ul - Fahûl*, the *Minhâj*, and the *Qilâdat - ul - Shamûs*.

**Sulaiman bin-Ahmad Tahrani (سلیمان بن احمد طبرانی),** author of the *Mujâjam Kabîr*, *Mujâjam Ausat*, *Mujâjam Saghir*, *Dalâsel - ul - Nâbiyat*, and many other works. He died in A.D. 971, A.H. 360.

**Sulaiman bin-Qutlamish (سلیمان بن قتلمش),** by the aid of Malikshâh, who took his father prisoner, Saljuqî became the first king of the Saljuq dynasty of Rûm, or Anatolia, whose capital was Iconium. He began his reign in A.D. 1077, A.H. 470, reigned eight years, and destroyed himself through fear of Takash, or Turtash, the son of Alp Arsalân. After him there was an interregnum of seven years, from A.D. 1085 to 1092, when his son Dâud ascended the throne.

*Kings of the Saljuq dynasty who reigned in Iconium.*

1. Sulaimān bin-Kutlamish.
2. Dâud, son of Sulimān, having gained a victory over his enemies, ascended the throne in A.D. 1092, and died in A.D. 1107.
3. Qulich Arsalân, his brother, who, in a battle with Atâbak Jâwali, fell into a canal with his horse and was drowned, A.D. 1116.
4. Masa'ûd, son of Qulich Arsalân, died in A.D. 1156.
5. 'Azz-uddin Qulich Arsalân, son of Masa'ûd. He destroyed the first Crusade army and died in A.D. 1188.
6. Qutb-uddin Malikshâh, son of 'Azz-uddin, deposed in A.D. 1192.
7. Ghâyâs-uddin Kaikhusro, son of 'Azz-uddin, deposed in A.D. 1200.

- Ghayās-uddin Kaikhusro, restored A.D. 1203.
8. Rukn-uddin Sulaimān, son of 'Azz-uddin Qulich Arsalān, deposed in A.D. 1203.
  9. Qizal or Quilich Arsalān, son of Rukn-uddin, deposed by Ghayās - uddin Kaikhusro in A.D. 1203.
  10. 'Azz-uddin Kaikāüs bin-Kaikhusro began to reign in A.D. 1210 and was deposed in A.D. 1219.
  11. 'Alā - uddin Kaiqubād bin - Kaikhusro, poisoned in A.D. 1236 or 1239.
  12. Kaikhusro, son of Kaiqubād. He was invaded by the Mughal princes, descendants of Changz Khan.
  - 'Azz-uddin Kaikāüs, restored and reigned in nominal conjunction with his brothers Rukn-uddin and 'Alā - uddin, sons of Kaikhusro, A.D. 1245.
  13. Rukn - nddui Qulich Arsalān, son of Kaikhusro, began in A.D. 1257.
  14. Ghayās-uddin Kaikhusro, son of Rukn-uddin, began A.D. 1267.
  15. Masa'ud bin - 'Azz-uddin Kaikāüs, died in A.D. 1308, A.H. 708. He was the last of this race.

**Sulaiman Qadr, Mirza** (سلیمان قدر), a prince, the son of Mirzā Khurshaid Qadr, the son of Mirzā Asmān Qadr. Their poetical titles were Taskhir, Kaisar and Namūd.

[*Vide* Kaisar.]

**Sulaiman Qirani** (سلیمان قرانی) was made governor of Bengal after the deposition of Bahādur Shāh Afghān in A.D. 1549, A.H. 956, but threw off his allegiance to the throne of Dehli after the death of Salim Shāh, king of Dehli, A.D. 1554, A.H. 961. During his rule he subdued the province of Orissa ; and, notwithstanding he was virtually independent, he used frequently to send valuable presents to the emperor Akbar. He reigned for a period of 25 lunar years, and died in A.D. 1572, A.H. 981. His eldest son, Bāiazid Khan, succeeded him, but was murdered one month afterwards, and Dādū Khan, his younger brother, ascended the throne with the title of Dādū Shāh.

**Sulaiman Shah** (سلیمان شاہ), the son of Muhammad Malikshāh, the Saljūkide. He was much addicted to pleasure and wine, and resigned his crown to Arsalān Shāh, the son of Tughral II. He was killed in A.D. 1159.

**Sulaiman Shah** (سلیمان شاہ), king of Persia. [*Vide* Shāh Sulaimān.]

**Sulaiman Shikoh** (سلیمان شکوه), the eldest son of the prince Dārā Shikoh, the son of the emperor Shāh Jahan. He was born on the 5th April, A.D. 1635, 26th Ramazān, A.H. 1044. After the defeat and assassination of his father in A.D. 1659, A.H. 1069, he was

seized and brought to Dehli by the officers of 'Alamgir from Sirinagar, where he had taken refuge, and imprisoned by that emperor, along with his brother Sipohr Shikoh, in the fort of Gwāliar, where they both died one after the other and were buried in the fort. Sulaimān had a house built at Āgra close to his father's palace.

**Sulaiman Shikoh, Mirza** (سلیمان شکوه مزرا)

Shāh 'Alam and brother of Akbar Shāh II., king of Dehli. He died on the 24th February, A.D. 1838, 29th Zil-Qa'da, A.H. 1253, at Āgra, and was buried in the mausoleum of Akbar the Great at Sikandara, in Āgra. His tomb is of white marble and has a Persian inscription mentioning his name and the year of his death. He has left a Diwān in Urdu.

**Sulaiman Sultan** (سلیمان سلطان),

surnamed the Magnificent, was the son of Salim I. whom he succeeded as emperor of the Turks in September, A.D. 1520, Shawwāl, A.H. 926. His reign was splendid. He defeated the Mamlūks in Egypt, and made peace with Shāh Ismā'il I. Safwi, king of Persia, after which he carried his arms against Europe and took Belgrade. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohatz in 1526. The conquest of Buda was followed by the siege of Vienna, but, after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Shāh Tahmāsp Safwi, and invaded Tauris and Persia, but suffered a defeat. Later, he was disappointed in his attack on Malta. He died on the 4th September, A.D. 1566, Šafar, A.H. 974, having lived 76 solar years and reigned 46. He was a prince more just and true to his word than any other of his predecessors, but a great terror to all Christians. His son Shāh Salim II. succeeded him.

**Sultan Ahmad bin-Masa'ud** (سلطان احمد بن مسعود), author of the Arabic work called *Asmā'i-ul-Rijāl*.

**Sultan Ahmad Jalayer** (سلطان احمد جلیار). [*Vide* Hasan Buzurg.]

**Sultan Ahmad Mirza** (سلطان احمد مرزا). Ahmad Mirzā (Sultān).

**Sultan 'Ali Khurasani** (سلطان علی خراسانی), author of the Persian work on Medicine called *Dastūr-ul-Ilāj*, which he wrote in A.D. 1334, A.H. 734, and dedicated to Sultan Abū Sa'id Bahādur Khan.

**سلطان علی** (علي), a native of Mashhad. He was not so much distinguished as a poet as he was a calligrapher. He was in caligraphy a pupil of Maulānā Azhar, who was a pupil of Ja'far, and Ja'far was a pupil of Maulānā Mir 'Ali, the inventor of the *Naskhāt-i-līq*. Maulānā Sultan 'Ali lived at the court of Mirzā Bāiqara, and found a patron in Amīr 'Alishir. He was upwards of 63 years of age in A.D. 1550, A.H. 957.

**سلطان حسین** (حسین) **مرزا**, surnamed *Abū'l Ghāzi Bahā-dur*, was the son of Mirzā Mansūr, the son of Mirzā Bāiqara, the son of Mirzā 'Umar Shaikh, the son of Amīr Taimūr. After the death of Sultan Abū Sa'id Mirzā, he contrived to make himself master of Khurāsān, and ascended the throne at Herāt on the 24th March, A.D. 1469, 10th Ramazan, A.H. 873. The great victories which this prince gained over the numerous competitors for the throne, as well as over the Uzbaks, obtained him the title of Ghāzi, or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khandamīr was his subject, and Amīr 'Alishir his wazir. He reigned in Khurāsān 38 lunar years and 4 months, and died, according to the *Tābkāt Akbarī*, on the 10th May, A.D. 1506, corresponding with the 16th Zil-hijja, A.H. 911, aged 70 years, and was buried at Herāt. He was succeeded by his two sons Badi'u'zzamān Mirzā and Muzaaffar Husain Mirzā, who reigned conjointly for some time over Khurāsān. The former in the year A.D. 1507, A.D. 913, was driven from his dominions by Shāsi Beg Khān Uzbak; and his brother, who usurped the throne and reigned a short time at Herāt, afterwards shared the same fate. Sultan Husain Mirzā is the author of the work called *Majālis-ul-Ishq*, a very entertaining work, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a *Dīwān* in Turki. His poetical name was Husaini.

**سلطان حسین** (حسین) **صفوی**. *Vide* Shāh Husain Safwi.

**سلطان ابراهیم** (سلطان ابراهیم). *Vide* Ibrāhīm (Sultān).

**سلطان خسرو** (سلطان خسرو). *Vide* Khusro (Sultān).

**سلطان محمود** (سلطان محمود). *Vide* Mahmud (Sultān) of Ghazni.

**سلطان محمود مرزا** (سلطان محمود مرزا), the son of Sultān Abū Sa'id Mirzā, who was sovereign of the greater part of Mawar-un-nahr and Badakhshān. His takhallus or poetical name was Zilli.

**سلطان مرزا** (سلطان مرزا). *Vide* Muhammād Sultān Mirzā.

**سلطان محمد بن عالمگیر** (سلطان محمد بن عالمگیر), the eldest son of the emperor 'Alamgir. He died, 30 years before his father, on the 5th December, A.D. 1676, 8th Shawwāl, A.H. 1087, in the fort of Gwāliar, where he was confined by his father, and was buried near the mausoleum of Qutb-uddin, called Qutb Shāh, at Dehli.

**سلطان محمد بن مرزا بایسنگر** (سلطان محمد بن مرزا بایسنگر), the son of Mirzā Bāi-sanghar, the son of Mirzā Shāhrukh, the son of Amīr Taimūr. He was defeated in a battle against his brother Babar Sultān, taken prisoner and put to death in January, A.D. 1452, Zil-hijja, A.H. 855.

**سلطان محمد بن جلال الدین ملکشاه** (سلطان محمد بن جلال الدین ملکشاه), the son of Sultān Jalāl-uddin Malikshāh. He succeeded his brother Barkayāraq in December, A.D. 1104, A.H. 498, and after a reign of about 13 years died in A.D. 1118, A.H. 511.

[*Vide* Muhammad (Sultān).]

**سلطان مراد** (سلطان مراد). *Vide* Murad Mirzā.

**سلطان پرویز** (سلطان پرویز). *Vide* Parwez Sultān.

**سلطان سخی سروار** (سلطان سخی سروار), a Muhammadan saint. His shrine is situated at the mouth of the Sieri Pass, leading in the direction of Kāndahār, and is built at the *Dāmanphār*. Though not much reverenced in the Dehrājat it is said that from 180,000 to 200,000 pilgrims, both Musalmāns and Hindūs, from the Panjab and Sindh visit it annually. In February, March, and April disciples assemble in large numbers, and the fair is over in April.

**Sultan Shah (سلطان شاہ), son of Alp**

Arsalān, Sultan of Khwārizm. Some time after his father's death, which took place in A.D. 1162, A.H. 557, he was defeated in several battles by his elder brother, Alā-uddin Takash, and obliged to fly to the forests, where he died from hunger and distress, about the year A.D. 1193, Ramaḍān, A.D. 589.

**Sultan Shahzada (سلطان شہزادہ), an**

eunuch of Fathā Shāh, king of Bengal, whom he murdered, and ascended the throne A.D. 1491, A.H. 896. He reigned only a few months and was assassinated the same year by Malik Andil, who succeeded him and took the title of Firōz Shāh Pūrbi.

**Sultan Shujā' (سلطان شجاع بن) شاہجہان**, second son of the emperor

Shāh Jahān, was born at Ajmir on Sunday the 12th May, A.D. 1616, 4th Jumādā I. A.H. 1025, and married to the daughter of Mirzā Rustam Safvi, brother of Muẓaffar Iltusīn Mirzā, of the royal house of Persia. He was appointed governor of Bengal by his father, which country he governed with justice and clemency till the accession of his brother the emperor 'Alamgir and the defeat of Dārā Shikoh in A.D. 1658, when he marched with a powerful army towards Dehlī. He was defeated by 'Alamgir on the 5th January, A.D. 1659, 19th Rabi' II. A.H. 1069, at a place called Khajūa, about thirty miles west of Allahābād, and pursued by Mīr Jumla and Sultān Muhammād, the eldest son of 'Alamgir, to Bengal, from which place he was obliged to seek refuge in Arakan, where, two years afterwards, A.D. 1660, A.H. 1071, he was put in a boat with all his family and sunk in the river by order of the Rāja of that country.

**Sultan-ul-Nisa Begam (سلطان النساء)**,

eldest daughter of the emperor Jahāngīr, and sister of Sultān Khusrav. Her mother was the daughter of Rāja Bhagwān Dās, and she was born in the year A.D. 1586, A.H. 994. After the death of her brother Sultan Khusrav, she erected a tomb for herself close to his grave at Allahābād, but died at Āgra and lies buried there in the mausoleum of the emperor Akbar.

**Sultan-us-Salatin Purbi (سلطان المسالطين)**

was elevated to the throne of Bengal on the death of his father, Ghayāsuddin Pūrbi, A.D. 1373, A.H. 776. This prince was benevolent, merciful and brave. He died, after a reign of ten years, A.D. 1383, A.H. 785, and was succeeded by his son Shams-uddin II. Pūrbi.

**Sultan Walad (سلطان ولد)**, son of the

celebrated Maulī Rūmī. He is the author of a beautiful poem on the Sufi doctrines, etc., written in imitation of the Maṣnavī of his father, A.D. 1291, A.H. 690, and also of a Diwān, and another work called *Walad-nāma*, containing an account of his father and grandfather.

**Sultana Begam (سلطانہ بیگم)**, a daughter of the emperor Bābar Shāh.**Sultana Begam (سلطانہ بیگم)**, a daughter of Mirzā Handāl, the brother of the emperor Humāyūn. She was married to Shāh Quli Mahram. Her sister named Rnqia Sultāna (q.v.) was married to the emperor Akbar.**Sultana Razia (سلطانہ رضیہ)**, daughter

of Shams-uddin Altimsh, king of Dehlī. She was raised to the throne after the deposition of her brother Rukn-uddin Firōz in November, A.D. 1236. She was deposed in November, A.D. 1239, and confined in the fort of Bītahndā, from which place she made her escape and contrived to raise an army with which she marched towards Dehlī; but was defeated and put to death by her brother Bahrām Shāh, who ascended the throne. The reign of Sultāna Razia lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehlī.

**Sultana Rukia or Ruqia (سلطانہ رقیہ)**,

the daughter of Mirzā Handāl (q.v.), the son of the emperor Bābar, was the first or chief wife of the emperor Akbar, by whom he had no children. Consequently when Shāh Jahān was born to Jahāngīr, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Nūr Jahān; and died at Āgra in January, A.D. 1626, Jumādā I. A.H. 1035, aged 84 lunar years.

**Sunna (سنّا)**. This word is used generally

to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hadīs is employed in the same comprehensive sense. The distinction between the Hadīs (sayings) and the Sunan (doings) is not attended to by doctors of the Muslim law; both are generally authoritative.

**Sunni (سنی)**. Those Musalmāns who

assume to themselves the appellation of orthodox, and uphold the succession of the Khalifas Abū Bakr, Umar, and Usmān, and deny the right of supremacy, either spiritual or temporal, to the posterity of 'Ali, are called Sunnis. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders.

[*Vide* Imām and Shia.]

**Sunqar or Sanqar (سنقر), son of**

Maudūd, one of the Atābaks of Fars, who is better known by his title of Atābak Muzaaffar-uddin, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Būzaba, the last governor of Fars of this family, and threw off all dependence upon the Saljūqī Sultāns about the year A.D. 1148, A.H. 543. He made his residence the city of Shīrāz, which afterwards became the capital of his family. He died in A.D. 1161, A.H. 566, and was succeeded by his brother

Muzaaffar-uddin Zangi, who, after a peaceful reign of 14 years, left the government to his son Takla in A.D. 1175, A.H. 571.

Takla, who acquired power by employing, as his wazir, the victorious Khwāja Amin-uddin of Gāzārān, reigned 20 years, and at his death, which happened in A.D. 1195, A.H. 591, the government of Fars fell to his brother

Atābak Sa'd bin-Zangi, who made a successful attack upon Isfahān. The memory of Atābak Sa'd is to this day held in great respect at Shīrāz. He surrounded that city by a wall, and built the Jām'a Masjid, or chief mosque, which still remains a monument of his piety and munificence. He reigned more than 30 lunar years, and died about the year A.D. 1226, A.H. 623. He was succeeded by his son

Atābak Abū Bakr, also called Abū Nasr, a son every way worthy of his father. He gave an extraordinary proof of his foresight in his early conciliation of Changez Khān, to whom he sent a mission and some valuable presents. The conqueror received the advance with favour, conferred the Turkish title of Kutlag Khān upon him; and the province of Fars, through the wisdom of its prince, was exempted from that destruction which fell on all those in its vicinity. In his time lived the celebrated Sa'di of Shīrāz, who wrote the *Gulistān* in his name. Abū Bakr died at Shīrāz in A.D. 1260, 5th Jumādā II, A.H. 658, after a long and prosperous reign of 34 years, and left his government to his son. Daulat Shāh says he died in A.H. 667.

Atābak Sa'd II, who, at the time of his father's death, was with the army of Halākū Khan, the grandson of Changez Khān, hastened to take possession of his inheritance, but was seized with an illness, which terminated his existence before he could reach his capital. His infant son

Atābak Muhammad was placed upon the masnad; and the rule devolved upon the child's mother, Khātūn Turkān; but her authority received a great shock in the death of her son, who, two years and a half after his advancement, fell from the terrace of his palace, and was killed on the spot, A.D. 1262, A.H. 660. After his death

Muhammad Shāh, a chief of the family of Salghar, was elevated to the dignity of Atābak, but Khātūn Turkān, after eight months, being displeased with his conduct, seized him and sent him prisoner to Halākū

Khān; while she elevated his brother Saljūq Shāh to the government.

Saljūq Shāh, with a view of confirming his power, married Khātūn Turkān; but afterwards, in a fit of intoxication, ordered one of his slaves to strike off her head. Some officers of the emperor Halākū Khān, who were present, expressed their feelings at this horrid act and were instantly put to death. When Halākū heard of these proceedings, he immediately ordered the execution of his brother Muhammad. Saljūq, dreading the vengeance of the emperor, fled to Kāzarān: but was seized and put to death, A.D. 1263, A.H. 661.

Īsh, the daughter of Atābak Sad, who reigned one year, was married to Mangū Taimūr, the son of Halākū, which put an end to this family, which lasted 120 lunar years.

**Supkarān or Subhkaran Bundela (سبهکرن بندلہ), a Rājpūt, who was**

an Amīr of 2500 in the service of the emperor 'Alamgīr. He died at Bahādurghā in the Deccan about the year A.D. 1678, A.H. 1089, and was much lamented by all who knew him. Many of his women buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, had in repeated battles won the prize of valour, and was in general successful. After his death his son Dalpat Rāo was exalted to the rank of 500 by the emperor.

**Suqmān bin-Ortak (سقمان بن ارتک),**

first king of the priuces of the Turkmān Orta-kites, who reigned at Amid and Khaifa. The following is a list of this race:—

	A.D.	A.H.
Suqmān bin-Ortak . . . . .	1097	490
Ibrāhim bin-Suqmān . . . . .	1104	498
Rukn-uddin Dādūd . . . . .	1128	522
Fakhr-uddin Qarā Arsalān bin-Dādūd . . . . .	1149	544
Nūr-uddin Muhammad bin-Qarā Arsalān . . . . .	1166	562
Qutb-uddin Suqmān bin-Muhammad . . . . .	1185	581
Malik-us-Salāh Nāsir-uddin Mahmūd . . . . .	1200	597
Malik-ul-Masqūd bin-Mahmūd . . . . .	1221	618
Malik-ul-Kāmil, nephew of the celebrated Salāh-uddin (Saladin). He took Amid . . . . .	1231	629

**Surajmal Jat (سور جمل جات), Rāja**

of Bhartpur, was the son of Badan Singh Jat, whom he succeeded to the Rāj a few years before A.D. 1750, A.H. 1163. His younger brother, Partap Singh, built the fort of Kum-bhir or Kumir. After the departure of Ahmad Shāh Abdāli from India to Qandahār, Sūrajmal, taking advantage of the weakness of the empire, made himself master of all the countries that were dependent on Āgra, and ultimately of the town itself and many other important places; but fell in battle with the Rohela chief Najib-uddaula in December, A.D. 1763, A.H. 1177. His son Jawāhir Singh succeeded him.

**Suraj Singh, Raja (سونگہ راجہ),**

son of Udai Singh Rathor, the son of Rāē Maldeo. After the death of his father, A.D. 1594, A.H. 1002, he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahāngir for several years. The mansab of 5000 was conferred on him by the latter. He died in the Deccan, A.D. 1619, A.H. 1028, and Rāja Gaj Singh, his son, succeeded him, and, as his father was uncle to the emperor Shāh Jahān on the mother's side, he was in a short time raised to the rank of 5000. Gaj Singh died on the 6th May, A.D. 1638, 2nd Muhamarram, A.H. 1048. His son Amar Singh killed Salābat Khān Mir Bakhs̄hi in A.D. 1624, A.H. 1054, and was himself cut to pieces at one of the gates of the fort of Āgra, now called Amar Singh Gate.

**Surdas (سورداس), son of Būbā Rāmdās,**

a Hindū poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called *Sūr Sīgar*, in Hindi, etc.

**Surur (سرور), poetical name of Mirzā**

Rajab 'Ali Beg of Lucknow. He is the author of a Diwān and several other works and of a beautiful story in Urdū called *Fisāna Ajāeb*, which he completed in the first year of the reign of Nasīr-uddin Haidar, A.D. 1828, A.H. 1244.

**Surur (سرور), the poetical name of Lachhmī Rām.****Sururi (سوری), poetical name of Hājī**

Muhammad, a poet, who died in A.D. 1561, A.H. 969. He was the son of a shoemaker, and had so excellent a memory that he knew more than 30,000 verses by heart. He composed a dictionary called *Mujma-ul-Furs*, and a book in which he explains the difficult words of Nizāmi and other poets. He also wrote a Commentary in the Turkish language on the Diwān of Hafiz.

[*Vide* Muhammad Qāsim, son of Surūri.]

**Sururi (سوری), poetical appellation of**

Razi-uddin, a brother of Maftūn. He is the author of several Persian poems, besides which he has composed from ten to twelve thousand Urdū verses. He was alive in A.D. 1796, A.H. 1211.

**Suryya Jah (سریا جہاد). *Vide* Amjad**

'Ali Shāh, king of Audh.

**Swami Bhopat Rae (سوامی بھوپت راء)**

(رائے), a Khattrī who resided at Paṭan, near Jammū, in the Panjab. He translated, from the Sanskrit into Persian, the *Prabodh Chand* (*Chandrodaya*) *Nālak*, a very curious work on Theosophy, and dedicated it, as well as several other treatises on Sūfism, to Narāyan Chand.

# T

## TABA

**Taban** (تَبَان), the poetical name of Mir 'Abdul Hai, of Dehli, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charms it is related that they were the envy of the other sex and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are held in high estimation for delicacy and elegance of sentiment, and even the poet Sa'uda was among the number of his admirers. He lived in the time of the emperor Muhammad Shâh.

[See Gilchrist's *Hindustâni Grammar*.]

**Tabari** (طَبَرِي), a celebrated historian of Tabaristân, and author of the *Târikh Tabari*. He was a famous Imâm of Baghdâd, and the Liyy of the Arabians. He finished his *General History* in A.D. 914, A.H. 302. At the request of his friends he reduced his work of 30,000 sheets to a more reasonable size. He died A.D. 922, A.H. 310.

[*Vide* Abû Jafar-at-Tabârî, and Abû Ali, the wazir of Mansûr.]

**Taba Taba** (طَبَا طَبَا), a poet whose proper name was Mir Rafi-uddin Husain, a Sayyad, who, being of the Tabâtâbâ tribe, used it as his poetical name. He was living in A.D. 1601, A.H. 1010.

**Tabiat** (طَبِيعَت), poetical name of Shaikh Saif-uddin Muhammad, a poet who lived in A.D. 1742, A.H. 1155.

**Tadbir** (تَدْبِير), poetical title of Prince Sikandar Kadr.

**Tadrawi or Tazrawi Ab-hari** (تَدْرُوِي), a nephew of Nargisi. He came from Rome to India, died there A.D. 1567, A.H. 975, and was buried at Agra. He is the author of a memoir or Masnawi called *Risâla Hasan-o-Yusaf Muhammad Khân*.

**Tafazzul Husain Khan** (تَفَضْل حُسَيْن خَان), the rebel Nawâb of Farukhâbâd. He was the grandson and successor of Muqâffâr Jang, also called Muqâffâr Husain Khân. This man, a British protégé,

## TAFT

caused, or sanctioned, the murder of sixty-two Englishmen, women, and children, during the insurrection of 1857, under circumstances of the most cold-blooded atrocity. After months of unavailing pursuit, Major Barrow, Commissioner of the district of Audh, to which he had fled, offered him his life, provided he had himself committed no murders. The Nawâb surrendered, was tried, found guilty, and sentenced to death. The Governor-General, however, while fully coinciding in the verdict, held that the word of a British officer must be maintained, declared the criminal exempt from the punishment of death, on the condition that he should immediately quit the British territory for ever. If, ran the order, he accept this condition, he will be conveyed to the frontier as a convict, under a military guard, and there set at liberty. If he refuse the condition, it was added, or, if having accepted it, he shall break it, or attempt to break it, now, or at any future time, the capital sentence pronounced upon him will be carried out. The Nawâb elected to be sent to Mecca. Accordingly on the 23rd May, A.D. 1859, he was taken to the Magistrate's office under a European guard, and there fettered. He was allowed to see his children but not his wife. Two hundred men of the Fathagâh Levy were ordered to guard him to Bombay, on his way to Mecca.

**Tafta** (تَفَتَّة), poetical name of Munshi Hargopâl of Sikandarâbâd, by caste a Kâyeth. He is the author of a Persian Diwân, which he completed and published in the Lithographic Press at Agra in A.D. 1861, A.H. 1267, and of a parody on the verses of the *Gulistân* in verse, entitled *Tazmîn Gulistân*, published in A.D. 1868, A.H. 1274.

**Tatfazani or Tuftazani** (تَفْخَازَانِي), which is sometimes erroneously written Tugh-tâzâni, is the surname of an author, who was called so from his birth-place, a city in Khurâsân. His proper name is Mulla Sad-uddin Maqûd bin 'Umar. He is the author of the Commentaries on the *Mâzid*, *Agâed* and *Kashshâf*; and also of the *Sharah Sharah Zanjâni*, *Mutawâci*, which he dedicated to Malik Husain Kart, and *Mukhtâsir Tâkhîs*, dedicated to Jâni Beg. There is another work, entitled *Sharah Hallâj*, which is also attributed to him. In the latter part of his life he served under Tamerlane and died at Samarqand. According to the *Muntakhib*,

*ut-Taqdîkh* he was born in A.D. 1322, A.H. 722, and died on the 10th January, A.D. 1390, 22nd Muhammram, A.H. 792, but, according to Hâfi Khâlfa, in A.H. 791.

**Taghallub** (تغلب), a learned and pious Mulsimân, whose proper name was Abû'l Abbâs Ahmad. He was the Imâm of the inhabitants of Kûfa, and died at Baghdâd in the year A.D. 903, A.H. 290.

**Tahawi or Al-Tahawi** (طحاوی). *Vide* Abû Jafâr bin-Muhammad Tabâwi.

**Tahir** (طاهر), the grandson of Amrû bin-Lais, which see.

**Tahir and Ghani** (طاهر غنی), poetical names of Mirzâ Muhammad Tâhir, commonly called Ghâni Kashmîri, which see.

**Tahir I. or Tahir ibn-Husain-al-Khuzaï** (طاهر ابن حسین الخذاعی), surnamed Yeminain (Ambidexter). He was one of Al-Mâmûn's ablest supporters and one of the greatest generals of his age. He defeated and slew 'Ali ibn-Isâ in battle, A.D. 811, A.H. 195, and sent his head as a present to the Khalif Al-Mâmûn, his employer, who amply rewarded Tâhir for his services. And when that prince was residing at Marv, the capital of Khurasân, he revolted against his brother Al-Âmin, the Khalif of Baghdad, and despatched Tâhir with an army to attack him at Baghdâd, which place he took in A.D. 813, Safar, A.H. 198, and, having slain Al-Âmin, sent his head to Khurasân, that it might be presented to Al-Mâmûn, his brother, who conferred the government of Khurasân upon Tâhir and his descendants with almost absolute and unlimited power. Tâhir died on Saturday the 16th November, A.D. 822, 24th Jumâdâ II. A.H. 207, at Marv, and his son Talha was appointed wazîr in his room. The following is a list of his descendants:

Tâhir I. died A.D. 823, A.H. 207.

Talha, his son.

'Abdullâh, son of Tâhir, died A.D. 845, A.H. 230.

Tâhir II. son of 'Abdullâh.

Muhammad, son of Tâhir II. and last prince of this race.

**Tahir II.** (طاهر ابن عبد الله), great-grandson of Tâhir I. and son of 'Abdullâh, whom he succeeded in the government of Khurasân in the reign of Al-Mustâin Billâh, and died a natural death. He was succeeded by his son Muhammad, the last prince of this race.

**Tahir Abiwardi** (طاهر ابیوردی), a poet who flourished in the time of Sultân Bâi-sanghar.

**Tahir-al-Azaz din Allah** (طاهر الاعز دين الله), son of Hâkim Abû Mansûr, succeeded his father, A.D. 1020, on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named al-Mustânaâr Billâh. Tâhir died in A.D. 1036, A.H. 427.

**Tahir bin-Ahmad-al-Bukhari, Imam Iftikhar-uddin** (طاهر بن احمد البخاری), author of a work on Ilm-ul-Fatâwâ, or science of decisions, entitled the *Khulâsat-ul-Fatâwâ*, a select collection of decisions of great authority. He was also the author of the *Khazinat-ul-Waqiât* and the *Kitâb-an-Nisâb*, on which books the *Khulâsat* was grounded, and to which many subsequent collections are indebted for numerous valuable cases. He died A.D. 1147, A.H. 542.

**Tahir Billah** (طاهر بالله). *Vide* Al-Tâhir Bi-amrullah, a Khalif of Baghdâd.

**Tahir Bukhari** (طاهر بخاری), a very pious Mulsimân of Bukhârâ, and an excellent poet, who flourished in the reign of Sultân Bâbar of Herât.

**Tahir Muhammad bin-Imad-uddin Hasan bin-Sultan 'Ali bin-Haji Muhammad Husain Sabzwari** (طاهر محمد بن عماد الدین حسن)

He is the author of the history called *Rauzat-ul-Tâhirin*, the Garden of the Immaculate. It is a general history and was commenced in A.D. 1602, A.H. 1011, three years before the death of Akbar, and concluded in A.D. 1606, A.H. 1015. Sir H. M. Elliot, in his *Historians of India*, calls it the *Rauzat-us-Safâ*. This is evidently a mistake, for that book was written by Mir Khâwand Shâh, who died in A.D. 1498.

**Tahir Wahid, Mirza** (طاهر وحید مرزا), son of Husain Khân Qazwini, commonly called Wâkâa Nawis, the news-writer, was one of the greatest poets of the age. He was historiographer of Shâh Abbâs II. and afterwards wazîr to Shâh Sulaimân, kings of Persia. Mirzâ Sâeb, who died in A.D. 1669, was one of his contemporaries. Tâhir Wahid is the author of a Diwân containing 60,000 verses, and of a history of the Safwi kings of Persia. One of his works, which he wrote in A.D. 1656, A.H. 1066, is called *Mirat-ul-Ai'jaz*, and one, which contains letters written by him for the king of Persia, goes after his name, and is called *Tâhir Wahid*. He died in A.D. 1696, A.H. 1108.

**Tahmasp I. Shah Safavi (طهماسب شاه صفوي)**

Shah Safavi, king of Persia, was born on Wednesday the 22nd February, A.D. 1514, 26th Zil-hijja, A.H. 919, and succeeded his father, Shah Ismā'il I, to the throne of Persia, on the 24th May, A.D. 1524, 19th Rajab, A.H. 930, when he was ten years of age. The reign of this prince owes much of its celebrity to the truly royal and hospitable reception he gave to the emperor Humāyūn (q.v.), A.D. 1543, when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were called forth to do honour to the royal guest; and they were as liberally furnished to replace him upon his throne. Shah Tahmasp died at the age of 64 after a reign of more than 53 lunar years, on Tuesday the 15th May, A.D. 1576, 15th Safar, A.H. 984. His fourth son, Ismā'il Mirzā, succeeded him. According to his own request he was buried at Mashhad.

**Tahmasp II. Shah Safavi (طهماسب شاه صفوي)**

Shah Safavi, king of Persia, was the son of Sultān Husain. He assumed the title of king of Persia after the confinement of his father by Mahmūd the Afghan chief, and struggled a few years with his fate; but a weak, effeminate, and debauched youth was unsuited for such times; and he only merits a place in history as his name furnished a pretext for the celebrated Nādir, or Tahmasp, Quli Khān to lay the foundations of his great power. He was confined at Sabzwār in Khorāsān, and put to death by Razā Quli Khān, the son of Nādir Shāh, who was then absent on his expedition to India in A.D. 1739, A.H. 1151.

**Tahmasp Quli, Mirza (طهماسب قلی، مرزا)**

Quli, a Turk, and an excellent poet, who flourished in the time of the emperor Shāh Jahān, and wrote a beautiful chronogram consisting of nineteen verses in Persian on the marriage of the emperor's eldest son, Dārā Shikoh, each hemistich of which gives the year A.D. 1633, A.H. 1043.

**Tahmurs (طہمُرث), commonly called Deoband or the Magician binder, a title which he derived from the success with which he warred against the enemies of his family. He succeeded his father, Hoshang, and was the third king of Persia of the first or Pishdadian dynasty. He governed Persia 30 years, and was succeeded by his nephew, the famous Jamshed.**

**Tahsin (تحسین), poetical name of Mir Muhammad 'Atā Husain Khān, of Lucknow, who lived in the court of Nawāb Mansūr 'Ali Khān, Safdar Jang, and had the title of Murassa Raqam. His father, Mir Muhammad Bākir, whose poetical name was**

Shauq, was also a learned man and a poet. Tāhsin is the author of the works called *Zawābiṭ Angrīzī*, *Tavārikh Qāsimī*, *Inshā' Tāhsin*, and of the *Nautarz Murassa*, an Urdu version of the Four Darwishes, which he wrote in the commencement of the reign of Nawāb 'Asaf-uddaula, about the year A.D. 1775.

[*Vide* 'Atā Husain Khān.]

**Tahsin 'Ali Khan (حسین علی خان)**

خواجہ مرا, an eunuch of Nawāb 'Asaf-uddaula, of Lucknow. He died in the time of Nawāb Sa'ādat 'Ali Khān, in August, A.D. 1813, Shabān, A.H. 1228.

**Taimur (تیمور). *Vide* Amir Taimur.**

**Taimur Shah (تیمور شاہ), the eldest**

son of Ahmad Shāh Abdālī, succeeded his father to the throne of Qābul and Qandahār in A.D. 1772, A.H. 1186, after murdering Shāh Wali Khān, his father's wazir, who intended to crown his son-in-law, prince Sulaimān, a younger brother of Taimur. He reigned 20 years over Qābul, Qandahār, and Khorāsān, and died 17th May, A.D. 1793, 7th Shawwāl, A.H. 1207, aged 47 years. He left several sons, viz. Humāyūn Shāh, Zamān Shāh, Mahmūd Shāh, Shāh Shujā'a, Firoz Shāh, Abbās, and Ayyūb. On Taimur's death a powerful faction, headed by his favourite wife and supported by Fāinda Khān, entitled Sarfarāz Khān, the head of the Barakzai family, placed Shāh Zamān upon the throne, at Qābul; Humāyūn, the elder brother, proclaimed himself king of Qandahār, and Mahmūd became the ruler of Herāt.

**Taimur Sultan (تیمور سلطان), the**

successor of Shai'bānī Khān, the chief of the Uzbaks, after whose death in A.D. 1510, A.H. 919, he took possession of Samarqand, and Jāni Beg Khān and 'Abdullāh Khān divided Bukhārā between themselves.

**Tajalli (تجلی), poetical title of 'Ali Razā, an encomiast of 'Aqā Husain Khwānsārī. He is the author of a poem called *Murāj-ul-Khayāl*. He died in A.D. 1677, A.H. 1088.**

**Tajara Begam (تاجارا بیگم), the**

mother of Wājid 'Ali, the ex-king of Lucknow, who proceeded to England after the annexation of Audh to the British possessions, and died in France in A.D. 1857.

[*Vide* Jawad 'Ali.]

**Taji (تاجی), poetical appellation of**

Mir Muhammad Husain, the native country of whose forefathers was Andjān, in Persia. He flourished in the time of 'Alamgīr, and is the author of a *Diwān*.

Tajrid (تاجِ رید), a poet who is the author of a *Dīwān*.

Taj-uddin 'Abdul Wahhab bin-as-Sabki (تاج الدین عبد الوهاب بن اسکنی), author of the *Tabaqat-ash-Shāfi'at*. There are numerous biographical collections treating of the lives of the principal followers of Shāfi'i, besides the one just mentioned, which have similar titles; but the most noted is by Taj-uddin. He died in A.D. 1369, A.H. 771.

Taj-uddin Abu Ja'far bin-Sukman (تاج الدین ابو جعفر بن سقمان), an author who died in A.D. 1118, A.H. 512.

Taj-uddin Abu'l Fazl (تاج الدین ابو الفضل), son of Tāhir, ruler of Sistān, also called Nīmrōz, which country he received from Sultān Sanjar Saljuqī, some time about the year A.D. 1150, A.H. 545. The following is a list of his descendants, who reigned in Sistān till the invasion of Changēz Khān:

1. Tāj-uddin 'Abū Ja'far.
2. Shams-uddin Muhammād, son of Tāj-uddin, who, along with his sister, was slain by his own subjects.
3. Tāj-uddin Harb, son of Izzul Mulk, who is said to have reigned 60 years.
4. Bahrām Shāh, son of Tāj-uddin, in whose time lived Abū Nasr Farāhī, the author of the *Nisāb-us-Subāb*.
5. Nasrat-uddin, son of Bahrām, who was killed in battle against his brother Rukn-uddin.
6. Rukn-uddin, son of Bahrām, who was slain at the time of the invasion of Changēz Khān.
7. Shahāb-uddin, son of Tāj-uddin, slain in battle.
8. Tāj-uddin, who defended himself for two years in the fort of Sistān, which was at last taken and every soul put to the sword by the troops of Changēz Khān.

Taj-uddin Yalduz (تاج الدین یالدوز), king of Ghaznī. It is related that Shahāb-uddin Muhammād Ghōrī, who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Qutb-uddin Aibak, became great princes, of whom Tāj-uddin Yalduz was one. On the death of Shahāb-uddin, in A.D. 1206, A.H. 602, the Turki officers espoused the cause of his nephew, prince Mahmūd, the son of Ghayās-uddin Ghōrī; but Mahmūd, being unambitious and naturally indolent, felt satisfied with the throne of his ancestors at Ghōr, and proclaimed Yalduz king of Ghaznī, content to receive homage from that chief. Yalduz had

several battles with Qutb-uddin Aibak, king of Dehli, and some time after that king's death recruited his army and marched towards India with a view to conquer that country, but was defeated near Dehli by Shams-uddin Altimsh in A.D. 1215, A.H. 611, and, being taken prisoner, was imprisoned in Badaon, where, according to some accounts, he died a natural death, but, according to others, he was poisoned. The whole length of his reign was nine years. A list of the Sultāns of the Slave Dynasty of Ghōr, who reigned in India, is given under Qutb-uddin Aibak.

Taj-uddin Gazruni (تاج الدین گازرونی), author of the *Bahr-i-Sa'ādat*, the Sea of Felicity, a Persian work containing Essays on the goodness of God, the Creation of the world, on Virtue and the necessity of observing the moral duties, proved by various quotations from the Qurān.

Taj-uddin Sangreza (تاج الدین سنگریزہ), a Persian poet, who lived in the time of Ghayās-uddin Balban, king of Dehli, about the year A.D. 1274, A.H. 670.

Taj-uddin 'Umar bin-'Ali (تاج الدین عمر بن علی فقیہ), surnamed Fiqaḥī, an Arabian author, who died in the year A.D. 1331, A.H. 731.

Taj-ul-Mulk (تاج الملک), whose original name was Malik Tājū, was appointed wazir by Khizir Khān, king of Dehli, in the first year of his reign, A.D. 1414, A.H. 817, with the above title. He died on the 13th January, A.D. 1421, 8th Muharram, A.H. 824, and his eldest son, Sikandar, succeeded him in the office of wizārat under the title of Malik-ush-Shārq.

Takash or Taksh (تکش), surnamed 'Alā-uddin Sultān of Khwārizm, the son of Alp Arsalan, the son of Atsiz, a descendant of the prince of that country, who had been cupbearer to the celebrated Sultān Sanjar, king of Persia. He defeated and slew Tughral III. Saljuqī in a battle, A.D. 1194, A.H. 590. At his death, which happened 4th July, A.D. 1200, 19th Ramazān, A.H. 596, he left his kingdom to his son Sultān Muhammād, surnamed Qutb-uddin, whose reign was, at its commencement, splendid and successful; but his fortune fell before that great destroyer of the human race, Changēz Khān, by whom he was defeated, his countries pillaged, and almost all his family made prisoners. He died of a broken heart, A.D. 1220, A.H. 617. His son Jalāl-uddin, who was the last of this dynasty of kings, long bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain A.D. 1230.

Takash or Turtash (تکش), which see.

Takhallus (تخلس), the poetically-assumed title, or pen-name, of a Persian writer; of which many instances appear in this work. It was originally, perhaps, adopted from motives of caution, to conceal identity; but it became a fashion, adopted even by royal authors.

Takhat or Takht Singh (تخت سنگہ),

Rāja of Jodhpur Mārwār, who was raised to the gaddi after the death of his father, Rāja Mān Singh, in November, A.D. 1843. He died on the 12th February, A.D. 1873, and was succeeded by his eldest son, Jaswant Singh, to whom he had resigned the reins of government some months before his death.

Takla (تكلا), a king of Fārs. *Vide* Sunqar.

Takuji Holkar (تکوجی هولکر), the nephew of Malhār Rāo Hōlkar I. was elected and placed on the masnad of Indor by Ahlia Bāī, the widow of Khande Rāo, son of Malhār Rāo, in A.D. 1768, on the death of her father-in-law. He reigned 30 years, and died on the 16th August, A.D. 1797, leaving two legitimate sons, Kashi Rāo and Malhār Rāo, and two illegitimate sons, Ithoji and Jaswant Rāo. After the death of Takuji his eldest son, Kashi Rāo, succeeded him; but the country was usurped by Daulat Rāo Scindhia for some time, and afterwards made over to Jaswant Rāo.

Takuji Holkar (تکوجی هولکر), Rāja of Indor, was raised to the gaddi in A.D. 1844.

Tala' (طالع), the poetical name of Mirzā Niżām-uddin, brother to Mirzā Qutb-uddin Māel. He was an excellent poet, and flourished in the time of the emperor 'Alamgir, and was living about the year A.D. 1696, A.H. 1108.

Talaiba ibn-Khawailid (طليحه ابن) (خوبيلد), one of the false prophets who pretended to prophecy like Muhammad, and imitated him from ambitious motives, saying that inspiration came down to him from heaven. He was received into favour by the Saracens in A.D. 638, A.H. 17, by saving the life of Sarjabil ibn-Hasani in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

Talash (تالاش), the poetical name of Shahāb-uddin Aḥmad, which see.

Talha (طلحہ بن طاہر), the son of Tāhir, the general of the Khalif al-Māmūn. He succeeded his father in the government of Khurāsān in A.D. 822, A.H. 213, and, after a reign of six years, died a natural death in A.D. 828. His son 'Ali was killed the same year in a battle against the rebels at Naishapūr.

Talha ibn-'Obeidullah (طلحہ ابن عبیداللہ).

He, together with Zubeir and 'Ayesha, the widow of Muhammad, were 'Ali's irreconcilable and implacable enemies. The Kūfians, Egyptians, and the greater part of the Arabians were for 'Ali. A part of the Basorians favoured Talha, but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Ali, at Basra, with an arrow by Marwān, the then secretary of 'Ali, A.D. 656, A.H. 36.

Talib 'Amuli (طالب آملي), a celebrated poet of 'Amul, in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahāngir, and was honoured by that monarch with the title of "Malik-us-Shu'āra," or the king of poets, A.D. 1619, A.H. 1028. He died in A.D. 1626, A.H. 1035, aged nearly 100 years, in Kashmīr, and left a Diwān of 14,000 verses.

Talib Jajurmi (طالب جاجرمی), author of a poem called *Manāzira Gōlī-o-Chouqān*, or Dispute between the Bat and the Ball, which he dedicated to Sultān 'Abdullāh, the son of Sultān Ibrāhim, the son of Shāhrukh. He died in A.D. 1450, A.H. 854, and is buried close to the tomb of Khwāja Hāfiẓ at Shirāz.

Talib Kalim (طالب کلیم). *Vide* Abū Tālib Kalim.

Talmasani (تلمسانی), a poet.

Tamanna (تمنا), author of a small Diwān in Urdū.

Tamas (تماس). *Vide* George Thomas.

Tamerlane or Timurlang (تمرلنگ). *Vide* Amir Taimūr.

Tana Shah (تانا شاد). *Vide* Abū'l Hasan Qutb-shāh.

Tanha (تنبا), poetical title of 'Abdul Latif Khān, who is the author of a Diwān.

Tanha (تنبا), poetical name of Muhammad 'Ali.

**Tansen** (تنسن), a celebrated Hindi musician or singer who flourished in the time of Akbar, and was employed by him. He was originally in the service of a Raja named Ram Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign, A.D. 1588, A.H. 996.

The musicians in India, both vocal and instrumental, ever since the Musalmān conquests, who have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follows: Gopal, Amir Khusro the poet, Baijū, Bhāno, Pandwā, Bakhsū, Lohang, Sultān Husain Sharqi of Jaunpur, Rāja Mān of Gwalīar, founder of the Dhurpad, in whose time also lived the four following, viz. Chārjū, Bhagwān, Dhandhi, and Dālū; Tāsein, Subhān Khān, Sūrgayān Khān of Fathapūr, Chānd Khān, and his brother Sūraj Khān, Tāntarang Khān the son of Tāsein, Madan Rāe, Rāmdās and his son Sūrdās, a blind moral poet and musician, Bāz Bahādur, Mundia, Miān Pand, Miān Dādū Mullā Is-hāq, Shaikh Khizir, Shaikh Beichū, Hasan Khān Teinī, Sūrat Sein and his brother Lāla Deibi, Mirzā 'Aqil, Miān Shōri, Ghulāmī, Lāl Khān, Nilam Prakāsh, and the Bin players, Firōz Khān and Naubat Khān.

**Tantia Topi** (تانتیا توپی), a famous rebel chief of 1857. He was captured in the jungles of Perone on the 7th April, 1859, and hanged on the 18th. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpore massacre, and that the Nānā, who had sworn to protect the Europeans, was angry with him for his conduct and never saw him afterwards. If this confession was made, it was evidently with the view of saving the Nānā, when it could no longer injure himself. In his confession Tāntīa described himself as a Brāhmaṇ of high caste, a native of Pūna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Topi). He next obtained employment in the Nānā's establishment at Bījhūr in connection with the Treasury, and was so employed in 1857, when the Mutiny broke out. He also said that he commanded the rebel army of 8000 men which attacked Colonel Greathed's column on the parade ground at Āgra, on the 10th October, 1857. He declared he was aware of the arrival of the column from Delhī before he opened fire on the encampment that morning, and did not suppose he had only the Agra brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a reinforcement of European redcoats coming up (Greathed's men being dressed in Khākhi), for whose appearance and apparent numbers (for they were reported to be 2500 men) he could not account; but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Colonel

Greathed to win so easy a victory. Tāntīa also mentioned that the largest force he ever commanded was at the battle of the Betwa, when he had under him 22,000 fighting men, and 130 pieces of ordnance of various calibre.

[*Vide* the Appendix to Malleson's 3rd vol.]

**Tanuqi** (طانوقی), surname of Abū'l 'Alā, one of the most celebrated Arabian poets of the tribe of Tānūq, which has produced many clever men.

**Tapish** (تپیش), the poetical name of Munshi Ghulām Muhammad Khān, editor of the newspaper called *Audh Akhbar*.

**Taqi Aohadi** (تقی اوحدی), a Persian poet who came to India and was living at Āgra in A.D. 1614, A.H. 1023. He is the author of a Diwān.

**Taqi, Imam** (تقی امام). *Vide* Muhammad Taqi.

**Taqi Kashani** (تقی کاشانی). *Vide* Taqi-uddin Muhammad Kashāni.

**Taqi, Mir** (تقی میر), a Persian and Urdu poet, who is the author of six Diwāns and several other works. He was a native of Āgra and died at Lucknow in A.D. 1810, A.H. 1226. His father's name was Muhammad Muttaqī. His poetical name is Mir, which see.

**Taqi - uddin Muhammad bin - Ahmad bin -'Ali Hasani Fasi** (تقی الدین محمد بن علی حسانی فاسی), author of the work called *Shafq-ul-Gharām*. He died A.D. 1428, A.H. 832.

**Taqi - uddin Muhammad Kashāni** (تقی الدین محمد کاشانی), son of Sharaf-uddin 'Ali Hussaini Zikri. He was born at Kashān about the year A.D. 1539, A.H. 946, and is the author of a biography called *Khulāsat - ul - Ashqār*, *wa Zubdāt - ul - Ashqār*, compiled in the year A.D. 1585, A.H. 993.

**Taqi-uddin Sabaqi** (تقی الدین سبقی), son of Abdul Kāfi. He is the author of more than 150 works on different subjects. He died A.D. 1349, A.H. 760.

**Taqi - uddin Tamimi** (تقی الدین تمیمی), author of a biographical treatise giving an account of the Hanafi lawyers, arranged in alphabetical order, entitled *Tabaqāt us - Saniyat fi Tarajim - ul - Hanafiat*. He died A.D. 1596, A.H. 1005.

**Tara Bai** (تارا بائی), the wife of Rājā

Rām, the brother of Sambhaji, the son of Seiwājī Bhosla, the Marhatja chief of Sītārā. After the death of her husband in March, A.D. 1700, she ruled as regent in the name of her son Seiwā, a child of two years, over the territories acquired by Seiwājī. But on 'Alamgīr's death in A.D. 1707, when Sāhū, the son of Sambhaji, was released by 'Azīm Shāh, he (Sāhū) quickly made himself master of Sītārā and imprisoned Tārā Bāi.

**Tara Begam** (تارا بیگم), one of the

wives of the emperor Akbar. She had a garden in Āgra consisting of 40 bigas of ground, now in ruins.

**Tarbiat Khan** (تریت خان), a noble-

man of 4000 who served under the emperor 'Alamgīr as Mir 'Atash, or Commander of Artillery. After the death of that monarch, he espoused the cause of his son 'Azīm Shāh, and was killed in the battle against Bahādūr Shāh, A.D. 1707, A.H. 1119. He had built a house at Āgra on a piece of ground called Tajāra, or Majāra, outside the fort opposite to the Amar Singh gate of the fort.

**Tarbiat Khan Barlas** (تریت خان برلاس), title of Shafī-ullāh Khān, a

native of Persia, who came to India and served under the emperors Shāh Jahān and 'Alamgīr. At the time of his death he held the rank of 4000, and was governor of Jaunpūr, where he died A.D. 1685, A.H. 1096.

**Tari** (تاری), poetical title of Mullā 'Alī Muhibbādī.

**Tarkhan** or **Nawab Tarkhan** (ترخان نواب).

*Vide* Nūr-uddin Safaiduni (Mullā).

**Tarki** (ترکی), the first Sultān or em-  
peror of, and his descendants. *Vide* Usān or Uthmān.

**Tarmadi**, **Tarmizi** or **Tirmizi** (ترمذی).

*Vide* Tirmizi, which is the correct name.

**Tasalli** (تسالی), the poetical name of

Ibrāhīm of Shirāz, who came to India and was living in A.D. 1623, A.H. 1032. He is the author of a Diwān.

**Tashbihī** (تشبیہی). *Vide* Akbar 'Alī Tashbihī.

**Tashkparizada** (تاشکپری زادہ), sur-

name of Mullā Ahmad bin-Mustāfa, a cele-  
brated Arabian, who died A.D. 1560, A.H. 968.

**Tasir** (تائیر), the poetical title of

Mirzā Muhsīn, who is the author of a Diwān. He flourished about the year A.D. 1718, A.H. 1130.

**Taskhir** (تسخیر), poetical title of

Prince Mirzā Sulaimān Qadr, the son of Mirzā Khurshaid Qadr. *Vide* Qaisar.

**Taslim** (تسلیم), title of Muhammad

Hāshim of Shīrāz. He came under 'Alamgīr to India, and is the author of a Diwān. He was living in A.D. 1697, A.H. 1109.

**Tatar Khan** (تاتار خان), adopted son

of Tughlaq Shāh and prime minister of Sūlṭān Muhammād Shāh Tughlaq. He is the author of a Commentary on the Qur'ān, entitled *Tafsīr Tātār Khāni*, and of another work on Muhammādan Law, called *Fatāwī Tātār Khāni*. He died in the reign of Sūlṭān Firoz Shāh Bārbak.

**Tatar Khan** (تاتار خان), of Khurāsān;

a mansabdār of 1000 under Akbar. He was Governor of Dehlī, and died there A.D. 1588, A.H. 986.

**Tatar Khan** (تاتار خان), son of Mu-  
zaffar Shāh I. king of Gujrāt, and father of Alīm Shāh I.

**Taufal Khan** (توفل خان), prime  
minister. *Vide* Burhān 'Imād Shāh.

**Taufiq**. Viceroy or Khedive of Egypt;  
died A.D. 1892.

**Taufiq, Mulla** ( توفیق ملا کشمیری), of  
Kashmīr, a Persian poet.

**Tauli Khan** (تولی خان), the fourth

son of Changez Khān. On the death of his father, A.D. 1227, he succeeded to the kingdoms of Persia, Khurāsān, and Qābul, and died three years afterwards. He left several sons, among whom the two eldest, *rīz*. Mangū Khān and Halākū Khān, were the most famous.

**Taurandukht** (توران دخت), daughter

of Khusro Parwiz. She was elevated to the throne of Persia some time after the death of her brother Sheroya, A.D. 631. We are told by Persian historians that this queen restored

the sacred cross, which had been borne away from Jerusalem by Khusro Parwiz; and by that act, acquired great power with the Roman emperor. But this is evidently erroneous; for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which was deemed a more splendid trophy of victory than all his spoils and conquests. Tāurāndukht ruled Persia only one year and four months. She was succeeded by her cousin and lover, Shāh Shananda. He had reigned only one month when he was deposed, and 'Azrām or Arzānidukht, another daughter of Khusro Parwiz, was raised to the throne, A.D. 632. This princess, who was alike distinguished by her sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a wazir. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hormuz, the governor of Khurāsān, fell violently in love with her, or perhaps, with her dominions. He proceeded to court and made his love known to his royal mistress; she refused her hand, and he was soon afterwards murdered through her instigation. As soon as his melancholy fate was known to his son Rustam, he collected a large army, and marched from Khurāsān to Madain. The queen was unable to oppose him; and the young chief revenged his father by putting her to a cruel death. After her demise, Farrukhzād, the son of Khusro Parwiz by a female singer of Isfahān, was raised to the throne; but before he had reigned a month, his days were terminated by poison. Such were the events which immediately preceded the reign of Yezdijard III. and the fall of the Persian monarchy.

**Tauran Shah** (تُوران شاہ), surnamed Mulik-ul-Muazzim, was the brother of the famous Salāh-uddin, who had appointed him as his lieutenant in Damascus. He died at Alexandria on the 1st July, A.D. 1180, 6th Safar, A.H. 576.

**Tauran Shah, Khwaja** (تُوران شاہ خواجه), surnamed Jalāl-uddin, was wazir of Shāh Shujā, ruler of Shirāz, and died on the 3rd April, A.D. 1385.

**Tausani** (توسی), the poetical name of Manōhar Dās, who, though a Hindū, was also called Muhammad Manōhar and Mirzā Manōhar. He flourished in the reign of the emperor Akbar. The name of his father was Lōnkaran (Salt Manufacturer). He was Rāja of Sambar.

[*Vide* Rāe Lōnkaran.]

**Tausi Maulana** (ٹوسی مولانا), a poet of Khurāsān, who flourished in the reign of Bābar Sultān, after whose death he went over to Azurbaijan in the time of Jahān Shāh, and died there A.D. 1487, A.H. 892.

**Tauti Begam** (تُوئی بیگم), one of the wives of the emperor Akbar. She had built a garden in Āgra called Tota Bāgh; there is also a tank in Āgra which is called Tota ka Tāl.

**Tauti, Maulana** (علوٰتی مولانا ترشیزی), of Tarshish, a learned Musalmān and a good poet. He flourished in the time of Bābar Sultān and died at Herāt in the year A.D. 1462, A.D. 866. As Tauti means in Persian a parrot, consequently Amīr 'Alisher found the year of his death to be contained in the word "Khurāsān," which means a cock.

**Tawakkul bin-Isma'il bin-Haji Ar-dibeili** (توكل بن اسماعيل), author of the work entitled *Safwat-us-Saqā*, containing the history of the celebrated Shaikh Sufi, the founder of the sect of Sufis in Persia, and from whom were descended the royal Safwi family, written in A.D. 1397, A.H. 800.

**Tawakkul Munshi** (توكل منشی), author of the work called *Shāh-nāma, Shamsher Khāni*, a prose abridgment of the celebrated *Shāh-nāma* of Firdausi, written in A.D. 1652, A.H. 1062. A translation of this was again made in Urdu verse by a poet in the reign of the emperor Shāh Akbar II. A.D. 1810, A.H. 1225.

**Taya' or Tai Billah** (طایع بالله), a Khalif of Baghdād. *Vide* Al-Taya' Billāh.

**Tayyabi** (طیبی), author of the *Hāshia Kashshāf* and *Sharah Mashkūt-ul-Masābih*. He died in A.D. 1342, A.H. 743.

**Tazkira** (ذکر), "Memoir," from ذکر. The title of many biographical works in Persian and Urdu.

**Tazrawi** (تذروی). *Vide* Tadrawi.

**Tegh Bahadur** (تبغ بہادر), a gūrū or chief of the Sikhs, who, having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Hāfiẓ 'Adam, a Musalmān devotee, and his votaries. He was put to death as a dangerous heretic in the 17th year of the emperor 'Alamgir's reign, A.D. 1673, A.H. 1084. His body was divided into four parts and hung in the city.

**Tek Chand** (تیک چند), whose ta-khalla is Chānd, was the son of Balrām, a Hindu of Sarhind. He is the author of the *Guldastae Ishq*, Nosegay of Love, a Masnawi or poem, containing the story of Kāmrūp, in Persian verse. He flourished in the time of 'Alamgir.

**Tek Chand, Munshi (تک چند)،** whose poetical title is Bahār, was a Hindū, by caste a Khattrī, and author of a work entitled *Bahār Ajām*, a voluminous dictionary of Persian idioms, and another called *Nāwādir-u-Masādir*. The former work he completed in the year A.D. 1739, A.H. 1152. He also wrote another work called *Abūl Zarūrat*.

**Thatta, Rulers of (ٿٽٽ).** *Vide* Nāsir-uddin Qabbāch.

**Thomas, George.** *Vide* George Thomas

**Thomas, John,** a Hindūstānī poet, probably son of the preceding. Known in literature as "Khān Sahib."

**Tippu Sahib (تیپو صاحب).** *Vide* Tipū Sultān.

**Tipu Shah or Tippu (تیپو شاہ),** a celebrated Muhammadan devotee of Arkaṭ, from whom the famous Tipū Sultān, the sovereign of Mysore, was named. His Mausoleum still continues a favourite resort of the pious, and Haidar 'Ali Khān, the father of Tipū Sultān, had a particular veneration for him. Tipū, or Tippū, in the Canarese language signifies a tiger.

**Tipu or Tippu Sultan (تیپو سلطان),** the son of Haidar 'Ali Khān of Mysore. He was born in the year A.D. 1749, and succeeded his father in December, A.D. 1782, as ruler of Mysore. During the American war he joined the French against the English; but after the breaking out of the French Revolution he was exposed alone to the fortunes of the war. In A.D. 1790 he was defeated in Travancore, and, yielding to the British arms, he consented, in A.D. 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages, and paying, besides part of his dominion, above three millions sterling. His intrigues with the French, and his machinations to destroy the English power, renewed the war in A.D. 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th May, A.D. 1799, 28th Zil-Qa'da, A.H. 1213, aged 52 years. He was buried in the mausoleum of his father in the garden named Lāl Bāgh. Tipū, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace, consisting of various works in the Sanskrit language of the 10th century, translations of the Qurān, MSS. of the history of the Mughal victories, and historical memoirs of Hindūstān, all of which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart, and published. Tipū Sultān is the author of two books, or col-

lections of letters, one entitled *Farmān-bā-nām 'Alī Rājā*, and the other *Fath-ul-Majāhidin*. A part of the latter has been translated and published by Mr. B. Crisp, of Bengal.

**Tirandaz Khan (تیرانداز خان),** a slave of the emperor Akbar Shāh the Great, was raised to high rank and received the title of Khān. He built his house on a spot of ground, consisting of six bigas, in Ágra, towards the south of the house of Islām Khān Rūmī. He was raised to the rank of 2000 and appointed governor of Áhmadábād by the emperor Shāh Jahān.

**Tirmizi (ترمیزی),** also called Hakīm-al-Tirmizī. This was the title or surname of Abū 'Abdul 'āl Muhammād bin-'Ali, an author and philosopher of Tirmiz, in Persia, who died in the year A.D. 869, A.H. 255.

**Todar Mal or Torar Mal (تودر مل),** the celebrated minister of finance, or Diwān of the emperor Akbar Shāh, was a Hindū of the tribe of Khattrī of Lāhore. He was appointed Sūbadār of Bengal in A.D. 1580, A.H. 988, and died at Lāhore in the 36th year of the reign of that monarch, on Monday the 10th November, A.D. 1589, 11th Muḥarram, A.H. 998. Abū'l Fazl describes him as entirely devoid of avarice and quite sincere, but of a malicious and vindictive temper, and so observant of the fasts and other superstitions of the Hindūs as to draw down upon him reproof even from Akbar.

**Tufail (طفیل),** the name of Ali's nephew.

**Tughan Khan (طغان خان),** the Muhammadan governor of Bengal in A.D. 1243. He invaded the principality of Jahāzpur, in Uryṣa, and was defeated by its Rājā, who pursued him into Gour, his metropolis; but reinforcements from Audi compelled the Rājā subsequently to retreat.

**Tughan Shah I. (طغان شاہ),** a prince of the Saljuqian family, whose seat of government was Naishāpūr. This prince is said to have been defeated in his younger days in a battle fought against Ibrāhīm bin-Nayāl, who took him prisoner and blinded him. After some time his uncle Tughrah Beg seized Ibrāhīm, murdered him, and restored the titular kingdom to his cousin Tughān Shāh. The poet Arzaqī lived in his time and wrote several panegyries in his praise.

**Tughan Shah II. (طغان شاہ),** a prince of the Saljuq dynasty, who ascended the throne of Persia after the death of Sultān Sanjar and, after several battles, was defeated and slain by Takash, the Sultān of Khwarizm, and died in A.D. 1185, A.H. 581.

**Tughan Taimur Khan** (طغان تیمور) خان), a descendant of the Mughal

kings of Persia and ruler of Jurjān. After the death of Sultān Abū Saïd and Arpa Khān he conquered several provinces of Khurasān and subdued the Sarbadals of that place. He was at last slain by Khwāja Ahī Kirati, chief of the Sarbadals, on Saturday the 14th December, A.D. 1353, 16th Zī-Qa'dā, A.H. 754.

**Tughlaq** (تغلق), a slave of Sultān Ghayās-uddin Balban. His son, after murdering Khusro Shāh, ascended the throne of Delhi and assumed the title of Ghayās-uddin Tughlaq in A.D. 1321.

**Tughlaq Shah** (تغلق شاد). *Vide* Ghayās-uddin Tughlaq Shāh and Muhammad Tughlaq Shāh.

**Tughrai** (طغراى), surname of Hasan Abī Ismā'il of Isfahān, a celebrated wazīr of the king of Mousal, Sultān Mas'aūd Saljūqī. He was called Tughraī on account of his excellence in the species of writing styled Tughrā, and also had the title of "Honours of Writers," but is better known in Europe by his admired Arabic poem, entitled *Carmen Tughraī*. Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmūd, A.D. 1120, A.H. 514, he was put to death by that prince's wazir, who hated him for his great abilities. A collection of the poems of Tughraī has been made, the most celebrated of which is that called *Lāma-ul-'Ajam*.

**Tughrai** (طغراى), title of Amīr Yemīn-uddin, of Alashhad, a poet, and author of the *Kulliyāt Tughraī Mashhadi*, a collection of poems, odes, elegies, etc., which also contains the following prose works, all of which are entertaining novels, viz. *Mirat-ul-Maftuh*, *Kanz-al-Maqāni*, *Majmāq-ul-Gharib*, *Chashmae Faiz*, and *Ane'ir-ul-Mubārak*. He died at a place called Fareund in A.D. 1324, A.H. 724. There is an Insha supposed to have been written by him entitled *Inshāe Tughraī*. He was contemporary with the Tartar king of Persia, Muhammad Khuda Banda, and his son Abū Saïd.

**Tughrai, Mulla** (طغراى ملا), an author who lived in the middle of the 11th century of the Hijri.

**Tughral Beg** (طغراى بىگ) (the Tan-grolipix of the Greeks) was the son of Mikāil, the son of Saljūq, and the first Sultān of the Saljūquides. Tughral Beg and his brother Ja'far Beg Dāud were in the

service of Sultān Mahmūd of Ghazni. After defeating Sultān Mas'aūd I. son of Sultān Mahmūd, in a battle fought in A.D. 1038, A.H. 429, he assumed the title and state of a sovereign at Naishāpūr. He subdued 'Irāq, took Baghdād, and by its reduction became master of the person of the Khalifa al-Qāem Billāh, who invested him as Sultān of Khurasān, appointed him vicegerent or vicar of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the khalif, and his nephew Alp Aṛsalān afterwards married the daughter of the khalif al-Muqtadī. The Saljūq family divided into three branches and settled in Hamdān, Kirmān and Rūm, or Anatolia. Tughral Beg died, after a reign of 25 lunar years, A.D. 1063, A.H. 455, aged 70 lunar years, and, as he had no issue, he was succeeded by his nephew Sultān Alp Aṛsalān, the son of Abū Ja'far Dāud. The following are the names of the Sultāns of the Saljūq dynasty of Irāq or Persia:

1. Tughral Beg, the son of Mikāil, the son of Saljūq.
2. Alp Aṛsalān, nephew of Tughral Beg.
3. Malikshāh, the son of Alp Aṛsalān.
4. Barkayāraq, the son of Malikshāh. In his reign the empire was divided, he retaining Persia; Muhammad, his brother, Syria and Āzarbaijān, and Sultān Sanjar, Khurasān and Mawarun-nahr.

**Tughral II.** (طغراى), also called Tughral

Sultān, of the race of Saljūq, was the son of Sultān Muhammad, the son of Alp Aṛsalān. He was raised to the dignity of Sultān by his uncle Sultan Sanjar, A.D. 1132, A.H. 523, after the death of his brother Sultān Mahmūd, and, after a reign of three years, died in October, A.D. 1134, Muhamarrām, A.H. 525, aged 25 years. His brother Mas'aūd succeeded him.

**Tughral III.** (طغراى), a Sultān of the

Saljūqian family, was the son of Aṛsalān Shāh, the son of Sultān Muhammad, the brother of Sultan Sanjar. After the death of Sultan Sanjar, A.D. 1157, A.H. 552, Persia continued, for a period of forty years, to be distracted with the wars of different branches of the Saljūqian dynasty. The last who exercised power was Tughral III. who succeeded his father, Aṛsalān Shāh, in January, A.D. 1176, Jumādā II. A.H. 571, and, after a reign of ten years, was seized and imprisoned by his uncle and wazir, Qizal Aṛsalān, who resolved to usurp the throne, but fell by the hand of an assassin in A.D. 1191, A.H. 587, and the kingdom was restored to Tughral. He was, however, after some years, defeated in a battle, taken prisoner and executed by Takash, ruler of Khwārizm, A.D. 1194, A.H. 590, and his head sent to Nāṣir, the khalifa of Baghdād. With this prince terminated the Saljūqian monarchs of Persia, who had governed that country from the commencement of the reign of Tughral I. to the death of Tughral III.—158 years.

**Tughtazani** (تغتازانی). *Vide* Tuftazānī.

**Tulshi Bai** (تلشی بائی), the widow of Jaswant Rāo Holkar. *Vide* Jaswant Rāo Holkar.

**Tulshi Das** (تلشی داس), a Brahman

and a celebrated poet among the Hindūs. He is the author of the *Ramāyaṇ* in the Bhākha dialect. He flourished in the reign of the emperors Akbar and Jahāngīr, was originally an inhabitant of Rajapūr, near Chitarkot and Tarhuwān; but went about as an ascetic from one place to another, and died at Benares on the 21st October, A.D. 1623. In the Bhākha, or pure Hindi, there are still extant many elegant poems, songs, etc., the productions of Hindu poets, e.g. Kab Gang, Tulshi, Bihāri, Girdhar, Lālach, Sūrdās, Kabir, Nāuhak; and to these we may add the names of Malik Muhammad Jāyesī, Ahmad Wahāb, Muhammad Afzal, Amīr Khān, etc., as they composed in both dialects. Girdhar Dās is the author of another *Ramāyaṇ*.

[*Vide* Girdhar Dās.]

**Tuqtamish Khan** (تقتمش خان), ruler of Dasht Kapchāk, whom Amīr Taimūr defeated in A.D. 1395.

**Turkan Khatun** (ترکان خاتون), a daughter of Sultān Jalāl-uddin of Khwārizm. She was given in marriage by Halākū Khān to Malik Shāh, son of Badr-uddin Lūlū, prince of Mausul.

**Turkan Khatun** (ترکان خاتون), wife of Sultān Jalāl-uddin Malikshāh.

**Turkman** (ترکمان), the poetical name of a person whose father was a native of Shīrāz, but he was born in India, and was living about the year A.D. 1690, A.H. 1102.

**Turtush** (ترتش), a brother of Malikshāh the Saljūqian, against whom he rebelled, and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Ibn-Khalikān, Turtush the son of Alp Arsalān, who took prisoner Atsiz, a Sultān of Khwārizm, and put him to death on the 21st October, A.D. 1078, 11th Rabī' II, A.H. 471. Turtush was slain in a battle fought against his nephew Barkayaraq, on Sunday the 25th February, A.D. 1095, 17th Ṣafar, A.H. 488, aged 30 years.

**Tutash** (تش). *Vide* Turtush.

# U

## 'UBID

**'Ubîd (عبد)**, a poet who lived in the time of Sultân Ghayâs-uddin Tughlaq Shâh, and was buried alive on account of his having raised a false report that the king was dead, and that a great revolution had taken place at Dehli. This event took place in the second year of the king's reign, A.D. 1322, A.H. 722.

**'Ubîd Khan (عبد خان)**, ruler of the Uzbaks, was contemporary with Shâh Tahmâsp I. Safwi, king of Persia, who in a battle defeated his troops, and gave them a signal overthrow in A.D. 1527, A.H. 935.

**'Ubîd-ullah (عبد الله)**, sovereign of the Uzbaks. This monarch was the nephew of the celebrated Shâhî Beg Khân, the conqueror. He commenced his reign about the year A.D. 1542, A.H. 949.

**'Ubîd-ullah Ahrar Naqshband (عبد الله احرار نقشبند)**, a celebrated learned Musalmân and saint of Khurâsân, among the number of whose disciples Maulwi Jâmi was one. He died in the month of February, A.D. 1491, Rabi' II, A.H. 896, and is buried at Samarcand. Amir Alisher, the celebrated wazîr of Sultân Husain Mirzâ, who much respected him, found the chronogram of the year of his death in the words "Khuld Barin."

**'Ubîd-ullah-al-Mahdi (عبد الله المهدى)**, a chief of Barbary, in Africa, who, in A.D. 910, A.H. 298, rebelled against the king of that country, of the race of Aghlab, and assumed the title of Khalif of Qairwân (the ancient Cyrene, and residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of al-Mahdi, the director. According to some, also, he pretended to be descended in a right line from 'Ali, the son of Abû Tâlib, and Fâtima, the daughter of Muhammad; for which reason the Arabs called him and his descendants Fâtimites. He likewise encouraged himself and his followers by a traditional prophecy of Muhammad, that at the end of 300 years the sun should rise out of the West. Having at length driven the Aghlabites into Egypt, where they became known by the name of Maghrâbiyans, he extended his dominions in Africa and Sicily, making Qairwân the place of his residence.

He sent several of his generals at different times to conquer Egypt, but they were always defeated and obliged to fly to Qairwân. Al-Mahdi reigned in Barbary 24 years, and was succeeded by his son Abul Qâsim, who then took the surname of al-Qâyem Mahdi.

**'Ubîd-ullah bin-Masa'ud (عبد الله بن مسعود)**, author of a Commentary on the *Wiqâya*, a work on jurisprudence, entitled *Sharh Wiqâya*. He is also the author of the *Nikâya*, which is sometimes called *Mukhtasir - al-Wiqâya*, being in fact an abridgment of that work. 'Ubîd-ullah died A.D. 1349, A.H. 750.

[*Ivide* Mahmûd, surnamed Burhân-ash-Shariyat.]

**'Ubîd-ullah ibn-Qais (عبد الله ابن قيس)**, a distinguished Arabian poet, who commemorated the death of Misaa'b, the son of Zubeir, who was on terms of friendship with him, and had fought in his cause in the year A.D. 690, A.H. 71.

**'Ubîd-ullah ibn-Zayad (عبد الله ابن زيد)** was appointed governor of Kûfa by the khâlid Yezid in the room of al-Nâmân, A.D. 679, A.H. 60. He beheaded Muslim, Hussain's cousin, and his troops surrounded Hussain at Karbala, who, having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, A.D. 680, Muâarram, A.H. 61. In the reign of 'Abdulmalik, 'Ubîd-ullah was sent to Kûfa with leave to plunder it for three days; but, before he reached that city, al-Mukhtâr, then ruler of that place, sent his forces against him under the command of Ibrâhim, the son of Alashtar, when, after a sharp engagement, 'Ubîd-ullah's forces were beaten, and himself killed in the camp. Ibrâhim, having cut off his head, sent it to al-Mukhtâr, and burned his body. This circumstance took place in August, A.D. 686, Muâarram, A.H. 67.

**'Ubîd Zakani (عبد زکانی)**, a celebrated jester and poet, was contemporary with the poet Salmân Sâwaji. He composed several ludicrous verses on Jâhân Klâtûn, the wife of Khwâja Amin-uddin, wazîr of Shâh

Abū Is-hāq, ruler of Shirāz. He is the author of the work called *Risāla dar ilm Bayān*, which he dedicated to the king, and also of a *Diwān*. He died in A.D. 1370, A.H. 772.

**Udaipuri Begam** (عڈی پوری بیگم), the favourite wife of the emperor 'Alamgīr, and the mother of the prince Kāmbakhsh, whom his father cherished with the utmost tenderness as the son of his old age. She was living in A.D. 1686. She is believed to have been a Sisodia from Jodhpur.

**Udai Singh** (اودی سنگھ ران), Rānā of Chittor, was the son of Rānā Sanka, the emperor Bābar's competitor, but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, A.D. 1568, Shaban, A.H. 975. His son, Rānā Partāp, founded the new capital called Udaipūr, which is still occupied by his descendants. Rānā Partāp Singh died A.D. 1595, A.H. 1004, and Anuar Singh his son succeeded him, and died in the 14th year of Jahāngīr, A.D. 1620, A.H. 1029.

**Udai Singh Rathouri** (اودی سنگھ راثوری), commonly called Mota Rājā, was the son of Rāe Māldeo, of Jodhpur Mārwār. He served under the emperor Akbar, and in the year A.D. 1586, A.H. 994, gave his daughter, named Bālmati, in marriage to Sultān Salim (afterwards Jahāngīr), by whom he had Shāh Jahān. He was raised to high rank, and Jodhpur, his native country, given him in jāgīr. He died A.D. 1594, A.H. 1002, and four of his wives burned themselves with his corpse. After his death his son Sūraj Singh succeeded him.

**Udham Bai**, also called Kudsia Begam, a Hindū princess, mother of the emperor Ahmad Shāh (q.v.). She laid out the garden on the banks of the Jumna, often mentioned in connection with the siege of Dehli in 1857 as the Kudsia Bāgh.

**Ugarsen** (اونگرسن راجہ), a Rāja who is said to have reigned at Āgra several centuries before the time of Sultān Sikandar Lodi. After him Āgra became a village of Bayana, the name of the Rāja of which place was Bin.

**Ulagh Beg Mirza or Ulugh Beg** (الغ بیگ مرزا), a prince celebrated for his knowledge in Astronomy, was the son of Mirzā Shāhrūkh, the son of Amir Taimūr. He reigned at Samarqand for 40 years during the lifetime of his father, whom he succeeded in March, A.D. 1447, A.H. 851. He was a prince who made peaceful studies the chief object of his life, and had entirely neglected the art of war. He assembled all the astro-

nomers of his kingdom, and the celebrated Tables which are known by his name, viz. *Zij Ulagh Beg*, were the result of his labours. He is said to have had very large instruments for making his observations, particularly a quadrant as high as the church of Santa Sophia at Constantinople, which is 180 Roman feet. His fate was cruel: he was defeated, taken prisoner, and put to death by his son Mirzā 'Abdul Latif, on the 27th October, A.D. 1449, Ramazān, A.H. 853. It is a consolation to know that this unnatural prince enjoyed the power he had attained by so monstrous a crime only for the short space of six months: he was slain by his own soldiers. Ulagh Beg's Catalogue of fixed stars, rectified for A.D. 1431, was published by Hyde, at Oxford, in A.D. 1665, in 4to. with learned notes.

**Ulfati** (الغتی), poetical name of Qu-līch Khān of Andjān, which see.

**'Umar-al-Maksus** (عمر المکسوس), the favourite master of the khalif Mu'āwia II. who, after his father's death, consulted him whether he ought, or not, to accept the khilafat. His master told him that if he thought himself able to administer justice duly to the Musalmāns, he ought to accept it; but otherwise he ought not to charge himself with it. This khalif had scarcely reigned six weeks, when he found himself too weak to sustain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the khilafat but he shut himself up in a chamber, from whence he never stirred till he died, not long after his abdication, of the plague, according to some, and according to others of poison. The family at Umayya was so greatly irritated at his proceedings that they vented their resentment upon the person of 'Umar-ul-Maksus, whom they buried alive, because they supposed that it was by his advice that Mu'āwia deposed himself. This circumstance took place in the year A.D. 683, A.H. 64.

**'Umar bin-'Abdul Aziz** (عمر بن عبد العزیز), grandson of Marwān I. was the ninth khalif of the house of Umayya. He succeeded Sulaimān at Damascus in September or October, A.D. 717, A.H. 99, and died after a reign of two years and some months, in February, A.D. 720, A.H. 101, at Dyr Samān. He was succeeded by Yezid II. This khalif ('Umar 'Abdul Aziz) was eminent above all others for temperance and self-denial, insomuch that, according to the Muhammadan faith, he was raised to Muhammad's bosom, as a reward for his abstinence in an age of corruption.

**'Umar bin-'Abdul Aziz** (عمر بن عبد العزیز) was an eminent Musalmān, who died in the year A.D. 742, A.H. 124.

'Umar bin-'Abdul Aziz bin-Maja (عمر بن عبد العزیز بن ماجه)

commonly called Husām-us-Shahid, author of a most esteemed Commentary. He was killed A.D. 1141, A.H. 536.

[*Vide* Abū Bakr Alīmad bin-'Umar-al-Khassāf.]

'Umar bin-'Abdullah (عمر بن عبد الله),

a famous Arabian poet, who flourished in the time of the khalif 'Abdulmalik.

[*Vide* Jamil.]

'Umar bin-Khattab (عمر بن خطاب),

one of the favourite companions and father-in-law of Muhammad. He succeeded Abū Bakr Sadīq as second khalifā after Muhammad in August, A.D. 634, Jumāda II, A.H. 13. He spread his conquests over Syria and Phœnicia, and took Jerusalem after an obstinate siege in A.D. 637, A.H. 16. His generals extended his conquests over Persia and Egypt, and increased the worshippers of Muhammad. The fall of Alexandria under his power was marked by the destruction of its celebrated library, but he restored the canal between the Nile and the Red Sea. During his reign the Muhammadans conquered 36,000 towns, destroyed 4,000 Christian temples, and built 1,400 mosques. He was the first who was called "Amir-ul-Momīn," or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifs. He was married seven times, and one of his wives was Umm Kulsūm, the daughter of 'Alī. He was stabbed on Wednesday the 3rd November, A.D. 644, 25th Zil-hijja, A.H. 23, by a Persian slave named Firoz, whilst saying his morning prayers in a mosque, and died three days afterwards, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khilāfat by Usmān, the son of 'Affān. Waring, in his *Tour to Shīrāz*, mentions that while he was at Shīrāz (A.H. 1802), the Persians (who are Shias) celebrated the death of the khalif 'Umar. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Addressing themselves to the image, they began to revile it for having supplanted 'Alī, the lawful successor of Muhammad; at length, having exhausted all their expressions of abuse, they suddenly attacked the image with stones and sticks, until they had shattered it into pieces. The inside was hollow, and full of sweetmeats, which were greedily devoured by the mob who attended the ceremony."

'Umar-ibn-'Ubed (عمر ابن عبد)، the

son of Bāb; disciple of Wāsil-ibn-Alā, and, with him, joint founder of the Mu'tazila sect or school in the eighth century A.D. He lived at Basra.

[*Vide* Mu'tazila.]

'Umar Khan Khilji (عمر خان خلجی),

the youngest son of Sultān Alā-uddīn Khiljī, a boy of seven years of age, was raised to the throne of Delhī, after the death of his father, by Malik Kātūr the eunuch, in December, A.D. 1316, Shawwāl, A.H. 716. Malik Kātūr was assassinated after 35 days, and soon afterwards 'Umar Khān was deposed by his brother Mubarak Khān, who ascended the throne in January, A.D. 1317, A.H. 716.

'Umar Khayam (عمر خیام).

He was originally a tent-maker, and hence his *takhalus* of Khayām. He is held to be one of the most remarkable of Persian poets, unpreceded in regard to the freedom of his religious opinion. The Voltaire of Persia, his works gave great offence to the priests, but are, nevertheless, highly esteemed by general readers, apparently with justice, as the animation and brilliancy of his style are unquestionable. His hatred of hypocrisy and the tricks of false devotees appears his crime in the eyes of the supposed pious; his tolerance of other creeds was looked upon with equal suspicion and dislike. He was born at Naishapūr, and devoted much of his time to the study of astronomy, of which science he was a distinguished professor; but it is said that, instead of his studies leading him to the acknowledgment of the Supreme Being, it prompted his disbelief. The result of his reflections on this important subject is given in a poem of his, much celebrated under the title of *Rubāyat-i-'Umar Khayām*. He was the friend of Hasan Sabbāh, the founder of the sect of the Assassins, and, it has been stated on unwarranted conjecture, assisted him in the establishment of his diabolical doctrine and fellowship. Great allowances must, evidently, be made for the prejudices of Muslim historians, who would, of course, neglect nothing calculated to cast odium on one so inimical to their superstitions. 'Umar Khayām seems particularly to direct his satire against the mysticisms of Mawāsi, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attār and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met when we consider that it was the abuses he attacked and the absurdities he ridiculed; and as for the incongruities introduced into his poems, and his professed love of pleasure, he is only following, or rather pointing out as absurd, the contradictions of the mystic poets which are difficult enough to reconcile to the understanding, whether allegorical or not. The following will give an idea of the true spirit of 'Umar Khayām:

"Ah! ye who long that, in time's coming night,  
Your names should shine in characters of  
light,

Let not this duty ever be forgot—  
Love well your neighbour; do him no  
despite."

"Ah! strive your best no human heart to  
wring,  
Let no one feel your anger burn or sting;  
Would you be wrapped in everlasting joy,  
Learn how to suffer, and cause no suffering."

A famous paraphrase of the Quatrains by Mr. Edward Fitzgerald has been published by Quaritch of London. Though most charming as poetry, this version fails to give a correct idea of the original, which is a mere collection of disjointed and inconsistent epigrams, and by no means the continuous meditations of the English poet. A more faithful, though less artistic, version has appeared in Trübner's *Oriental Series*; made by Mr. E. H. W. Whinfield. 'Umar Khayām was contemporaneous with Hasan Sābbāk, Nizām-ul-Mulk, wazir of Muliḥ-shāh, and Mawāsi the poet. Khushgo in his Tazkira has recorded the year of 'Umar Khayām's death A.D. 1123, A.H. 517, and this appears to be correct. Wajid 'Ali, in his *Matta-ul-Ulām*, says that he died in A.D. 1121, A.H. 515.

**'Umar Mahrami** (عمر مهرامي), author of a work called *Hujjat-ul-Hind*, written in A.D. 1645.

**'Umar Mirza** (عمر مرزا), one of the sons of Mirānshāh, the son of Amīr Taimūr. He was defeated and wounded in a battle fought against Shāhrukh Mirzā, and died after a few days in May, A.D. 1407, A.H. 809.

**'Umar Sahlan** (Qazi Mir) Sawaji (عمر سلان قاضي سراجي), author of a work on the Science of Logic and Philosophy called *Masābir Nasiri*, which he dedicated to Nasir-uddin Mahmud, the wazir of Sultan Sanjar.

**'Umar Shaikh Mirza** (عمر شیخ مرزا), second son of Amīr Taimūr. He was governor of Persia during the lifetime of his father, and was killed in battle in A.D. 1394, A.H. 799, aged 40 years. Bāigara Mirzā who succeeded him was one of his sons.

**'Umar Shaikh Mirza** (عمر شیخ مرزا), one of the eleven sons of Sultan Abū Sa'id Mirzā, the son of Sultan Muhammad, the son of Mirānshāh, the son of Amīr Taimūr. He was the father of Bābar Shāh, king of Dehlī; born at Samarcand in the year A.D. 1456, A.H. 860, and held the government of Andijān during the lifetime of his father, which, with the united principality of Farghāna, he continued to govern after his death, which took place in A.D. 1469, A.H. 873. He died after a reign of 26 lunar years and 2 months, on Monday the 9th June, A.D. 1494, 4th Ramazān, A.H. 899, by the fall of a scaffold upon which he stood to see his pigeons fly, aged 39 lunar years. His son Bābar, then in his eleventh year, was advanced to the throne by his nobles, and assumed the title of Zahir-uddin.

**'Umdat-ul-Mulk** (عتمت الملک), a title of Nawāb Amīr Khān.

**'Umdat-ul-Umra** (عتمة الامرا), the eldest son of Muhammad 'Ali Khān, the Nawāb of the Karnātik. He succeeded his father in October, A.D. 1795, and died on the 15th July, A.D. 1801. On his death the English resolved to take the functions of government into their own hands. 'Ali Husain, the next heir, refused to comply. The English, in consequence, raised 'Azim-uddaula, the nephew of the deceased nawāb, to the nominal throne, on condition that he renounced the power of government in their favour.

**Umid** (امید), the poetical name of Mirzā Muhammad Raza, whose title was Kizalbāsh Khān, which see.

**Umidi Maulana** (امیدی مولانا), one of the best poets of his time, born at Tehrān, a province of Rei. Najm Sāni, Mir 'Abdul Bāqi and Khwaja Habib-ullāh, who were nobles in the service of Shāh Ismā'il Safwi, were his intimate friends; but Shāh Kawāndūl Nūr Bakhshī, who was also one of the courtiers, and was his enemy, murdered him one night in the year A.D. 1519, A.H. 925.

**Umm Habiba** (ام حبیبة), one of the wives of Muhammad. She was the daughter of Abū Sufiān, the father of Mu'āwia I, and died in A.D. 664, A.H. 44.

**Umm Habiba** (ام حبیبة), daughter of Rabia', and fourth wife of 'Ali, by whom she had one son, named 'Umar.

**Umm Hanna** (ام حنی), a daughter of Abū Tālib, and sister of 'Ali, the son-in-law of Muhammad.

**Umm Jamil** (ام جمیل), daughter of Harb, sister of Abū Sufiān, and wife of Abū Lahab. Because she fomented the hatred which her husband bore to Muhammad, a passage in the Qurān, chap. xxi. was revealed against them.

**Umm Maqri** (ام مقری), one of the principal Muhammadan saints, born at Ghaznī; who acquired such great reputation by his sanctity that Sultan Mahmūd often went to consult him, and refused to sit down in his presence out of respect for his virtues. He lived about the year A.D. 1000.

**Umm Salma** (ام سلماء), daughter of Abū Umayya and wife of Muhammad. She outlived all the wives of that prophet, and died in A.D. 679, A.H. 59.

**Ung or Ang (ڠ)**, which see.

**Uns (أنس)**, poetical name of *Munshi Lâchând*. *Vide* Lâchând.

**'Unsari (عنصري)**, commonly called

*Abû'l Qâsim 'Unsari*, a native of *Balkh*, and one of the learned men who lived at the court of *Sultân Mahmûd of Ghaznî*. He was a pupil of *Abû'l Farâh Sanjâr* and master of the poets *Asjâdi* and *Farrukhî*. He is esteemed to hold the first rank, as to genius, in that age; for besides being one of the best poets he was a great philosopher, versed in all the known sciences and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of *Ghaznî*, acknowledged him for their master. Among the works of 'Unsari there is an heroic poem upon the actions of *Sultân Mahmûd*. The king one night in a debauch having cut off the long tresses of his favourite slave, *Ayaz*, was much concerned in the morning for what he had done. 'Unsari accosted him with some extempore lines on the occasion, which so pleased the king that he ordered his mouth to be thrice filled with jewels. He wrote a *Diwân* consisting of 30,000 couplets, and died, according to *Daulat Shah*, in the reign of *Sultân Muâzád I.* the son of *Sultân Mahmûd*, A.D. 1040, A.H. 431. Dr. Sprenger, in his *Catalogue of Persian Books*, says, page 15, "that 'Unsari died in A.D. 1049, A.H. 441."

**Unsi (أنسي)**, a poet, whose proper name was *Muhammad Shah*. He died in A.D. 1565, A.H. 973.

**'Uqail (عقيل)**, the brother of 'Ali, the son of 'Abû Tâlib, who, not being entertained by his brother according to his quality, joined *Mu'tâwiya*, A.D. 660, A.H. 40, who received him with open arms, and assigned him large revenues. His son *Muslim*, who espoused the cause of his uncle *Husain*, was beheaded by 'Ubed-ullah ibn-Zayâd in the reign of *Yezid*.

**'Urâ, Maulana (عرفي مولانا)**, a native of *Shirâz* and an excellent poet. His proper name is *Jamâl-uddin*, but he is better known by his poetical title, 'Urâ. He first came to the Deccan, and thence to *Agra*, where he passed a few years in the service of *Hâkim Abû'l Fathâ Gilâni*, after whose death, in A.D. 1589, A.H. 997, 'Abdul Rahîm Khân, Khân Khânân introduced him to the emperor *Akbar*, who, finding him to be a well learned man, and a good poet, employed him among his own officers. Not long afterwards he died, in the year A.D. 1591, A.H. 999, aged 36 years, at *Lâhore*, where he was buried; but as he had expressed his wish in one of his odes that his remains should be transported to *Najaf Ashraf*, where 'Ali is

buried, his bones were accordingly, after some years, sent to that place by *Mir Sâbir Isfahâni* and re-interred there. He is the author of several works, of which his *Diwân* and *Qasâd* are most esteemed; and were, even during his lifetime very popular, and sold in every street.

**'Urian (عريان)**, poetical name of *Mirzâ Asad*.

**'Usman, Osman or Othman (عثمان)**,

the first *Sultân* of the Turks, was the son of *Amir Taghral*, who died in A.D. 1288, A.H. 687. His grandfather *Sulaimân* was a native of *Balkh*, which country he left on the invasion of *Changez Khân* in A.D. 1414, A.H. 611, and went to *Rome*, where he was drowned. 'Usman served under *Sultân 'Alâ-uddin Kaikubâd*, one of the Saljuqian *Sultâns* of *Iconium* in *Karamania*. He had received a grant of land in the direction of ancient *Phrygia*, where he took *Brusa* from the Greek emperor, and laid the foundation of that power called after him *Ottoman* or 'Usmania, and on the destruction of the *Sultânate* of *Iconium* in A.D. 1299 by the Mongols succeeded in obtaining possession of a portion of *Bithynia*. According to the work *Haft Akât*, the first year of his reign is fixed A.D. 1289, A.H. 688, and that he reigned 38 lunar years and died in A.D. 1327, A.H. 727, and was buried at *Brusa*. His son *Orkhân* succeeded him.

*List of the Emperors of Turkey of the 'Usmân or Ottoman Family.*

'Usmân or Osmân.

Orkhân, son of 'Usmân.

Murâd I. son of Orkhân.

Bâyezid I. son of Bâyezid.

Sulaimân, son of Bâyezid.

Muhammad I. son of Bâyezid.

Murâd II. son of Muhammad.

Muhammad II. son of Murâd.

Bâyezid II. son of Muhammad II.

Salim I. son of Bâyezid.

Sulaimân I. surnamed the Magnificent, son of Salim.

Salim II. son of Sulaimân.

Murâd III. son of Salim II.

Muhammad III. son of Murâd III.

Ahmad I. son of Murâd III.

Mustâfa I. son of Murâd III.

'Usmân I. son of Ahmad I.

Murâd IV. son of Ahmad I.

Ibrâhim, son of Ahmad I.

Muhammad IV. son of Ibrâhim.

Sulaimân II. son of Ibrâhim.

Ahmad II. son of Ibrâhim.

Mustâfa II. son of Muhammad IV.

Ahmad II. son of Muhammad.

Mahmûd I. son of Mustâfa II.

'Usmân II. son of Mustâfa II.

Mustâfa III. son of Ahmad III.

Ahmad IV. son of Ahmad III.

Salim III. son of Mustâfa III.

Mustâfa IV. son of Ahmad IV.

Mahmûd II. son of Ahmad IV.

Abdul Majid, son of Mahmûd II.

**‘Usman, Osman or Othman I.** (عثمان), son of Ahmad I. (Achmet), succeeded his uncle, Mustafa I. (who was deposed in 1618), on the Turkish throne, and, being unsuccessful in his wars against Poland in 1621, was by the Janissaries slain in an uproar, A.D. 1622, and Mustafa was again restored; but not for long, for the same hands that raised him to the throne again plucked him down, in A.D. 1623, and raised Murad IV. to be their king.

**‘Usman II.** (عثمان), brother of Mahmud I. (or, as some call him, Muhammad V.), whom he succeeded to the throne as emperor of Constantinople in A.D. 1754, A.H. 1168. He renewed, under severe penalties, the Muhammadan law that his subjects should drink no wine. He died after a short reign in A.D. 1757, A.H. 1171, aged 59 years, and was succeeded by Mustafa III. his nephew.

**‘Usman bin ‘Affān** (عثمان بن عفان), the son of ‘Affān, the son of ‘Abūl ‘As, the son of Umayya, was one of the favourite companions of Muhammad. He succeeded ‘Umar as third khalif after Muhammad, in November, A.D. 644, Muḥarram, A.H. 24, and was murdered, after a reign of nearly twelve years, in his own house at Medina by ‘Al Ghafiki and several others on the 30th June, A.D. 665, 18th Zil-hijja, A.H. 35, aged 82 years. His corpse lay unburied for three days; at last it was removed, bloody as it was, and buried in the same clothes as he was killed in, without so much as being washed, and without the least funeral solemnity. The dissensions which arose on the death of the Prophet, with regard to the succession to the Khilafat, were revived with renewed fury when, on the murder of ‘Usman, the noble and unfortunate ‘Alī succeeded to the dignity of Amir-ul-Mominin; and they eventually caused the division of Islām into two great parties or sects, called respectively the Sunnis and the Shias, who differ materially in the interpretation of the Qurān, and in admitting or rejecting various portions of the oral law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions scarcely to be surpassed in the history of any nation or creed, and still separates the followers of Muhammad into two classes by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

**‘Usman bin-Isa bin-Ibrahim Sadiq** (عثمان بن عيسوي), author of a collection of traditions in Arabic called *Ghāet-ut-Touzih*.

**‘Usman Mukhtari** (عثمان مختارى), a poet who flourished in the reign of Sultan Ibrahim of Ghazni, and was a contemporary of Shāikh Sanā'i, the poet.

**‘Usqalani** (عسقلاني), an author. *Vide* Shahab-uddin Abū'l Fazl Ahmad.

**‘Utba** (عتبة), the son of Abū Lahab. He was married to Rukyya, third daughter of Muhammad, but repudiated her afterwards. It is said that he was torn to pieces by a lion, in the presence of a whole caravan, when on a journey to Syria.

**‘Uzaeri Razi** (عذاري رازى), one of the learned men, and poet of the court, of Sultan Mahmud of Ghazni, whose poetical performance as a panegyrist are esteemed very good, for one of which he received a present of 4000 dirhams from the Sultan. He is called Assaberi Rāzi in the *Dictionary of the Religious Ceremonies of the Eastern Nations*. He was a native of Rei, consequently the word Rāzi is fixed to his name.

**Uzbek** (اذبك), a tribe of Turks.

**Uzlat** (عذلت), the poetical name of Sayyad ‘Abdul Wali, the son of a very learned and pious man named S’adullāh, in whom Aurangzeb had very great confidence. After the death of his father he went down to Murshidābād and was supported by Alahwārī Khān. After the demise of his patron, in A.D. 1756, he went to the Deccan, where he died, and left a Diwān.

**Uzzan Hasan** (أذن حسن) (or Hasan the Long), who is also called Hasan Beg, was the founder of the tribe of Turkmans called Aqqinlos, or the White Sheep. After he had extirpated his rival, Jahān Shāh, the son of Qarā Yūsuf, in A.D. 1467, and put all his relations to death, he engaged in a war with Sultan Abū S’āid Mirzā, king of Persia, who fell into his hands and was slain, A.D. 1449. Uzzan Hasan from this event became sovereign of a great part of the dominions of the house of Taimūr. After he had made himself master of Persia he turned his arms in the direction of Turkey; but his career of greatness was arrested by the superior genius of the Turkish emperor, Muhammad II. from whom he suffered a signal defeat, which terminated his schemes of ambition. He died, after a reign of eleven years, at the age of seventy, on the 7th December, A.D. 1471, A.H. 882. Catherine Commenus, who is called by the Persians, Carum Commenab, was married to him. She had a daughter named Martha, married to Shaikh Haidar, father of Shāh Ismā'il Safwi, first monarch of the Safwian dynasty of Persia. Uzzan Hasan was succeeded by his son Yaqūb Beg.

# V

## VICT

**Victoria Gaurama, Princess** (عروس گواراما).

The Princess Victoria Gaurāma, the daughter of his Highness Prince Bir Rājindar Wadēr, ex-Rāja of Kurg (Coorg), a small principality of Hindustān, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Ali contrived, in the middle of the last century, to get possession of Kurg by treachery; but in 1787 the young Rāja Bir Rājindar, his prisoner, escaped from confinement, through the aid of several of his subjects, and succeeded in establishing himself in his dominions. At his death, in 1808, he left the succession to an infant daughter, to the exclusion of his brother, to whom of right it belonged, according to ancient usages; but the young princess soon afterwards abdicated in favour of her uncle, with the sanction of the British Government.

The Princess Victoria Gaurāma was born in February, A.D. 1841. The melancholy circumstance of the death of the mother, two days after the birth of the child, seems to have led to increased affection for his offspring on the part of the father, who, from his own previous convictions in favour of Christianity, determined that his favourite daughter should be brought up in the principles of the Christian faith. From this period the Rāja entertained an anxious desire to visit Europe, in order that, when she had arrived at a suitable age, she might be introduced into European society; and thereby

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receive such impressions as would promote a feeling favourable to Christianity. Accordingly, in the early part of A.D. 1852, the prince quitted India for England, leaving at the city of Benares the rest of his family, consisting of eleven children, with their mothers. On his arrival in England the object of his visit was made known to the Queen, who at once most kindly and graciously consented to become sponsor to the young princess. The baptismal ceremony was performed by the Archbishop of Canterbury in the private chapel of Buckingham Palace on the 30th June, A.D. 1852, in the presence of Her Majesty, the Prince Consort, and numerous other members of the Royal Family: the princess received the prefix of "Victoria" to her Indian name of "Gaurāma," by which she had been called after one of the pagan divinities of her country. She married a British officer named Campbell.

The princess is said to have become a good scholar under the care of those charged with her education. Her personal appearance was exceedingly interesting and intelligent, and the complexion of her skin but little darker than that which Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.

[Vide *Art Journal*, vol. iii. p. 293.]

**Vikramaditya** (بیکرامادیتیا), commonly called Bikramājit, which see.

# W

## WAEZ

**Waez** (واعِز). *Vide* Husain Wāez, and Muhammad Rafi Wāez.

**Wafa** (وفا). *Vide* Ayn-ul-Mulk Hakim.

**Wafa** (وفا), poetical name of Mirzā Sharaf-uddin 'Ali Husaini of Qumm. He came to India in A.D. 1749, A.H. 1162, and is the author of a short *Diwān*.

**Wafa** (وفا), poetical name of Dayānāth, a Kashmiri of Bareli. He is the author of a poem called *Gul wa Bulbul*, the Nightingale and the Rose, which he composed in A.D. 1847, A.H. 1263.

**Wafai** (وفای), title of a poet.

**Wahab or Wahhab** (وهاب), the son of 'Abdul Manāf, was the father of 'Amina, the mother of Muhammad.

**Wahdat** (وحدت), poetical name of Shaikh Jamāl-uddin, the great-grandfather of Shaikh Muhammad Hazīn. He is the author of several works, viz. *Elucidation of the Miracle of the Morāj*, or *A-cent of the Prophet*; *An Explanation or Commentary in Persian on the Kulliāt of the Qānūn*, which he wrote at the desire of Khān Ahmad Khān, king of Gilān; *An Epistle or Treatise on the Confirmation of a Necessary Being*; *A Treatise on the Solution of Obscurities in the Section of Surds or Solids*; an extensive *Commentary on the Fīsūn or Gems of Faryābī*, and a *Diwān* containing 2000 couplets.

**Wahdat** (وحدت), poetical name of 'Abdul Ahad, who was familiarly called Shāh Gul, a son of Shaikh Muhammad Sa'īd and grandson of Shaikh Ahmad Sarhindī. He resided mostly in the Kōila, near Dehlī, and is the author of a *Diwān*. He died in A.D. 1714, A.H. 1126.

**Wahid** (واحد). *Vide* Tahir Wahid.

**Wahidi** (وحیدی), poetical title of Wahid-uddin, which see.

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**Wahidi** (واحدی), poetical name of 'Ali, son of Ahmad, which see.

**Wahid-uddin Tabrizi** (وَحِيدُ الدِّين تَبْرِيزِي), a poet of Persia, whose poetic title is Wahidi. He is the author of a treatise written professedly upon versification.

**Wahmi** (واهمی), poetical appellation of Hājjī Tahmāsp Quli, a poet who flourished in India between the years A.D. 1637 and 1647, A.H. 1047 and 1057.

**Wahshat** (وحشة), poetical title of Shaikh 'Abdul Wāhid, who was a descendant of Imām Muhammad Ghazzālī. He was an excellent poet, born and brought up in Qasba Thānesar. He flourished in the reign of 'Alamgīr, and is the author of a *Diwān*.

**Wahshi Yezdi**, Maulana of Yezd (وَحْشَى يَزْدِي), author of the *Masnawī* or poem called *Nāzir wa Manzūr*, which he completed in the year A.D. 1559, A.H. 966, and of another poem called *Fa'had and Shirin*, in the metre of Nizām's *Khusro and Shirin*, and several other works. He died in A.D. 1584, A.H. 992.

**Wa'il Khuza'i** (واعِل خُزاعِي), an Arabian poet in the time of Harūn-al-Rashid and son Māmūn. He was contemporary with Imām 'Ali Māsih Raza, and is the author of a *Diwān* in Arabic wherein he praises the charms of his beloved Salmī.

**Wajid 'Ali** (واجد علی), author of an Urdu Grammar, entitled *Guldastā Aujuman*, which he wrote and published at Agra in the year A.D. 1849, and another work called *Mātq-ul-Ulūm*.

**Wajid 'Ali Shah** (واجد علی شاد), the last king of Audh, was the son of 'Anjād 'Ali Shāh, after whose death he ascended the throne at Lucknow, in A.D. 1847, A.H. 1263. In his time Audh was annexed to the British Government, on the 7th February, A.D. 1856. His poetical title is Akhtar, and he is the

author of three Diwâns and three Masnawis in Urdu. This ex-king died in Calcutta, pensioned by Government.

Inscription on his coin.

سکہ زہ برسیم وزر از فضل و تامیر الہہ  
ظل حق واجد علی سلطان عالم بادشہ

**Wajih-uddin Ahmad Maghrabi** (وجیہ وجیہ الدین احمد مغربی), commonly called Shaikh Ahmad Khattû, which see.

**Wajih - uddin Mubarak Kirmani**

(وجیہ الدین مبارک کرمانی), a Sayyad and a disciple of Nizām-uddin Aulia. He was commonly called Sayyad Khurd, or the little Sayyad. He is the author of the work called *Siar-ul-Aulia*.

[*Vide* Sayyad Husain (*Makhđum*).]

**Wajih-uddin, Shaikh** (وجیہ الدین شیخ), of Gujrât, a disciple of

Shaikh Muhammad Ghans of Gwâliar. He was a learned man, is the author of several works, and his poetical name was Alwi. He died on the 30th November, A.D. 1589, 1st Safar, A.H. 998, and was buried in Ahmedabad Gujrât.

**Waqidi** (واقدی), surname of Muhammad bin-'Umar, an author who wrote in Arabic the work called *Tabaqât Wâqidi*, containing the history of the conquests of Syria by the generals of 'Umar during the years A.D. 638-9. He died in the year A.D. 824 or 834, A.H. 209 or 219. Ibn-Jauzi relates that Wâqidi, who dwelt at Baghdâd, when removing to the eastern bank of the Tigris, required 120 camels to convey his books.

[*Vide* Abû Abdullâh Muhammad ibn-'Umar-ul-Wâqidi.]

**Waqif** (وقت), the poetical name of a poet whose proper name is Nûr-al-Ayn. He was a native of Patiala, of which place his father was a Qâzî. He was contemporary with the poet 'Arzû, and died about the year A.D. 1776, A.H. 1190. He is commonly called Waqif Lahore, and his Diwân contains about 800 Persian Ghazals.

**Wala** (ولی), poetical name of Islâm Khân, which see.

**Walad** (ولد). *Vide* Sultân Walad, who is also called Maulâna Walad.

**Walah** (ولی), poetical name of Said Muhammad, author of a poem called *Dastûr-ul-Nazm*.

**Walah** (ولی), poetical title of 'Ali Quli Khân of Dâghistan. He is the author of a Tazkira entitled *Reyâz-us-k-Shâ'ârâ*. It is an universal biographical dictionary of Persian poets, and contains about 2500 articles. He came to India in A.D. 1734, A.H. 1147, where he composed the above work in A.D. 1748, A.H. 1161, and died nine years afterwards, in A.D. 1757, A.H. 1170. He was the father of Gunna Begum, which see.

**Walajah** (والاجه), a title of Muhammad 'Ali Khân, nawâb of the Karnatik, who died in A.D. 1795, aged 57 years.

**Walajah, Prince** (والاجه شہزادہ), son of 'Azim Shâh. He, along with his brother Beidâr Bakht, was killed in the battle fought by his father against the emperor Bahâdur Shâh, his eldest brother, in A.D. 1707.

**Wali** (ولی), poetical name of Najaf 'Ali Beg, an author.

**Wali** (ولی), poetical name of Shâh Wali-ullâh, a native of Gujrât, but who passed the greatest part of his life in the Deccan. He was living in the time of the emperor Alamgîr, and is the first poet who wrote a Diwân in Urdu. A copy of this book was brought to Dehli in A.D. 1720, A.H. 1132, which induced many poets of that city to apply themselves to Urdu poetry.

[*Vide* Hâtîm.]

**Wali, of Dasht Bayaz** (ولی دشت بیانی), a place in Khurâsân. He was contemporary with Mirzâ Muhammad Quli Mailî, who came to India in A.D. 1571, A.H. 982. Wali is the author of a Persian Diwân.

[*Vide* Wali (Maulâna).]

**Walidad Khan and Ahmad 'Ali Khan** (ولیداد خان), rebel leaders in Bulandshahr (N.W. Provinces) during the troubles of 1857.

**Wali, Maulana** (ولی مولانا دشت بیانی), a famous poet of Dasht Bayâz, in Khurâsân, who was a contemporary of Maulâna Zamîri, and was put to death by order of Taimûr Sultân Uzâk, who had taken possession of Khurâsân in the reign of Sultan Muhammad Khudâ Banda, king of Persia, who reigned from A.D. 1577 to 1585, A.H. 985 to 995. He is the author of a Persian Diwân.

[*Vide* Wali of Dasht Bayâz.]

**Wali Muhammad, Hazrat (ولی محمد حضرت نارنولی)**, of Narnoul, a Musalmán saint, who died on the 13th November, A.D. 1647, Shawwal, A.H. 1057.

**Wali Muhammad Khan Uzbak (ولی محمد خان اذبک)**, king of Tûrân, was the son of Jâni Beg Khân by 'Abdullah Khân Uzbak's daughter. He was raised to the throne of Tûrân after the death of his brother, Bâqî Beg Khân, and visited Shâh Abbâs, king of Persia, in A.D. 1611, A.H. 1020. He reigned six years, and was killed in battle about the year A.D. 1612.

**Wali Qalandar (ولی قلندر)**, a poet who lived in the time of Bâisanghar Mirzâ.

**Wali Ram (ولی رام)**, a Hindû, who was usually called Banwâli Dâs, is the author of a Masnawi.

**Wali-uddin 'Abu 'Abd-ullah Muhammad bin 'Abdullah-al-Katib, Shaikh (ولی الدین ابو عبدالله شیخ)**, author of the *Mishqât-ul-Masâbih*, a new and augmented edition of the *Masâbih* of al-Baghwi, which he completed in A.D. 1336, A.H. 737. It is a concise collection of traditions, principally taken from the Six Books or Sahîls, and arranged in chapters according to subjects. This collection was translated by Captain Matthews in A.D. 1809.

**Wali-ullah, Maulwi Shah (ولی اللہ مولوی شاہ دھلوی)**, of Dehli, author of the commentary on the Qurân in Persian, entitled *Fath-ul-Rahmân*.

**Wali-ullah Husaini, Maulwi Muhammad (ولی اللہ حسینی مولوی سعید)**, author of a commentary on the Qurân, called *Nazm-ul-Jawâhir*, which he wrote in A.D. 1821, A.H. 1236.

**Walid (ولید بن عتبہ)**, the son of 'Utba, was made governor of Medina by Mu'âwiya I, but was removed from the government of that city by Yezid I, in favour of Amrû, the son of Sâfi, who was then governor of Mecca.

**Walid I. (ولید بن عبد الملک)**, seventh khâlid of the house of Umayya. He succeeded his father, 'Abdulmalik, in Syria, A.D. 705, A.H. 96, and died, after a reign of nine years

and some months, about the year A.D. 714. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaimân.

**Walid II. (ولید بن یزید)**, son of Yezid II, succeeded his uncle Hâshim in Syria as eleventh khâlid of the race of Umayya in A.D. 743, A.H. 126. He reigned little more than a year, and was slain in A.D. 744, when his son Yezid III, succeeded him.

**Wamiq (وامق)**, the celebrated lover of Azrâ. The poet Farkhâri has written a poem on their love adventures.

**Waraqa (ورقة)**, a lover, the name of whose mistress was Gulshâh.

**Waraqa bin-Naufat (ورقة بن نوفت)**, a cousin of Khudiyâ, the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabic, gave himself up to devotion, and opposed the worship of idols. He became a convert to Muhammadanism about the year A.D. 611, lived to a great age, becoming blind towards the end of his life.

**Warusta (وارستہ لاہوری)**, a poet of Lâhore, who is the author of a work called *Jung Rangârang*, being a collection of verses of all the poets who have written on different matters. He was living in A.D. 1766, A.H. 1180.

**Wasfi (وسفی)**. *Vide* Abdullâh Tirmizi.

**Wasili (واسلی)**. *Vide* 'Alâ-ud-dîn (Sayyad).

**Wasili (واسلی)**, poetical appellation of Mir Imâm Wardi Beg, who is the author of a Diwân, and was living at Lucknow in A.D. 1780, A.H. 1194.

**Wasil-ibn-'Ata (واسل ابن عطا)**, the master of Amr-ibn-Waid, with whom he seceded from the school of Al-Hassan al-Basri, in the 8th century, A.D. The name of M'utâsilâ was given to them by Katâla ibn Diâma, the Sadusi (*q. v.*).

**Wasil Khan of Kashmere (واصل خان کشمیری)**, author of the *Mahârâj-nâma*, in the preface of which he praises Nawâb 'Asaf-uddaula, Mahârâja Nirmal Dâs, and Lâla Hulâs Râe.

**Wasiq or Wathiq Billah** (واسق بالله), a khalifa of Baghdād. *Vide Al-Wāsiq.*

**Wasiq Mulla** (واسق مولا), name of a poet.

**Wasli** (وصلى), the poetical title of 'Aqa Tahir, the father of Sādiq Khān.

**Wasti** (واسطى), poetical title of Mir 'Abdul Jalil Bilgrami, which see.

**Watwat** (وطواط), the nickname of the poet Rashidi, which see. It is also the surname of Muhammad bin-Ibrāhīm, the son of Ahia, the son of 'Ali-al-Kātibī, an Arabian author.

**Wazah** (واضح), the poetical title of Mirzā Mubārik, styled Irādat Khān, the grandson of Nawāb 'Azim Khān, of the time of Jahāngīr. He took instructions in the art of poetry from Mir Muhammad Rāshīkh, and became an excellent poet; but in the latter part of his life he led a retired life, became a Qalandar, and died in A.D. 1716, A.H. 1128. [*Vide Irādat Khān.*]

**Wazah** (واضح), poetical name of 'Aqā 'Ali Asghar, who was originally a manufacturer of gold thread. He was living in A.D. 1720, A.H. 1132, and is the author of a Diwān.

**Wazir** (وزیر), the poetical title of Khwāja Wazir, son of Khwāja Faqir of Lucknow. He died in A.D. 1854, A.H. 1270, and is the author of a Diwān in Urdu.

**Wazir** (وزیر), poetical name of Shaikh Wazir, author of two Diwāns, Persian and Urdu.

**Wazir 'Ali Khan** (وزیر على خان), for a short time Nawāb of Lucknow, was the adopted son of Nawāb 'Asaf-uddaula, on whose death, in September, A.D. 1797, he was raised to the masnad of Audh at Lucknow, but after a short interval, grounds for disputing the authenticity of his pretensions having been established, he was deposed on the 21st January, A.D. 1798, by Sir John Shore, and Saïdat 'Ali Khān, the brother of the late Nawāb, was placed on the masnad. Wazir 'Ali was sent to Benares, where he murdered Mr. Cherry, the Political Agent, on Monday the 14th January, A.D. 1799, 8th Shāban, A.H. 1213. He at first fled to Butwal, and afterwards took refuge with the Rāja of Jaipūr, a powerful independent chief, who

refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and, being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by iron-gratings in three parts; the longest, in the centre, was occupied by Wazir 'Ali, and the other two by sentries, one English and one native. After many years captivity, he was transported to a more suitable prison, in the palace built for Tipū Sultān's family in the fort of Vellore, where the females of his family subsequently joined him, and there he died. Lord Teignmouth, in the Life of his father, states that Wazir 'Ali died in rigorous confinement in Fort William, but this appears to be a mistake. His death took place in the month of May, A.D. 1817, Rajab, A.H. 1232, after 17 years 3 months and 4 days' confinement, and was buried at Kāsi Bāghān, close to a tomb of one of the sons of Tipū Sultān. He was then in his 36th year. His mother was the wife of a Farrash. The expenses of his marriage in A.D. 1795 amounted to 30 lakhs of rupees, while 70 rupees were sufficient to defray all the cost of his funeral in A.D. 1817; a strange reverse of fortune.

**Wazir Khan** (وزیر خان), surname of Muhammad Tahir, an officer of the rank of 5000, who served under the emperor 'Alamgīr. In the latter years of his life he was appointed governor of Mālwa, where he died in A.D. 1672. His nephew, Rāfi Khān, is the author of the *Hamāla Haidari*.

**Wazir Khan** (وزیر خان), an Amir of the Court of the Emperor Shāh Jahān, by whom he was raised to the rank of 5000 into the title of Wazir Khān, and the Sūbadarship of the Panjāb. He built a splendid masjid at Lāhore in A.H. 1044, which is still in good preservation. His proper name was Hakim Alīm-uddin.

**Wazir Muhammad, Nawab of Bhopal** (وزیر محمد), an ally of the British Government, died in March, A.D. 1816, and his son, Nāzir Muhammad Khān, succeeded him.

**Wazir-uddaula** (وزیر الدولة), title of Wazir Muhammad Khān, the Nawāb of Tonk, the son of Nawāb Amir Khān, the Pindara Chief. He died in June, A.D. 1864.

**Wazir-uddaula** (وزیر الادله). *Vide* Nāzir-ul-Mulk Wazir-uddaula.

**Wikar-ul-Umra** (وکرال عمر), the son of Shams-ul-Umra, Nawāb of Haidarābād, Deccan.

**Wisal** (وصل), the poetical name of Mirzā Kōchak of Shirāz, author of a *Farhād wa Shirin*.

**Wisali** (ویسالی), poetical name of Sayyad 'Alā-uddīn, a modern poet of Khurasan, who was settled in Audh. He is the author of an *Elegy on the Imāms*.

[*Vide* 'Alā-uddīn (Sayyad).]

**Wis Karani** (ویس کرانی). *Vide* Aweis Qarani.

**Wizarat Khan** (وزارت خان), whose proper name is Mīr Abdur Rahmān, was the second son of Amānat Khān Mirak, an excellent poet. His poetical name was Bikramī. He flourished in the time of the emperor 'Alamgīr, and has left a *Diwān*.

[*Vide* Bikramī.]

# X

## XAVI

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**Xavier Hieronymo**, a Catholic Missionary who came from Goa to Dehlī in the reign of the emperor Jahāngīr. He is the author of a religious work in Persian, entitled the *Mirror of Truth*, which he dedicated to the emperor in the year A.D. 1609, and which has been preserved in the Library of Queen's College, Cambridge. A reply to this

book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abidin Alalwī, to which he gave the title of *The divine rays in refutation of Christian error*, a copy of which is also preserved in the same College. This work was written by the author in the month of November, A.D. 1621, Muḥarram, A.H. 1031.

# Y

YADG

**Yadgar Muhammad, Mirza** (يادگار میرزا)

**Yadgar Muhammad, Mirza**, the son of Mirzā Muhammad, the son of Mirzā Bāisanghar, the son of Mirzā Shāhrukh, the son of Amīr Taimūr. After the death of Mirzā Bāisanghar, his grandfather, he succeeded him as governor of Khurásān in A.D. 1434, and held that situation till the death of Sultān ‘Abū Said Mirzā, who, being taken prisoner by a competitor, was made over to Yādgār Muhammad in A.D. 1469, A.H. 873, who slew him. After his death Sultān Husain Baigara took possession of Herāt, with whom Yādgār Muhammad had several battles; but was at last slain in a night attack on the 25th August, A.D. 1470, 27th Safar, A.H. 875. He was the last of the descendants of Shāhrukh Mirzā, and is said to have written excellent poetry.

**Yadgar Nasir, Mirza** (يادگار ناصر میرزا)

brother of the emperor Bābar Shāh. When the emperor Humāyūn, after his return from Persia, marched in person in the year A.D. 1541, A.H. 953, to reduce Badakshān, Yādgār Nasir, having attempted to stir up a sedition in the royal army, was, upon conviction, sentenced to death, though he was uncle to the emperor.

**Yafā'i, Imam** (یافعی امام), a Mu-

hammadan doctor, whose proper name was ‘Abdullah bin-Asād. He was a native of Yāfa', in Syria, from which he was called Yafā'i. He is also called Qutb Mecca and Yafā'i Nazal-ul-Haramyn. Shāh Na'matullah was one of his disciples. He is the author of several works in Arabic, among which are *Durr-ul-Nazm fi Munāqa-ul-Qurān*, *Rauzat-ul-Rayāzīn fi Ḥikāyat-ul-Sālahin*, *Khulāsat-ul-Mufākhir fi Mundiqib-nash-Shaikh* ‘Abdul Qādir, and the *Mirat-ul-Janān fi Hawādīs-nz-Zamān*, the latter containing Memoirs of all the Muhammadan Generals and other illustrious characters, from the commencement of the Hijri era, A.D. 622, to the year A.D. 1300, a very interesting work. Yafā'i, according to some, died in A.D. 1354, and according to others, in A.D. 1366, A.H. 755 or 767, but the latter date appears to be correct. He is sometimes called ‘Abdullah bin-‘Abdul Yafā'i.

**Yafith, Hazrat** (ینیت حضرت), the third son of the patriarch Noah, from whom the Turkmans claim to be descended.

YAHI

**Yahia - bin-‘Abdul Latif-al-Husaini** of Kazwin, Amir (یحیی بن عبد اللطیف الحسینی امیر)

*Lubbut Tawārikh*, which he composed in A.D. 1541, A.H. 948. Hāji Khalifa gives his name as Ismā'il-bin-‘Abdul Latif, and in the *Māsir-ul-Umra* he is called Mir Yahia Husaini Saifi. He was patronized by Shāh Tahmāsp Safvi, but his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, and at last prevailed so far as to induce the king to order him, together with his son Mir ‘Abdul Latif, to be imprisoned. The latter, however, made his escape, but Mir Yahia died in prison after one year and nine months' imprisonment in A.D. 1555, A.H. 962, aged 77 years. His second son, Alā-uddaula, known by the poetical name of Kāmi, is the author of the work called *Nafāis-ul-Māsir*. His eldest brother, Mir ‘Abdul Latif, who had fled to Gilān, came afterwards to Hindustān with his family some time after Akbar had ascended the throne. By him he was received with great kindness and consideration, and was appointed his preceptor. He is said by some authors to have died at Sikri in A.D. 1563, A.H. 971, but the author of the *Māsir-ul-Umra* writes that his death took place in A.D. 1573, A.H. 981, and that Qāsim Arsalān found the chronogram of his death to be "fakhurāyahs." His eldest son, Ghayāsuddin ‘Ali, was also endowed with an excellent disposition, and served Akbar for a long period. In the 26th year of Akbar's reign, A.D. 1581, he was honoured with the title of Naqib Khān, by which he is now best known. In the time of Jahāngīr he attained still further honours, and died at Ajmir in A.D. 1614, A.H. 1023. He was buried there in a marble tomb within the area of Mo'inuddin Chishtī's mausoleum, where his wife also lies buried by his side. Naqib Khān was one of the compilers of the first portion of the *Tārikh Alfi*, and the translator of the *Mahabbārat*, though this honour is usually ascribed to Faizi. He left a son named Mir ‘Abdul Latif, who was a person of great worth and ability and attained high honours, but died insane.

**Yahia bin-‘Abdur Rahman** (یحیی بن عبد الرحمن)

author of the Arabic work on Theology called *Ayn-ul-Ilm*, the fountain of science, and one entitled *Afzal-us-Salāt*, a collection of Traditions.

**Yahia bin-'Abul Mansur** (يحيى بن ابومنصور), one of the greatest astronomers that lived in the time of the Khalif Al-Mansûr.

**Yahia bin-Ahmad-al-Hilli or Hulli** (يحيى بن احمد الحلى), who was celebrated for his knowledge of traditions, is well-known amongst the Imâmia sect for his works on jurisprudence, and is the author of the *Jamq-us-Shariqa* and the *Mâdkhal dar Usul Fiqh*, which are in the greatest repute. He died A.D. 1280, A.H. 679.

**Yahia bin-Aktam** (يحيى بن اكتم) was Chief Justice during the Khilâfat of Al-Mâmûn. He died in the reign of the Khalif Al-Mutwakkil, A.D. 856, A.H. 242.

**Yahia bin-Khalid** (يحيى بن خالد), Grand Wazîr of Harûn-al-Rashîd, whose son Ja'far-al-Barmaki was put to death by order of that Khalif, A.D. 803, A.H. 187.

**Yahia bin-Ma'az Razi** (يحيى بن معان رازى), a very learned Muhammadan, who died on the 9th August, A.D. 871, 18th Ramazân, A.H. 257, and was buried at Naishâpûr.

**Yahia Kashi, Mir** (يحيى كاشي مير), one of the celebrated poets of the reign of the emperor Shâjhâhân. On the completion of the palace and city of Shâjhâhabâd in the year A.D. 1638, A.H. 1058, he wrote a chronogram, for which he was rewarded by that monarch with 5000 rupees. He died in the year A.D. 1654, A.H. 1064.

**Yahia Maniri** (يحيى منيري), a celebrated saint, who is buried at Manir. [Vide Sharaf-uddin Ahmâd Ahia Maniri.]

**Yahia, Mulla of Naishapur** (يحيى ملا نيشابوري). His poetical name is Pâtâhî. He is the author of a Diwân and of the Persian work called *Khabistân Khayâl*, "the Chamber of Imagination." He flourished in the reign of Shâhrukh Mirzâ, and died A.D. 1448, A.H. 852.

**Ya'jaz** (يعجاز), the poetical name of Shaikh Muhammad Sa'id, a native of Âgra and an excellent poet. He was living about the year A.D. 1691, A.H. 1102, in the reign of the emperor 'Alamgîr, and was employed in the service of Nawâb Mukarram Khân, Nâzim of Mâltâن. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called *Kâlmât-us-Shu'âra*.

**Yalduz** (يلدوز). Vide Tâj-uddîn Eldûz.

**Ya'mali of Herat** (يعمالی هراتی), a poet who is the author of a Persian Diwân.

**Yamin-uddin Amir** (يمين الدين امير), entitled Malik-ul-Fuzla, or prince of the learned, was the father of Amir Mahmûd, commonly called ibn-Yamin. [Vide Amir Yamin-uddin; also Tughrâi.]

**Yamin-uddin, Amir** (يمين الدين امير), a poet who was a native of Nazlâbâd in the province of Bâfhaq in Persia. He was contemporary with the poets Kâtibi and 'Ali Shahâb. He is the author of several Masnavis, viz. *Misbâh-ul-Kulâb*, containing dialogues between the Candle and the Moth; *Mishkât-ul-Tâlibin*, dialogues between Wisdom and Love; and the story of *Fatha and Fathâh*.

**Yamin-uddin Tughrâi of Mashhad** (يمين الدين طغرائي). Vide Tughrâi Mashhadi.

**Yaqin** (يقيين), the poetical name of Inâ'âm-ullâh Khân, an Urdû poet, who has left a Diwân or collection of vernacular poems, principally on love subjects. He was the son of Azhar-uddin Khân Bahâdur Muârâk Jang, a grandson of the Mujaddid Alî Sâ'î, or Reformer of the second thousandth year, and a pupil of Mirzâ Jânjanân Mazhar, who was so fond of him that he wrote most of his poetry in his name; he was killed at the age of 25 years, in the time of Ahmad Shâh, about the year A.D. 1750, A.H. 1163, by his own father, because he brought disgrace on his family. His Diwân is very celebrated.

**Ya'qub Beg or Sultan Ya'qub** (يعقوب بیگ), the son of Uzzan Hasan, whom he succeeded in A.D. 1477, A.H. 882, and became the king of the Turkman tribes called Aqqoinû, or the White Sheep. After his death he was succeeded by his son Alwand Beg, who was defeated about the year A.D. 1500, A.H. 996, by Shâh Ismâ'il I. Safwi.

**Ya'qub bin-Idris** (يعقوب بن ادريس). Vide Kirmâni.

**Ya'qub bin-Lais Saffar, Amir** (يعقوب بن لیث صفاری امير). He is also called Yakût. He was the first who rebelled against the Abbasides, and was the founder of the dynasty of the Sâfârids, or Sâfârides, which signifies a pewterer. He raised himself from the humble station of a coppersmith to the rank of a sovereign in Sistân, and having

obtained the possession of Khurásān and Tabaristán in A.D. 874, A.H. 260, from Muhammād, the son of Táhir II., whom he took prisoner, he was declared rebel by the Khalif Mo'tamid, in consequence of which he marched with a powerful army towards Baghdiād in the year A.D. 878, A.H. 265, but died on the road after a reign of 11 years. He was succeeded by his brother Anrū bin-Lais.

[*Vide* Lais.]

Ya'qub, Sultan (يعقوب سلطان). *Vide* Ya'qub Beg.

Yaqut (ياقوت). *Vide* Ya'qub bin-Lais.

Yari, Maulana (يارى مولانا), an author.

Yar Muhammad Khan, Mir (يار محمد خان مير), the son of Mír Murád

'Ali, former ruler of the Haidarábád portion of Sindh. He is a brother of Muhammad Khán, who, being dispossessed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and afterwards lived at Haidarábád as a private gentleman upon a pension from Government.

Yazdi (يزدي), author of a treatise concerning divine love, called *Risālat fi bayān Muhabbat*.

Yazdijard I. (يزدجرد), surnamed Al-'Athim or Al-'Asim, the Sinner (the Isdigertes of the Greeks), whom some authors term the brother, and others the son, of his predecessor, Bahram IV. whom he succeeded to the throne of Persia, A.D. 404. This monarch is represented by Persian historians to have been a cruel prince, and, we are told, the nation rejoiced when he was killed by the kick of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.

Yazdijard II. (يزدجرد), (the second Isdigertes of the Greeks), succeeded his father, Bahram V. to the throne of Persia, A.D. 438. He was a wise and brave prince, and reigned 18 years.

Yazdijard III. (يزدجرد), the son of Shabryār and grandson of Khusro Parwez, was raised to the throne of Persia after the dethronement of the queen Arzami Dakht, A.D. 632. He is the Isdigertes III. of the Greeks, and a contemporary of 'Umar, the Khalif of Arabia. This prince, who appears to have been as weak as he was unfortunate, sat upon the throne only nine years; that being the period from his elevation to the battle of Nahawand, which decided the fate of Persia, and which, from its date, A.D. 641, fell under the dominion of the Arabian Khalifis. For a period of ten years afterwards

this monarch was a fugitive, and possessed no power whatever. He first fled to Sistān, then to Khurásān, and lastly to Marv, where he was murdered A.D. 651, A.H. 31. He was the last sovereign of the house of Súán, a dynasty which ruled Persia for 415 years. It is from the commencement of his reign that the Persian Era, which is in use to this day in Persia, is called after him the Era of Yezdijard. It began on Tuesday the 16th June, A.D. 632, 20th Rabí' I. A.H. 11, being only eight days after Muhammad's death.

Yazid bin Abu Sufiān (يزيد بن أبو سفيان), the son of Abú Sufiān. He died by the plague that raged in Syria in the year A.D. 639. The mortality both among men and beasts was so terrible that the Arabs call that year "Amul-ramada," or the year of destruction. By this pestilence the Saracens lost 25,000 men, among whom were Abú 'Obeida, general of the Saracen army at Syria, Sarjabil, ibn-Hasana, formerly Muhammad's secretary, and Yazid ibn-Sufiān.

Yazid I. (يزيد بن معاوية), the son of Mu'āwia and the second Khalif of the house of Umayya. His inauguration was performed at Damascus on the same day that his father died, viz. on the new moon of the month of Rajab, corresponding with the 7th April, A.D. 680, 1st Rajab, A.H. 60. He was a man of considerable taste and refinement, an eloquent orator, and an admired poet. Some specimens of his composition, which are still extant, display no ordinary powers of mind. The first and the last lines of the ode with which the bard of Persia, the celebrated Háfiz, opens his magnificent Diwán, are borrowed from Yazid. It was once sarcastically asked of Háfiz, "How could a distinguished poet like yourself stoop to borrow from Yazid, who was not only an usurper but also the murderer of Imám Husain?" He answered, "Which of you, seeing a dog running away with a diamond, would not stop the brute, and rescue the jewel from its unclean mouth?" By Persian authors Yazid is never mentioned without abomination, and ordinarily this imprecation is added to his name, "La-natullah," that is "the curse of God be upon him;" in reference not to his vices, but to the death of Husain, the son of 'Ali, whom he first of all attempted to destroy by poison, and afterwards caused to be killed, with all his family, on the plains of Karbala. Under his khilafat the Musalmáns conquered all Khurásān and Khwárizm, and put the territories of the princes of Samaráqand under contribution. The motto of his seal was "God is our Lord." Yazid died on the 31st October, A.D. 683, 4th Rahí' I. A.H. 64, in the 39th year of his age, after he had reigned 3 years and 8 months, and was succeeded by his son Muáwia II. His mother's name was Maisana, Bedouin of the tribe of Kalabi. Yazid was a debauchee, and is represented by some Moslem writers as an atheist.

**Yazid II.** (يَزِيدُ بْنُ عَبْدِ الْمَلِكِ), the ninth Khalif of the race of Umayya, was the son of the Khalif 'Abdulmalik. He succeeded 'Umar, the son of 'Abdul Aziz, in A.D. 720, A.H. 101, in Syria, and died after a reign of four years, A.D. 724, A.H. 105. His brother Hashim succeeded him.

**Yazid III.** (يَزِيدُ بْنُ وَلِيدٍ), the twelfth

Khalif of the house of Umayya, succeeded his father, Walid II., in Syria, A.D. 744, A.H. 126, and died the same year, after he had reigned six months. He was succeeded by his brother Ibrâhim.

**Yunas bin - Abdur Rahman - al-Yuktaini** (يونس بن عبد الرحمن), a

celebrated Shiâ traditionist. Amongst other works, he wrote the *'Itlal-al-Hadis*, the *Ikhâlf-al-Hadis*, and the *Jâma-al-Kâbir*. He is said to have made forty-five pilgrimages to Mecca, and fifty-four 'Umrats when he merely visited the sacred city, and to have written the surprising number of 1,000 vols., controverting the opponents of the Shiâ doctrines. He died at Madîna in A.D. 823, A.H. 208.

**Yusaf of Ahmadabad** (يوسف احمد ابادي), author of an Arabic work on Theology, called *Aqâed Yusaf*.

**Yusaf** (يوسف), author of a collection of letters called *Bâdiyu'l Insha* or wonders of letter-writing. It is also called *Inshâe' Yusufi*.

**Yusaf Abu'l Haji** (يوسف ابوال حاجي), one of the Moorish kings of Granada, and the finisher of the celebrated palace of the Alhambra. He ascended the throne of Granada in the year A.D. 1333, and his personal appearance and mental qualities were such as to win all hearts. He established schools in all the villages, with simple and uniform systems of education; he obliged every hamlet of more than twelve houses to have a mosque, and prohibited various abuses and indecorums that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards finishing the great architectural works commenced by his predecessors, and erecting others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Alahmar, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortress, which he finished in A.D. 1348. He likewise adorned many of the courts and halls of the palace, as may be seen by the inscriptions on the walls, in which his name repeatedly occurs.

In the year A.D. 1354, as he was one day praying in the royal mosque of the Alhambra, a maniac rushed suddenly from behind, and plunged a dagger in his side. He was borne to the royal apartments, but expired almost immediately. The murderer was cut to pieces and his limbs burnt in public, to gratify the fury of the populace.

**Yusaf Adil Shah** (يوسف عادل شاه),

whose original name was Yûsaf 'Adil Khân, was the founder of the 'Adil Shâhi dynasty of Bijâpûr. He was a nobleman in the service of Muhammad Shâh II. Bahmani, king of the Decean. When the Sûjhân left this world, and dissensions began to prevail in the kingdom, most of the foreign officers and soldiers attached themselves to Yûsaf 'Adil Khân, who, seeing the ministers of Sultân Mahmûd II., the successor of the late king, bent on his destruction, withdrew himself from Ahmadâbâd, with his family and followers, to his government of Bijâpûr, and, resolving to become the founder of a kingdom, he began to add to his territories by conquest. In the year A.D. 1489, A.H. 895, he, with the assent of Malik Ahmad Bahri, assumed the title of Shâh, and read the khatba' of Bijâpûr in his own name. Yûsaf 'Adil Shâh died at Bijâpûr in A.D. 1510, A.H. 916, of a dropsical disorder, after he had reigned with great prosperity 21 years, in the 75th year of his age, and was succeeded by his son Ismâ'il 'Adil Shâh.

*List of the kings of the 'Adil Shâhi dynasty.*

A.D.

Yûsaf 'Adil Shâh, supposed to be the son of Murâd II. of Anatolia; purchased for the bodyguard at Ahmadâbâd from a merchant.	1489
Ismâ'il 'Adil Shâh, son of Yûsaf	1510
Mallû 'Adil Shâh, son of Ismâ'il, reigned six months	1534
Ibrâhim 'Adil Shâh I. son of Ismâ'il	1535
'Ali 'Adil Shâh I. son of Ibrâhim	1557
Ibrahim 'Adil Shâh II. son of Tahmâsp, the son of 'Ali 'Adil Shâh	1579
Muhammad 'Adil Shâh, son of Ibrâhim II.	1626
'Ali 'Adil Shâh II. son of Muhammad	1660
Sikandar 'Adil Shâh, the last king of Bijâpûr	1672

**Yusaf 'Ali Khan** (يوسف على خان),

Nawâb of Râmpur. His Highness was one of the few princes who were faithful to the British Government in the troublous times of A.D. 1857, when the whole of the North West Provinces was in a state of revolt and insurrection. Lord Canning rewarded him with liberal grants of land worth a lakh per annum, whilst Her Majesty was pleased to confer on him the Star of India. He died at his capital in Rohilkhand on the 21st April, A.D. 1865, 21th Zi-Qâ'dâ, A.H. 1282.

**Yusaf Amiri, Maulana (یوسف امیری، مولانا)**

a Persian poet, who flourished in the time of Shâhrûkh Mirzâ and wrote panegyrics in praise of his son Bâisanghar Mirza.

**Yusaf bin-Muhammad (یوسف بن محمد)**

author of a medical work called *Fîdat-ul-Akkhâr*.

**Yusaf bin-Junaid (یوسف بن جنید)**,

generally known by the name of Akhlî Chalabi. *Vide Qâzî Khân.*

**Yusaf bin - Hasan - al - Muqaddasi (یوسف بن حسن المقدسی)**,

author of a portion of the *Tabaqât-al-Hanbalîat*. He died in A.D. 1466, A.H. 871.

[*Vide Abû'l Husain bin-Abû Yâli.*]

**Yusaf Hamadani (یوسف حمدانی)**,

a celebrated learned Musalmân of Hamadân, who died in the year A.D. 1141, A.H. 536.

**Yusaf Khan (یوسف خان)**, governor

of Sindh, who lived in the time of the emperor Shâh Jahân. In his time (says Mânsî Lutf-ullah) he built an Idgah, in Tatta, a splendid mosque, where all true believers gather together twice a year and perform the divine service. Its inscription is in beautiful large Nastalîk characters, as follows:—

"Yûsaf Khân, the powerful lord, erected this place of worship as high as his fortune. The year of its finishing is found by cherubion —the temple of Makka for the virtuous." A.D. 1633, A.H. 1043.

There are upwards of 400 mosques in the city of Tatta (says Lutf-ullah), but almost all of them are going to decay. There is also a Grand Mosque (Jâma Masjid) begun by Shâh Jahân, in A.D. 1647, A.H. 1057, and finished by Aurangzeb in A.H. 1072. The edifice is a magnificent one, about 200 yards long by 30 broad, built of baked bricks and mortar. The whole site is roofed with 100 domes, every one of them painted in a different style from another. The inscriptions carved round the great arch of stone, and those upon the two Lata stones, are excellently done in large letters. In short, the whole scene presents a picture of beauty and solemnity to the spectator.

**Yusaf Khan, Mirza (یوسف خان، میرزا)**,

a Mansabdâr of 2500 in the 30th year of Akbar, and subsequently governor of Kashmîr. Later still served with distinction under Abû'l Fazl in the Decean. Died Jan. II. A.H. 1010; was a native of Mashhad, of the Sâyyid tribe.

**Yusaf, Mir (یوسف میر استرآبادی)**, of

Astrâbâd, who was living in A.D. 1580, A.H. 988, and wrote a chronogram on the death of the poet Kâsim Kâhi, who died that year.

**Yusaf Muhammad Khan (یوسف محمد خان)**,

Commander of Five Thousand under Akbar, whose foster-brother he was. Died from the effects of drink, A.H. 973.

**Yusaf Muhammad Khan (یوسف محمد خان)**,

author of a history of the reign of Muhammad Shâh, emperor of Dehli, called *Tarikh Muhammad Shâhî*.

**Yusaf, Maulana of Naishapur (یوسف نیشاپور)**

(مولانا نیشاپور), is the first person who wrote a book on the art of writing poetry in Persian; he flourished about two hundred years after Khulîl bin-Ahmad of Basra, who had also written on the same subject in Arabic.

**Yusaf Shah Purbi (یوسف شاہ پوربی)**,

the son of Barbak Shâh, whom he succeeded to the throne of Bengal in A.D. 1474, A.H. 887. He reigned eight years, and died in A.D. 1482. His son Fatha Shâh succeeded him.

**Yusaf, Shaikh (یوسف شیخ)**, first

king of Multân. The introduction of the Muhammadan faith into Multau, says Firishta, first took place in the latter part of the first century of the Hijra, about the year A.D. 700, by the conquest of that country by Muhammad Kâsim, after whom, until the reign of Sultân Mahmud of Ghaznî, no account is to be traced of its history. Mahmud conquered Multân from the infidels; but on the decline of the Ghaznî power, the inhabitants succeeded in expelling the Muhammadans, and establishing a separate government. From the period of its subjugation by Muhammad Ghori it remained tributary to Dehli until the year A.D. 1443, A.H. 847, when the governor of that province, like most others of the kingdom at the same period, declared independence, after which time several princes reigned in succession. The first of these was one Shaikh Yûsaf, a man of learning, wisdom, and high character, of the tribe of Qureish, whom the inhabitants of Multân selected to be ruler over the people of Multân and Uchcha, when the public prayers were read and money coined in his name. Shaikh Yûsaf had reigned but two years when his father-in-law, Râo Schera, of the tribe of Langâ, having seized him, sent

him under a guard to Dehlī, and mounted the throne under the title of Qutb-uddin Mahmūd Langā. Abū'l Fazl in the *'Ayn-i-Akbarī*, assigns seventeen years for the reign of Shaikh Yūsaf.

*Muhammadan kings of Multān.*

Shaikh Yūsaf, who established an independent monarchy, began . . .	A.D. 1443
Rāo Schra or Qutb-uddin Mahmūd Langā . . .	1445
Husain Lauga I. . . . .	1445

Mahmūd Khān Langā . . . A.D. 1502  
Husain Lauga II. who began A.D. 1524, was overcome by Shāh Husain Arghūn, and subsequently Multān became a province of the empire under the emperor Humāyān.

**Yusaf, Shaikh of Gujrat** (یوسف شیخ گجراتی), author of the *Tazkirat-ul-Atqiyāt*.

## Z

## ZABI

## ZAHI

**Zabita Khan** (زابتہ خان), a Rohela chief and son of Najib-uddaula Amīr-ul-Umrā. After the death of his father in October, A.D. 1770, Rajab, A.H. 1184, he continued to protect the royal family at Dehlī till the return of the emperor Shāh 'Alam from Allahābād in December, A.D. 1771, Ramazān, A.H. 1185, when he was convicted of having been deficient in respect to the royal authority while the emperor resided at Allahābād, and having abused his trust by corrupting the ladies of the harem, especially the princess Khairunnisa, the king's sister. His territories were seized, and he was compelled to make his escape to Shujā-uddaula, the nawāb of Audh. But not long afterwards, the Marhattas obliged the emperor to confer on Zabita Khān the rank of Amīr-ul-Umrā, and to restore him the grant of almost all the districts of which he had, only a few months before, been deprived by their assistance. Zabita Khān died A.D. 1785, and was the father of that traitor, Ghulām Qādir Khān, who subsequently blinded the emperor Shāh 'Alam. His second son, by name Mo'inuddin Khān, commonly called Bhanbū Khān, received a pension of 5000 rupees from the British Government, and after his death a pension of 1000 rupees monthly was granted to his two sons, Mahmūd Khān and Jalāluddin Khān. The elder rebelled in A.D. 1857, and being subsequently arrested died in Meerut jail.

**Zaer or Zayer** (زیر), poetical name of Shaikh Muhammad Fākhir, of Allahābād, who died in A.D. 1751, A.H. 1164.

**Zafar** (ظفر), the poetical name of Abū Zafar Sirāj-uddin Bahādur Shāh, the ex-king of Dehlī. *Vide* Bahādur Shāh.

**Zafar** (ظفر), poetical title of Tīkā Rām a Hindū.

**Zafar Khan** (ظفر خان), the original name of (Nawāb) Roshan-uddaula, which see.

**Zafar Khan** (ظفر خان), son of Sultān Firoz Shāh Bārbak, was murdered by Khān Jahān, the prime minister, in A.D. 1385, A.H. 787.

**Zafar Khan** (ظفر خان), the title of Khwājā Ihsān-ullāh, a nobleman of the reign of the emperor Shāh Jahān, and father of Ināyet Khān, who was the author of the work called *Shāh Jahān-nāma*. Zafar Khān held the rank of 3000, and died at Lāhore A.D. 1662, A.H. 1073. His poetical name was Ihsān, which see.

**Zafaryab Khan.** Title of Aloysius Reinhardt, son of Gen. Reinhardt, commonly called Shamru Sāhib. A poet and patron of authors.

[*Vide* Shamru.]

**Zagatai, Jagatai.** *Vide* Chagatāi (خاتان), which is more consonant to the Turkish pronunciation.

**Zahid** (زادہ), whose proper name is Mirzā Zāhid-uddin, the son of Mirzā Kam Baksh, the son of Mirzā Sulaimān Shikoh, the son of Shāh Alam, king of Dehlī. He is the author of a *Diwān*.

**Zahid, Shaikh (زاهد شیخ گیلانی)**, of

Gilān, a pious Musalmān, who resided in Ardibail, a city in Azurbaijān, about 25 miles to the east of Taurus or Tabrez, and was the father-in-law of the celebrated Shaikh Safi or Safi-uddin Ardibeili. He died A.D. 1335, A.H. 735.

**Zahidi (زاهدی)**, a learned Muhammādan, who wrote excellent Commentaries on the Qurān in Arabic as well as in Persian, called *Tafsīr Zāhidī*. He died in A.D. 1260, A.H. 658.

**Zahik (ضاحک)**, the poetical name of

Mir Ghulām Husain, the father of Mir Hasan, of Lucknow. He is the author of an Urdu Diwān, and every Ghazal of his are full of jokes.

**Zahir Faryabi (ظہیر فاریابی)**. *Vide* Zahir-uddin Fāryābī.

**Zahir Kirmani (ظہیر کرمانی)**, author

of a poem called *Majma-ul-Bahryn*, containing the story of Manohar, composed in the year A.D. 1749, A.H. 1162.

**Zahir-uddaula Bahadur (ظہیر ملک)**,

(Prince) of Arkot, son of Azim Jāh Bahādūr. He succeeded to the Masnad after the death of his father in January, A.D. 1874.

**Zahir-uddin Abu Bakr Muhammad**

**bin-Ahmad-al-Bukhara (ظہیر الدین ابن احمد البخاری)**,

(ابو بکر محمد بن آحمد البخاری), who died in A.D. 1222, A.H. 619, is the author of the *Fatāwa-az-Zāhiria*, a collection of decisions.

**Zahir-uddin Faryabi (ظہیر الدین فاریابی)**, a native of Fāryāb, was an

excellent poet and the pupil of Rashidi. He flourished in the reign of Tughral III., Saljuqi and Atābak Kizal Arsalān. He died at Tabriz A.D. 1201, A.H. 598, and is buried close to the tomb of Khāqāni at Surkhāb in Tabriz. He is the author of a Diwān. Some authors say that the style of his poetry is far better than Anwari's. Another poet has written that "Should you come across with the Diwān of Zahir Fāryābī, steal it, though you find it in the Qāba."

**Zahir-uddin 'Isā, Shaikh (ظہیر الدین ایسے)**, a son of Shaikh Alīmad Jām

and author of a work called *Ramūz-ūl-Haqāeq*.

**Zahir-uddin Makhdom (ظہیر الدین مخدوم)**

, an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Muhammādan princes of Malabar against the Portuguese, and to have, during his stay in India, composed an historical account of Malabar in the Arabic language, which terminates with the Hijri year A.H. 987, corresponding with the year of our Lord 1580.

**Zahir-uddin Marghashi (ظہیر الدین مرغشی)**, author of the *Tarīkh Tabaristān*.

**Zahir-uddin, Mir (ظہیر الدین میر)**, son of Mir Khalib-ullah of Yazd, came from Persia to Lāhore temp. Jahāngīr, and rose to high employ.

**Zahuri, Mulla (ظہوری ملا ترشیزی)**,

a native of Tarshish, a city of Sabzwār, in Persia. His proper name is Nūr-uddin. After completing his studies he came to the Deccan in the reign of Ibrāhīm 'Adil Shāh II. of Bijāpūr, and passed the remainder of his days in his service. He dedicated his *Sāgi-nāma*, a celebrated poem, containing 4000 verses, to Burhān Niğām Shāh II. of Ahmadnagar, who made him a present of seven elephants loaded with valuables. He is also the author of several other works, among which are the *Mīna Bazār*, *Rugāat Zahuri*, *Seh Nasr*, a Diwān, *Risāla Nauraṣ*, *Khuān Khalīf*, and *Gulzar Ibrāhīm*. The last three he dedicated to his patron, Ibrāhīm 'Adil Shāh. Zahuri died one year after his father-in-law, Mulla Malik Qumī, i.e. in A.D. 1617, A.H. 1026, aged more than 90.

**Zaid bin-Haria (زید بن حارث)**, of the tribe of Kalb, was the emancipated slave of Muhammad, who married his divorced wife Zainab. (See the following article.) Zaid was killed in an attack on the Greeks at Muta in Syria, A.D. 629, A.H. 8.

**Zaid bin-Sabit Abu Sa'd (زید بن ثابت ابو سعید)**,

one of Muhammad's secretaries, to whom he dictated the Qurān. He wrote that copy which was used by the Khalifas or Imāms at the command of 'Usmān, the son of Affān, the third Khalif after Muhammad. He died about the year A.D. 665, A.H. 45; some say that he died in A.D. 673, A.H. 54. He is the earliest authority on the *Ilm-al-Farduz* and may be called the father of the law of inheritance. Muhammad is reported to have said to his followers—"The most learned among you in the laws of heritage is Zaid;" and the Khalifas 'Umar and 'Usmān considered him without an equal as a judge, a juris-consult, a calculator in the division of inheritances, and a reader of the Qurān.

**Za'ifa Khatun** (ضعیفہ خاتون), sister to Sultân Sanjar, married to Malik Tâjuddin Abû'l Fâzîl, a descendant of the royal family of Amrû bin-Lais.

**Zainab** (زینب بنت جحش), the daughter of Jahash and the wife of Muhammad. She was formerly married to Zaid, the emancipated slave of the prophet. Towards the end of the fifth year of the Hijrî, A.D. 626, Muhammad, going into the house of Zaid, did not find him at home; but happening to espy his wife, he could not conceal the impression made upon him, but cried out, "Praise be to God, who turneth men's hearts as he pleaseth!" Zainab heard him, and told it to her husband when he came home. Zaid, who had been greatly obliged to Muhammad, was very desirous to gratify him, and offered to divorce his wife. Muhammad pretended to dissuade him from it, but Zaid, easily perceiving how little he was in earnest, actually divorced her. Muhammad thereupon took her to wife, and celebrated the nuptials with extraordinary magnificence, keeping open house upon the occasion. She died nine years after the death of Muhammad, in the year A.D. 641, A.H. 20.

**Zainab** (زینب بنت خزيمة), the daughter of Khuzyma, was also one of the wives of Muhammad, and died two months after the preceding one, in the year A.D. 641, A.H. 20.

**Zainab** (زینب), a daughter of Muhammad married to Abû'l 'As. This man, who was an unbeliever, was taken prisoner in the battle of Badar, and the prophet would fain have drawn his son-in-law to him, and crouched him among his disciples, but Abû'l 'As remained stubborn in unbelief. Muhammad then offered to set him at liberty on condition of his returning to him his daughter. To this he agreed, and Zaid, the faithful freedman of the prophet, was sent with several companions to Mecca to bring Zainab to Medina, where after her arrival, Abû'l 'As was released.

**Zain Khan** (زین خان), son of Khwâjâ Mâksud, of Herât. A connection of Akbar and Jahângîr, and Mansabdar of 4500, afterwards promoted to 5000: an accomplished soldier and literary man. He died from the effects of drink in A.D. 1010.

**Zain Khan Koka** (زین خان کوکا), the foster-brother of the emperor Akbar. He was the son of Khwâjâ Maqsûd Hirwî; his mother, whose name was Pîchah Jân, was employed as an Anâga or nurse on Akbar in his childhood, consequently Zain Khan was called Kôka or foster-brother to Akbar,

who raised him in course of time to the rank of 4500. Subsequently his uncle Khwâjâ Hasan's daughter was married to Sultân Salim, and became mother of Sultân Parwez. In the year A.D. 1586, A.H. 994, Zain Khan was despatched with a considerable detachment against the Afghâns of Sawâd and Bijour, but he was defeated, and Khwâjâ Arab Bakhsî, Râja Birbal, Mulla Sheri, and many other persons of distinction, with 8000 men, were killed in the action. In A.D. 1588 he was appointed to the government of Kâbul. He died at Âgra on the 6th Mehr, A.H. 1009, corresponding with the 19th September, A.D. 1600. He is said to have been the best musician of the time of Akbar, but a bad poet. He played chiefly Hindi tunes. (The same as Zain Khan, q.v.)

**Zain-uddin Ahmad 'Ali Khan** (زین الدین علی خان), succeeded Nâzir-ul-Mulk Nawâb Nâzim of Bengal at Murshidâbâd in April, A.D. 1810.

**Zain-uddin 'Ali-al-Sai'li** (زین الدین علی السیلی), commonly called the second Shahid, author of a valuable and voluminous commentary upon the Sharâyat-al-Islâm, entitled the *Masâlik-ul-Ashâfîm*.

**Zain-uddin bin-Ahmad** (زین الدین بن احمد), commonly called Ibn-Rajab, is the author of the *Sharah Tirmizi*, *Sharah Bukhârî*, and *Tabaqât Hanâbîla*. He died in A.D. 1393, A.H. 795. He is sometimes called Zain-uddin Abdul Rahmân bin-Alâmad. [Vide Abû'l Husain.]

**Zain-uddin Muhammad Hâfi**, Shaikh (زین الدین حافی), an excellent poet and author, who flourished in the reign of the emperor Humâyûn. He was called Hâfi on account of his walking barefoot.

**Zain-ul-'Abidin** (زین العابدین), metropolitan of Seringapatam, and author of the work called *Mucayyad-ul-Jahidin*, a poem consisting of 52 odes or hymns, one of which was ordered to be chanted in the mosques throughout the kingdom of Mysore every Friday. They are in sixteen different kinds of metro, and were compiled by order of Tipû Sultân to rouse the zeal of his Muhammadan subjects against the Hindus and the Christians.

**Zain-ul-'Abidin 'Ali Abdi** (زین العابدین علی ابدی). Vide Khwâjâ Zain-ul-'Abidin 'Ali Abdi.

Zain-ul-'Abidin Ibrahim bin-Nujim-al-Misri (زین العابدین بن مجیم) author of the Commentary on the *Kanz-ul-Daqiq*, entitled *Bahr ar-Rāiq*, which he left incomplete at his death, but it was finished by his brother Sirāj-ud-din 'Umr, who also wrote another and inferior Commentary on the same work, entitled *Nahr-ul-Fāiq*. Zain-ul-'Abidin died in A.D. 1562, A.H. 970. The *Ashbāh wān Nazīr* is also an elementary work of great reputation by Zain-ul-'Abidin, also the *Fatāwa az-Zaini*, which contains decisions, and were collected by his son Ahmad about A.D. 1562.

Zain-ul-'Abidin, Imam (زین العابدین امام), surnamed Ali Asghar, was the son of Imām Husain, and the fourth Imām of the race of Ali. His mother's name was Salafa or Shāh Bāno, said to be the daughter of Yezdijard III. king of Persia. She was one of the captives when Persia was conquered, and sold to 'Ali, who gave her to his son Husain. It is said that the Khalif Walid I, suspecting him of a design upon the Khalifat, said to him, alluding to his mother having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imām answered, "Hagar, the mother of Ishmael, the son of Abraham, was a slave, yet Muhammad was descended from her." The Khalif blushed and was silent. He was born in A.D. 657, A.H. 37, and died in the reign of the Khalif Walid I. in the month of October, A.D. 713, Mubarram, A.H. 95. He was buried in the cemetery called Baqir in Medina, close to his uncle Imām Hasan's tomb.

Zain-ul-'Abidin, Sultan (زین العابدین سلطان), son of Sultān Sikandar, ascended the throne of Kashmere, after taking prisoner his brother 'Alī Shāh in a battle, in 1423. This prince improved the country more than any of his predecessors. He built bridges, towns and forts, and erected at Nau-shahrā a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar, his capital. He died in A.D. 1474, after a reign of 52 lunar years, and was succeeded by his son Haidar Shāh, who, after reigning little more than a year, was killed by a fall from his terrace, A.D. 1475, and was succeeded by his son Sultān Hasan.

Zakaria (زکریا). *Vide* Bahā-uddin Zikaria.

Zakaria bin-Muhammad Ansari of Egypt (زکریا بن محمد انصاری) (صری), an author, who died A.D. 1520.

Zakaria bin-Muhammad bin-Mahmud-al-Kamul:-al-Qazwini (زکریا بن محمد بن محمود القزوینی), a native of Qazwin, and author of the *Ajāeb-ul-Makhlūqāt* or the Wonders of the Creation, which he completed in the year A.D. 1363, A.H. 764. There are several copies of this work to be found in the public libraries of London, and in private collections, some of them containing beautiful and correct drawings of all the beasts, fishes, birds, trees, and even monsters, described in the book; and the account of metals and gems, subject that has attracted great public attention of late, contains in particular much curious information.

Zakaria Khan (زکریا خان), the son of Abdus Samad Khān, styled Saif-uddaula Bahādur Jang. He held the government of Lāhore at the period of Nādir Shāh's invasion of India, A.D. 1739, A.H. 1151, and died in the year A.D. 1745, 12th Jumādā II, A.H. 1158. His eldest son succeeded him in the government, with the title of Shāhnawāz Khān.

Zakhmi, Hazrat (ذخمي حضرت), author of a Persian Diwān.

Zakhmi (ذخمي), takhallus of Fakhr-uddanah Dabir-ul-Mulk Rāja Ratan Singh Bahādur. He was a native of Lucknow, where he was Minister of Finance. He died in A.D. 1830, A.H. 1266, and left a considerable Library at Bareli. A few years before his death, *viz.* in A.D. 1846, he had embraced the Muhammadan faith.

Zaki (ذکي) Hamdanī, a poet of Hamdan, who lived in the time of Shāh Tahmāsp Safi, and died about the year A.D. 1621, A.H. 1030. He is the author of a Diwān.

Zaki (ذکي), poetical name of Jafar 'Ali Khān of Dehlī, who lived in the time of the emperor Shāh 'Alam.

Zaki or Safi-uddin Zaki Maraghai (ذکي), but he was simply called Zaki. He was a poet, and died in A.D. 1210, A.H. 607.

Zaki Khan (ذکي خان), who usurped the throne of Persia after the death of Karim Khān in March, A.D. 1779, but was assassinated after two months.

[*Vide* Karim Khān.]

**Zal** (زال), also called Zálzar, the son of Sám and grandson of Nárimán. He was the father of Rustam, and these three personages, viz. Sám, Zal and Rustam, pass for the most famous heroes of Persia; they belong to the reigns of Manúchehr, Bahman and Afrásíab. It was Zál who drove Afrásíab, king of the Turks, out of Persia, and put the crown on the head of Zú or Zab, son of Tahmásپ, a descendant of one of the kings of the Pishdádian dynasty. This same Zál was put in prison by Bahman, son of Isfandír; but he made his escape, and married Rúdábu, daughter of Mehráb, governor of Kábulistán, who became the mother of Rustam. Unfortunately, however, he fell into the hands of Bahman again, who put him to death.

**Zalali Hirwi** (زالی هروی), a poet who was a native of Herát, and who died in the year A.D. 1525, A.H. 931.

**Zalali Khwansari, Mulla** (زالی خوانساري ملا), who is sometimes called Hákím Zaláli, was a native of Khwánsár. He was a pupil of Mirzá Jalál Asír, and is the author of the following seven Masnawis or poems, viz. *Sulaimán-náma*, *Shíala Didára*, *Maikhána*, *Huan Gulútoz*, *Azur wa Samundar*, *Zorra wa Khursheid*, and *Mahmud Ayz*, which was his last composition, and which he commenced in A.D. 1592, A.H. 1001, and completed in 23 years, in A.D. 1615, A.H. 1024, but died before he could arrange it. This was done in India, and Mulla Tughrái wrote a preface to it.

**Zalali Shirazi** (زالی شیرازی), an author, who died in A.D. 1541, A.H. 948.

**Zalim Singh** (ظالم سنگھ), the present Rája of Koja.

**Zamakhshari** (زمخشري). *Vide* Járullah.

**Zaman Shah** (زمان شاد), king of Kábul and Qandahár, was the son of Taimúr Sháh and grandson of the celebrated Ahmad Sháh Abdálí. He ascended the throne of Kábul after the death of his father in A.D. 1793, A.H. 1207. He advanced to Láhore in A.D. 1796, A.H. 1210, and threatened to visit Dehli, but soon retreated to his own dominions, the tranquility of which had been disturbed by the rebellion of one of his brothers. He was blinded by his younger brother, Mahmúd Sháh of Herát, about the year A.D. 1800, and confined in the Bálá Ilísár. When, in the year A.D. 1839, the British Government placed Sháh Shújá in the throne of Kábul, Zamán Sháh was proclaimed king by the Afgháns in January, A.D. 1842.

**Zamani, Yezdi** (زمانی یزدی), a Persian poet, who died in A.D. 1612, A.H. 1021.

**Zamir** (نعمير), the poetical name of Sayyad Hidáet 'Alí Khán, styled Na'sir-uddaula Bakhshi-ul-Mulk Asad Jang Bahádúr, a relative of Alah Wardi Khán Mahábat Jang, Nawáb of Bengal. He held for some time the Sábadári of Patua, where he died in the beginning of the reign of Sháh 'Alam, and is buried at Husainábád.

**Zamir** (نعمير), poetical name of Sayyad Álímád, the brother of Sayyad Imtiyáz Khán Huuńá.

**Zamir** (نعمير), poetical name of Naráyan Dás, a Hindú.

**Zamiri, Maulana** (نعميري مولانا), a celebrated poet of Persia, who flourished about the year A.D. 1538, A.H. 945, in the time of Sháh Tahmásپ Safví. He is the author of the following six poems, viz. *Ná wa Nayáz*, *Wámiq wa Azra*, *Bahár wa Khízín*, *Laili wa Majnún*, *Sikandar-náma*, and *Jannat-ul-Akhýár*. He also wrote two Diwans of Qasidas called *Sáháfi qámá* and *Isdáf Lálat*. He died in A.D. 1565, A.H. 973.

**Zamiri, Maulana** (نعميري مولانا), the poetical name of Shaikh Nízám, who was the son of Shaikh Suháimán's sister. They were both inhabitants of Bilgrám, and both were employed in the service of the emperor Humáyún after his conquest of India the second time. Shaikh Suháimán died in the reign of the emperor Akbar, on the 1st September, A.D. 1589, 1st Zi-Qu'da, A.H. 997, and Maulána Zamiri, who was an excellent poet, died at Safáidán, A.D. 1594, A.H. 1003, and Nawáb Mubarak, Khán of Dehli, found the chronogram of his death to consist of the words "Ah ! Ah ! Nízám."

**Zamzam** (زمزم), a famous well at Mecca, which the Muhammadans pretend was made from the spring of water which God shewed to Hagar and Ishmael, whom Abraham had driven from his house and obliged to retire to Arabia.

**Zangi Shahid** (زنگي شهيد), a Muhammadan saint, whose Dargáh is in Ágra towards the gate of the Hatheapul.

**Zardasht** (زردشت), the celebrated Persian Magian Zoroaster, who has been conjecturally dated between 1000 and 550 B.C. The religion of the first Persians appears to have been the worship of the planets; but in the reign of Darius Hystaspes

or Gashtasp, the adoration of fire and the elements was introduced by Sapetman, called "Zardasht," and continued to be the religion of the State until its conquest by the Muhammadans. The fugitives known as Gabrs and Parsis still follow this faith. The doctrines and practices of this system are collected in a work called *Avesta*, or *Zand Avesta*, being written in the Zand language. The *Zand Avesta* was translated into French by Anquetil Du Perron, and subsequently much studied and elucidated by Rask, Barnouf and other Continental scholars. [Zardasht (corr. of Zarathushtra) was perhaps a title rather than a name, and applied to different men at various periods.]

**Zarra** (زرا), the poetical name of Mirzā Bhuchehū of Dehli or Lucknow, who has left a Persian *Diwān*, which he completed in A.D. 1774, A.H. 1188.

**Zarra** (زرا), the poetical title of Mirzā Rājā Rām Nāth, who served under the emperor Shāh 'Alam the blind. He chose the takhallus of "Zarra," i.e. atom or dust, in reference to "Aftāh," the poetical appellation of his patron the king.

**Zeb-un-Nisa Begam** (زب النساء) (بیگم), a daughter of the emperor 'Alamgīr, born on the 5th February, A.D. 1639, 10th Shawwāl, A.H. 1048; was well versed in Persian and Arabic, had the whole Qurān by heart, wrote a beautiful hand, and is the author of commentary on the Qurān entitled *Zeb-ul-Tufāīr*. She was also a good poetess, and has left a *Diwān* in Persian. Her poetical name was Makhfi. She died, unmarried, in the year A.D. 1709, A.H. 1113. Her tomb was close to the Kābuli gate at Dehli, but was demolished when the Rājpūtāna Railway was constructed.

**Zila'i** (زیلیعی), the son of Yūsaf, a learned Musalmān and author, who died A.D. 1361, A.H. 762.

**Zilli** (غلی), poetical name of Sultān Muhammad Mirzā, which see.

**Zinat Mahal** (زینت محل), the wife of Bahādur Shāh, king of Dehli, who was still living in A.D. 1873 in British Burma as a State prisoner.

**Zinat-un-Nisa Begam** (زینت النساء) (بیگم), a daughter of the emperor 'Alamgīr. She died in A.D. 1710, A.H. 1122, and is buried in the yard of the mosque called Zinat-ul-Masājīd, in Dehli. This mosque, which is built of red stone, was

erected by her, and is situated on the banks of the Jamma at a place called Dariāganj in Shāhjhānābād.

**Zingis Khan** (ظنگیس خان). *Vide* Changez Khān.

**Zinut Mahal** (زینت محل), the title of Bilāl Kānwār, the mother of Shāh 'Alam, king of Dehli.

**Zitali** (زیتلی), (Chatterer). *Vide* Jāfar.

**Ziyad** (زیاد), supposed to be an illegitimate son of Abū Sufiān by a woman named Abia. He was Mu'āwiya's brother by the father's side, and was publicly acknowledged by him to be his brother. He was reckoned one of the companions of Muhammād, although he was born in the first year of the Ilijri, A.D. 622, and was but 11 years old when Muhammād died. In Alī's reign he was made lieutenant of Persia; this office he discharged much to his own credit, and to the advantage of the people. He was a man of incomparable parts and singular greatness of spirit. Besides the lieutenancy of Baṣra, Mu'āwiya gave Ziyād those of Khurāsān, Sajistān, India, Bahrein and Ammān. He died of the plague on his fingers, on the 22nd August, A.D. 673, 3rd Ramāzān, A.H. 53, in the 53rd (Innar) year of his age, and was buried near Kūfa. A little before his death he gathered the people together and filled both mosque and street and castle with them, in order to impose upon them by oath the renunciation of the line of 'Ali; but the plague had just seized him, and the accident was afterwards looked upon by all as a providential deliverance.

**Ziyai Barani** (ضیاء برانی). *Vide* Ziyā-uddin Barani.

**Ziyai Burhanpuri** (ضیاء برهانپوری), author of a Persian *Diwān*.

**Ziya-uddin Ahmad Khan, Nawab** (ضیا الدین احمد خان), the son of Nawāb Ahmad Baksh Khān, of Firozpur and Lohāri. His poetical name is Nyāyar and Rakhsān. He succeeded to his father's estate on the 1st January, A.D. 1870.

**Ziya-uddin Barani** (ضیاء الدین برانی), also called Ziyāi Barani, flourished in the reign of Sultān Muhammād Shāh Tughlaq and Firoz Shāh Tughlaq, kings of Dehli, and is the author of the history called *Tarikh Firoz Shāhi*, which gives an account of eight kings from the first year of Sultān Ghayās-uddin Balban, A.D. 1266, to the sixth year of Sultān Firoz Shāh Tughlaq, A.D. 1356, A.H. 757, at which

period our author was 74 (lunar) years of age. His uncle Malik 'Alâ-ul-Mulk was Kotwâl of the city of Dehli in the reign of Sultân Alâ-uddin Khûjî, and his father, who held the title of Muwayyad-ul-Mulk, was appointed in the first year of that monarch, A.D. 1296, to the Navâihat of Baran or Baran Shahr, now called Bulandshahr, which city appears to have been the birthplace of our author, on which account he calls himself in the above-mentioned history Ziyâ Barani. Baran is also the name of a Pergunnah in Bulandshahr.

Ziya-uddin Ghazanfar, Maulana (ضیا الدین غذنفر مولانا)

(الدین غذنفر مولانا) was born at Qumm, but educated at Kâshân. Besides many Qasidas and Ghazals, etc., he left a Mashâî, called *Pîr-e-Jâcân*, of about 3000 verses. He was living about the year A.D. 1585, A.H. 993.

Ziya-uddin, Ibrat. *Vide* Ibrat.

Ziya-uddin Khujandi (ضیا الدین خجندی), a poet who died in A.D. 1225, A.H. 622.

Ziya-uddin Nakshabi (ضیا الدین نکشبی)

(نکشبی), author of the *Tûli-nâma*, or Tales of a Parrot in Persian, and also of a story called *Gulrez*, containing the story of prince Mâsûm Shâh and the princess Naushâba. He is also the author of a treatise entitled *Lazzat-un-Nisâ*.

[*Vide* Hasan 'Ali, the poet laureate.]

Ziya-ullah, Sayyad (ضیا الله سید), an author, who died in A.D. 1691, A.H. 1103.

Zohak (ضحاک). *Vide* Zuhâk.

Zouq (ذوق), poetical title of Shaikh Muhammad Ibrâhîm, of Dehli, an Urdu poet, who passed the greatest part of his life in the service of Akbar II. king of Dehli, and was living about the year A.D. 1837.

Zouqi Ardastani (ذوقی اردستانی), a poet, who died in A.D. 1635, A.H. 1045.

Zouzani (زوزنی), whose full name and title is Al-Qâzî-al-Imâm Sayyad Abu 'Abdullah-al-Zouzani, was the author of the *Sharah Qasîdâ-al-Saba'-al-Mua'lîaqâ't*, an esteemed Commentary in Arabic on the seven

celebrated poems which were written in letters of gold, and suspended to the door of the temple of Mecca, previous to the mission of Muhammad. Their authors were Amrâl-Kais, Tarafa, Zaheir, Labid, Antar, Amrû, and Harath. These poems have been so elegantly translated by Sir William Jones, that, had he never published anything else, they would have stamped his fame as a man of taste, a good poet, and an excellent Oriental scholar.

Zu or Zab (زو زب), a descendant of the ancient kings of Persia, whom Zâl, the father of Rustam, raised to the throne of Persia, and drove Afrâsiâb, king of the Turks, who had conquered it, out of that kingdom. Zû died after he had conquered Fars, and was succeeded by his son Karshâsp. This prince, who was soon set aside as incompetent by Zâl, is considered by Persian authors as the last of the first, or Pishdâdian, dynasty; who, according to their own computation, governed Persia 2450 years. The names of twelve kings only of their race have been preserved. After Karshâsp, Kaiqubâd, who is the first king of the second, or Kayâniân, dynasty, was proclaimed king of Persia.

Zubari (زبری), the son of Muslim, an Arabian author, who died in A.D. 742, A.H. 124.

Zubdatun-nisa (زبدۃ النساء), the fourth daughter of the emperor 'Alamgîr. Her mother's name was Nawâb Bâi. She was born on the 26th Ramazân, A.H. 1061, and was married to one of Dara Shikoh's sons. She died a few days before her father, in the same month and year, A.H. 1118.

Zubeda Khatun (زبیدہ خاتون), the wife of Hârûn-al-Rashîd. She was the daughter of Abû Ja'far, the son of the Khalif Al-Mansûr, and mother of the Khalif Al-Amin. Her chastity was ample, her conduct virtuous. She died at Baghhdad in June, A.D. 831, Jumâda I, A.H. 216. She is said to have built the city of Tabriz, in A.D. 806, A.H. 190.

Zuber (زبیر بن بکار), the son of Bakkâr, a Kazi, of Mecca, and author of the *Kitâb Sunâr* and *Kitâb Akhbâr Madîna*. He died in the year A.D. 870, A.H. 256.

Zuber ibn-al-Awam (زبیر ابن الامام), was the father of 'Abdullah ibn-Zuber, and an enemy of Ali. He was slain by Amrû ibn-Jarmuz, A.D. 656, and his head carried to 'Ali, who not approving this act of his, Amrû drew his sword and ran himself through.

Zuhak or Zohak (زھاک), or Azdahāk,

a tyrant of Persian mythology, who overcame Jamshid, king of Persia, in a battle, and became the king of that country. There are various accounts of the descent of Zuhāk. Some say he was an Arabian, but descended from Qaimurs (q.v.); others trace his descent to Shaddād, and term him a Syrian; and it has even been conjectured that he was the Astyages of the Greeks. All agree in one fact, that he was of a cruel and sanguinary temper. He is described as having had two dreadful cankers on his shoulders, which the Persian fabulists have changed into snakes, whose hunger nothing could appease but the brains of human beings: two of his subjects were slain daily to furnish the horrid meal, till the manly indignation of Kāwa or Gāwa, a blacksmith of Istahān, whose two sons were on the point of being sacrificed, relieved the empire from this tyrant, and raised Faridūn, a prince of the Pishdādian dynasty, to the throne. The fable perhaps indicates an ancient subjugation of Persia by a Median or Arab tribe who used the serpent, a dragon, for their standard. There is a ruin near Bāmiān called by the people "The Castle of Zohāk."

Zujjaj (زجج), whose proper name

was Abū Ishaq Ibrāhīm bin-Muhammad, was the author of several works. He died at Baghlād in the year A.D. 923, A.H. 311, when he was upwards of 80 years old.

Zuka ( Zukاد), poetical name of Mir Aulād

Muhammad, of Bilgrām, a nephew of Mir Ghulām Ali 'Azād. He was living in A.D. 1761, A.H. 1175.

Zukah (ذکار), poetical name of Khub-chand Kayeth, of Dehlī, author of a biography of poets in Urdu.

Zulfiqar 'Ali (ذوقار علی), whose

poetical name was Mast, was the author of a Tazkira entitled *Rauāz-ul-Wifāk*, containing the biography of the poets of Calentā and Benares who wrote Persian verses; it was completed in A.D. 1814, A.H. 1229, at Benares. He is also the author of several other works.

Zulfiqar 'Ali Khan (ذوقار علی خان),

Nawāb of Banda, was the son 'Ali Bahādur, ruler of Bundeikhhund. He succeeded his brother Shaushir Bahādur on the 30th of August, A.D. 1823, 22nd Zil-hijja, A.H. 1238. He was succeeded by 'Ali Bahādur Khān.

Zulfiqar Jang (جنگ), a title of Salābat Khān.

Zulfiqar Khan (ذوقار خان), a

nobleman of the reign of the emperor Shāh Jahān. He is the father of Asad Khān, whose son also held this title. He died in A.D. 1659, Muḥarram, A.H. 1070.

Zulfiqar Khan, Amir - ul - Umra

ذوقار خان امیر المرا نصرت

(جنگ), styled Nasrat Jang, whose

former title was Yātkād Khān, was the son of Asad Khān, a nobleman, of the reign of 'Alamgīr; he was born in A.D. 1657, A.H. 1067, and held several appointments under that emperor. On the accession of Bahādur Shāh in the year A.D. 1707, A.H. 1119, the title of Amir-ul-Umra was conferred on him with the government of the Deccan. It was by his aid and intrigues that Jahāndār Shāh, after the death of his father, Bahādur Shāh, overcame all his brothers and ascended the throne of Dehlī, when he was appointed to be chief wazir; but after the defeat of that emperor in the battle against Farrukh-siyār, he was taken up and strangled, by order of the latter, as a punishment for his conduct. His head, with that of the late emperor Jahāndār Shāh, who had also been put to death in prison, was carried on poles, and their bodies, hanging feet upwards across an elephant, were exposed in the new emperor's train when he made his triumphant entry to the palace at Dehlī. This event took place in January, A.D. 1713, Zil-hijja, A.H. 1124. The aged minister, Asad Khān, Zalqīqar Khān's father, was compelled to attend the procession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khān, who, in hopes of making peace with the new emperor, had persuaded his son to visit him, and had thus put him in his power, with tears in his eyes wrote the following chronogram on his death: نعمد ابراهیم المیل را قربان (Abraham sacrificed Ishmael). Mehr-un-Nisa Begam, the daughter of Yemin-uddaula 'Asaf Khān was his mother, and Shaista Khān, the son of 'Asaf Khān, was his father-in-law.

Zulfiqar Khan Turkman (ذوقار خان ترکمان)

(ترکمان), an officer who served under Shāh Jahān and died in A.D. 1647, A.H. 1057.

Zulfiqar of Sabzwari (ذوقار سبزواری),

a Sayyad, and a great poet, who flourished in the reign of Sultān Muhammad of Khwārizm, about A.D. 1200.

Zulfiqar-uddaula (ذوقار الدولہ), a title of Najaf Khān.

Zulqadar (ذوق الدار), the poetical name

of Mirzā Muhammād Mīhsīn, a Turk of the tribe of Zulqadar, the meaning of which in the Turkish language is an archer that never misses his aim. This title he assumed for his *takhallus*. He flourished about the year A.D. 1688, A.H. 1100, and is the author of a *Diwān*.

Zulqarnyn (ذوق القرنين), master of two

horns, a title of Alexander the Great, probably based on coins representing him in the character of Ammon.

[ *Vide* Sikandar ]

Zunnun or Zu'l Nur Misri (ذو النور)

(صرى), surnamed Abū'l Fazl Tūbān, son of Ibrāhīm, a celebrated Muhammadan saint of Egypt, whose merits were great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Sūfī in Egypt, where he was held in the greatest estimation. It is related in the *Nafahāt* that at his death, when they were carrying him for burial, a large flock of birds, of a kind that was never seen before, overshadowed his coffin to the grave. He died in February, A.D. 860, Zi-Qiyda, A.H. 245, and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. The work called *Latāef-ul-Akhbār* contains the Memoirs of this famous saint.

#### NOTE.

In the article on 'Alamgir I. (Aurangzeb), at page 49, the statement of Mr. Beale that the emperor's children were all the issue of one mother seems to demand correction. According to the latest investigation the two elder Mirzās —Muhammad, who predeceased his father, and Mu'azzam, who succeeded to the throne—the were the offspring of a Hindū mother, while Kāmbakhsī was the son of a Georgian from the Zenāna of the eldest brother of the emperor, the ill-fated Dārā. The Persian lady named by Beale was the mother of three, or at most

of four, of the emperor's offspring. Beale himself partially neutralises his error at page 46, article Akbar, Prince. (Vide *Aurangzeb*, by Stanley Lane-Poole: "Rulers of India" series; 1893.)

#### CORRIGENDA.

Page 96, column 1, line 2 from bottom, *for* H.  
M. Elliot, Esq., *read* Sir H. M. Elliot.

Page 172, column 1, line 12 from bottom, *for*  
952 *read* 1058.

THE END.





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